

ESSENTIAL UNITY
OF
ALL RELIGIONS

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for publishing this edition***



Dr Bhagavan Das

ESSENTIAL UNITY OF ALL RELIGIONS

BY
DR BHAGAVAN DAS



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PREFACE TO THE SIXTH EDITION

My revered father Dr Bhagavan Das, the author of a large number of learned works on philosophy and religion, had himself always regarded "Essential Unity Of All Religions" as his *magnum opus*. It would be interesting to recall the history of this book. In December 1930 at a conference in Banaras, he read a paper on "The Unity of Asiatic Thought". This he expanded and elaborated in edition after edition as "Essential Unity Of All Religions". The second edition of the book, published in 1939, caught the eye of an American gentleman who actually reprinted it as my father would not keep any copyright in his books, and distributed nearly 1500 copies of it, free of all costs, in many countries of the world.

The fifth edition was published by the Theosophical Publishing House of Madras in 1955. My father passed away in September 1958, and was indeed happy that this very greatly enlarged and expanded edition of his original work, was able to see the light of day before he himself left the stage. So far as I am concerned, I must confess that I was always amazed at the wide intellectual interests of my father, and of the hard work that he was able to put in, day after day, despite advancing years, to produce his

great works. He never used a secretary, he never dictated anything to anybody. He did everything single-handed, himself. There was no book in his large library that he himself had not read and annotated. He was up-to-date in all branches of knowledge. He read and wrote incessantly.

He was a very careful man, and for fear lest his manuscripts should miscarry in the post despite all the care he took in packing and registering the precious documents, he would painfully make copies of his works in his own hand, however large these might be. He attended to all his correspondence—and that was large enough—himself, and was willing to give the benefits of his deep thought to any persons—and they were also large in number—who came to consult him about their personal or intellectual difficulties.

I am very grateful to the Bharatiya Vidya Bhavan, its President and his colleagues and assistants for their great kindness and courtesy in offering to bring out this work on "Essential Unity Of All Religions" in a very special edition. I have no doubt that the enthusiasm and the enterprise that characterise the Bhavan's good work in all directions, will enable them to make this book very widely read as it deserves to be. It enshrines the labours and the ideals of a great scholar and thinker, and I personally very strongly and sincerely feel that the world will be the richer and better if it could understand him, and accept his suggestions for the solution

of the problems that are troubling mankind to-day

It is my earnest hope and prayer that my father's work may live, and that it will be a source of inspiration to many to act and think along right lines for the welfare of themselves and human society as a whole

RAJ BHAVAN,
BOMBAY-6

SRI PRAKASA

October 2 1960

PREFACE TO THE FIFTH EDITION

In the winter of 1917-1918, this writer went to South India with some members of his family on pilgrimage. He halted at Adyar, Madras, for a few days, and was kindly put up there by "Mother A B", as all Theosophists in India had begun affectionately to call Mrs (later Dr) Annie Besant, President of Theosophical Society. He went on with his party to Rāmēshvaram, visiting on way thereto, all the great Temples whose cyclopean stone-work almost rivals that of Ancient Egypt, as travellers who have seen both say.

Thirty-five years later, in March 1954, I had to go to Madras, again, for some personal reasons. There, in evenings, I went out with friends for drives on the Marina, said to be one of the finest. Along one side of the broad road, I saw, at intervals, life-size bronze statues, which, I was told, were, some, of former British Governors, others, of famous Indians, two or three living. One was of Dr Annie Besant. We stopped the car, I got down and had a close look at the fine statue. I was told that in 1936, three years after she passed away (on 20th September 1933), public-spirited citizens of Madras, who knew, and were grateful for, what she had done for India generally and Madras specially, subscribed needed

money, had statue made, and requested the Mayor and Corporation of the City to take charge of it and set it up in some appropriate place. They gladly did so, on the Marina, and, in addition, named that quarter of the city as Besant Nagar, i.e., Besant Town. Statue is flood-lighted at night by Corporation.

Work that A. B. did, from 1893 to 1933, is an important part of history of India. Mme. H. P. Blavatsky and Col. H. S. Olcott started the work especially Col. Olcott, by his annual tours and lectures in most of the larger towns, but it was she who first successfully induced materialism-ridden Indians, graduated in colleges established by British-Indian Government and regarding 'Hinduism' as a huge conglomerate of meaningless superstitious beliefs and practices, to think seriously whether there was any substance in their Ancestral Religion. It certainly was, and continues to be, a mass of such absurdities among those not educated in the new way and also among vast masses of uneducated. She induced the others, by explaining essentials of Sanātana Dharma, 'Eternal Religion', (mis-called 'Hinduism'), in the light of Theosophy, 'God-Wisdom' as identical with Brahma-Vidyā, Ātma-Vidyā, A-dvaita-Vēdānta, to feel respect for their Manus, Rshis, Rāmas, and Kṛṣṇas. Thus she gave back to them their lost Self-Knowledge and self-respect, first indispensable step to Self-Government. And she won respect for Sanātana Dharma, not

only among Indians, but also from all nations speaking English. For, during months that were hot in India, she toured about incessantly in other countries, addressing large audiences on Theosophy. Thus, knowledge of main ideas of Védānta, 'Final Knowledge', 'End and Culmination of Knowledge', 'Knowledge of Eternal and Universal Supreme Self', which was formerly confined to a handful of Orientalist scholars, was spread broadcast among masses. Her work was helped greatly by the fact that local dailies everywhere reported her lectures fully, which were, thus, read by tens of thousands who could not hear them in person. All this work indirectly helped the Indian People in their political struggle, by winning sympathy for them in those countries.

Having thus prepared way, she joined Indian National Congress formally, and wrought nobly for India's Freedom from *subjection* to Britain, *not* for utter *separation* from it. She did not live to see that Freedom achieved. It was achieved, on 15th August, 1947, through self-sacrificing efforts of many patriots of all vocations, in all sections of the People, under leadership of Mahātmā Gāṇḍhī. These efforts were helped very greatly by World-conditions resulting from second World-War. A B's aim always was an Indo-British or British-Indian Commonwealth; and it will surely be a very great satisfaction to her soul in Heaven to know that, though India

has become a sovereign Independent Republic, the most friendly relations exist between the two countries. This happy state is very largely the result of the life and work of Dr Annie Besant and Mahātmā Gāndhī¹

It has been said above that A B conveyed only main ideas of Vēdānta to English speaking peoples. She could not well do more. She derived her knowledge of them from English translations of a few main Scriptures. She had to do, and did, so very much other work that she could not spare time to master Sanskr̥t, a difficult language, and study its many and voluminous Scriptures in original, also, to gather original texts from Scriptures, except Bible, of other religions, and arrange them side by side with Vēdānta Texts. This work has been done in E U A R, because its compiler had much more leisure. By thus proving the Essential Unity of All Religions, this work eliminates one Prime Cause of Discord between Peoples, viz, Religious Dissensions, which have caused great wars and massacres throughout the ages, and it thereby serves the immediate and exceedingly important practical purpose of helping to create Good-Will

¹ An excellent and comprehensive account of A.B.'s life and work in and for India is given in Shri Sri Prakāsa's book, *Annie Besant, as Woman and as Leader*, (pub 1941, by T.P.H. Adyar, new edition, pub 1954, by Bhāratiya Vidyā Bhavan, Bombay). Other aspects of her life which did not come within Shri Sri Prakāsa's experience are dealt with in present writer's *Annie Besant and the Changing World* (pub 1934; by T.P.H. Adyar)

among Men, whence that Peace on Earth, indispensable to Prosperity, for which every sane heart and head is hungering and thirsting all the world over

While in Madras, I had opportunity to settle details for new edition of this book, with Shri K S Krishnamūrti, public-spirited Manager of T.P H. He had already arranged to bring out an edition of 2,000 copies. I wanted greatly at least another thousand. But T.P H. could not afford the further sum required, Rs 7,000, because cost of everything, wages, paper, all printing material, especially lead, copper etc., and machinery, had increased enormously during and after second World War. I was fortunately able to secure the further sum from donors who choose to remain anonymous.

I was able to stay in Madras for two months, and another two in beautiful Ootacamund, deservedly called "Queen of Indian Hill-Stations". Twelve formes had been printed off when I started back for Banaras on 10th July, 1954.

After this, work became much slower. Galley-proofs, first page-proofs, final page-proofs, had to travel to and fro, some 1,200 miles each way, between Banāras and Madrās. I had requested Manager, T P H., to print new edition, page-for-page, of previous. If he could have done that, it would have saved me immense labour. He could

not Types of Vasanta Press were different, length of lines and number of them on each page smaller Previous edition comprised lx, 626 pages Present one has cu + 904 I have had to change all page headings, and all page-numbers in Indices This last was especially troublesome to 87-years old worn-out eyes Due to peculiar conditions, I have had to do all material-collecting and writing work single-handed, and have received no help from others, for this as well as for all my other books, except that mentioned in prefaces Many mistakes, of all sorts, have therefore been left behind inevitably in this edition Need I apologise for them? Page of *Agenda et Corrigena* has been placed immediately after Contents, to enable readers to correct their copies before beginning to read Only such errors as seemed likely to cause misapprehension have been noted Minor ones, many, have not been.

Author's and Publishers' thanks are due, first and foremost, to readers whose appreciation has caused so many editions to be printed, next, to late Shri Jinarajadasa, President of T S, scholar and linguist, and to the present President, Shri N Sri Ram, for giving needed permission to T P H Author's thanks are due to Shri K S Krishnamurti for undertaking, in difficult times of great financial stringency and soaring prices

of all things, a reprint of this large work His thanks are due also to staff of Vasanta Press for excellent work

It is a profound satisfaction to me that this book goes forth, with Foreword by the President of India, and Appreciations by the first and last Indian Governor-General of India, the Vice-President of India, and a Justice of the Hague International Court of Justice, High Symbol of Peace between Nations—goes forth to all countries on its Mission of Service of Man and therefore of God

"Shānti Sadan", Sigrā,

Banaras, India

Dīpavāk,

(Festival of Lights)

14-11-1955

Bhagavān Dās

FOREWORD TO FIRST EDITION

(Abridged for this)

"The first World Conference on Education was held in San Francisco in July, 1923. Out of this Conference, the World Federation of Educational Associations was born. The Constitution of the Federation provided the following article regarding Conferences: 'The World Conference shall meet in full session at such place and time as may be determined by the Directors; but a meeting of sections, one in Europe, one in America, and one in Asia, may be held in the intervening years'"¹

First All-Asia Education Conference was held at Banaras, from 26th to 30th December, 1930, in Central Hindu College

Its Conveners desired the undersigned to write a paper on "Unity of Asiatic Thought". Subject took shape in his mind as "The Essential Unity of All Religions". Asiatic thought is deeply tinged with Religion. Asia has given birth to all

¹ Foreword to Report of The First All-Asia Education Conference

the great living religions He read his paper to the Conference on December 30, 1930

It has been revised and enlarged greatly by addition of many more parallel passages

If this book is so fortunate as to succeed in giving a taste to readers for discovering identities of thought in the great records of deepest human experience, in different languages, they will be able to see such identities at almost every step, in their further readings in such records, to their great joy, and to perpetual expansion of their sympathetic appreciation of others

Some learned scholars essay to prove that religions of later birth have copied from earlier The question, whether it is so, may have an intellectual historical interest for a learned few A far deeper, more vital, more human interest is possessed, and for all mankind, by the question, *why* they have done so, if they have copied from one another at all Is it not because there is only One Eternal Truth for all to copy? New generations are born from old, new nations grow out of colonies from old, new lamps are lighted from old, but the Life, the Light, the Might, which is only embodied in and expressed by ever-changing forms, is beyond them all, is common to them all, is originated by none of them, but originates them all It is an honour and a duty to copy—if what is copied is Truth, it were a dis-

grace to be original—if what is originated be False And there can be 'originality' in only the 'fleeting', therefore the False There can be no originality in Truth, for only the Eternal can be True, That only which never changes is really and strictly True, and minor truths, laws, and facts, which issue from It and constitute Its Nature, can only be, and ought to be, copied, in the large sense, diligently, hence, there can be no 'copy-right' in Truth. But there is no need to 'copy', in the small sense The River of Life is ever flowing, whoever feels thirsty can dip his bucket directly into it The same Truth wells up independently in the heart of Seer after Seer, Seeker after Seeker

While compiling this book and revising it again and again, the compiler has prayed constantly to the Great Masters of all the living Religions, Manu, Krshna, Vyāsa, Zoroaster, Moses, Isaiah, Laotse, Confucius, Buddha, Jina, Christ, Muhammad, Nānak, and the Spiritual Hierarchy to which they all belong, for guidance of his fingers in this effort to serve his fellow men and women of all countries

He should inform his readers that he has no knowledge of Arabic and but a smattering of Persian But he has a profound conviction that Truth is One and the same, and that all the Great Lovers of Mankind cannot but have said

the same true things. He has, therefore, from time to time, asked Maulavī friends to give him texts from *Quān* and *Hadīs* (sayings of Muhammad), parallel to Samskrit texts whose purport he placed before them. As *Quān* is a comparatively small-sized book, and many good Maulavis know it by heart, they were able to supply the needed texts without much difficulty, in some cases readily. Persian and Urdū texts are, most of them, quoted from famous and venerated Sūfī-s, like Maulānā Rūm, Hāfiz, Jāmī, Sa'dī, Omar Khayyām, Ghazālī, Mansūr, Chishtī, Wesālī, Shabīstarī, Khusrau, Sarmad, Farīduddīn Attār. Much helpful information about Sūfism, and many valuable Arabic and Persian texts, have been found in the excellent, very learned and very thoughtful, books of Khān Sāhib Khayyā Khān (of Madras), viz., *Studies in Tasawwuf*, *The Secret of An-al-Haq*, *Philosophy of Islām*, and *The Wisdom of the Prophets*. Because of the present writer's ignorance of Arabic and slight acquaintance with Persian, there are probably many mistakes in roman transcript and English translations. Of course, he has based English renderings of Arabic texts on explanations kindly supplied by Maulavī friends, and on published translations regarded as standard. Still he may have failed to be accurate. Readers learned in Arabic and Persian will kindly correct. Original texts also have been reproduced here, in roman transcript, translations by themselves do

not command complete confidence ; and correction by learned readers will be made easier.

This compiler shall be very happy if friends learned in their respective Scriptures will approve this kind of work and will take it up themselves. Indeed, what is very much needed is that representatives of all the great living religions, large-hearted, broad-minded, copiously-informed, philanthropically-motived, may come together in a small and active Committee, and prepare a series of graded text-books of Universal Religion, expounding main points systematically, and illustrating them amply, for ready reference and obviation of doubts, with parallel passages, in original, from their several Scriptures. Such text-books would be authentic and authoritative, carry great weight with all communities, open their eyes to the utterly Common Essentials of all Religions, and be introduced and studied with pleasure and profit, in private homes as well as public educational institutions, by students and readers of various ages and capacities—to the sure and certain promotion of Peace on Earth and Good-Will among Men.

It will make him rejoice, and will repay him a thousandfold for such labor as he has been privileged to bestow upon this compilation, if Universities and other educational institutions make it their own ; and issue their own editions of it at cost-price, for

use of their students, after making improvements in it, by omissions or alterations, and, particularly, additions of many more parallel passages, (on the broad principles, as well as on details, of observances, rites and ceremonies, customs and practices), through learned scholars on their staff, who may be specially conversant with the subject, and who may form, in each University, a Committee of Representatives of the several Faiths, such as has been desiderated above—for where else should large hearts, broad minds, and richly stored intellects be found, if not in Universities? If a single such Committee could be formed, of members contributed by different Universities—that were best of all; its work would carry greatest weight and be most convincing.

AUM! ĀMĪN! AMEN!

Banāras,
17-11-1932.

BHAGAVĪN DĪS.

A LETTER TO READER

(REVISED)

AS

PREFACE TO SECOND EDITION

Dear Reader,

This book has been compiled by a would-be servant of his kind, and, withal, one who, all his life, has been drawn from within, by inclination, towards study and thinking, and dragged from without, by circumstances, towards executive and miscellaneous work of various kinds. It is likely, therefore, to have such defects as are natural to work done in such conditions.

To many readers, many paragraphs, which link up texts quoted from scriptures, will probably give the feeling of a car running over a road paved with worn cobble-stones, unfamiliar Samskr̥t and Arabic-Persian words have been put in lavishly, side by side with English equivalents. Compiler can only plead, in exculpation, that the very purpose of the book is, by means of such juxtapositions of technical

words of the three most widespread living religions, Christianity, Islām, Védism (or 'Hinduism', including Buddhism and Jainism, which use many Samskrt words in common), to throw into relief, identities and similarities of their thoughts, aspirations, practices To those who are acquainted with all three languages, the collocations will, it is hoped, bring the pleasure of gatherings of friends from distant lands, nations, races, meeting and greeting each other with beaming smiles.

And there is much repetition But that is the way of Scriptures also ! And this book is just a compilation of their utterances. Even the thread, on which those precious pearls are strung, is spun out of material supplied by those Scriptures themselves There is nothing new in the book, except interpretation of the Great Sayings. Which interpretation also is mostly only recalling of what has been forgotten It may be said, then, that when the spiritual food is good and wholesome, it is, indeed, worth while to repeat it, day after day, even like healthy and pleasant material food. Not too often, of course, nor in very large quantities; for then it palls; nor taken too quickly, without leisurely 'mastication', rumination, reflection, turning over, and over in mind, as food in mouth; for then it does not yield its full sweet taste, and is not duly assimilated.

There are, possibly, a few errors in translation of passages quoted from numerous Scriptures. Original texts, given in roman, will enable reader to rectify errors; himself, or with help from friendly scholars. Versions are seldom literal. Such, word for word, done with help of a lexicon, often run the real sense. Principle followed here is that translator should absorb the 'spirit' of the original 'letter', and reproduce that 'spirit', faithfully in the 'letter' of the new language.

Renderings have all been done in blank verse; rare exceptions in rhyme. 'Emotional' constituent of religion, now devoutness, then solemnity, again earnestness, or injunctive impressiveness, and, throughout, 'holiness', of scriptural utterances, most of which are themselves in verse or rhythmic prose—this can be more truly reflected in verse than in prose. This too has necessitated some deviation from literality. It is trusted, nevertheless, that *intention* of the original has *always* been correctly expressed. At times, version has been expanded a little, in light of original context of text actually quoted, very rarely, it has been abridged.

This whole attempt, to bring together parallel texts of several Scriptures, to prove identities and similarities, may, perhaps, fail to satisfy some critics, who would insist that minute differences should be at least as clearly brought out and emphasised as,

if not more than, resemblances. They would, no doubt, be quite right, from their own standpoint, and for purposes of accurate intellectual scholarship. This compiler's plea is that 'intellectual' interest is not the only interest of the book, that 'emotional' and 'practical' interests are of at least as great concern in it; that minute differences are already far too much stressed and acted on, to great harm of mankind; that resemblances are far too much ignored, to their great loss; that even intellectually, what varies with each, deserves to be regarded as superficial, *Non-Essential*, and what runs through and is common to all, to be regarded as Core and Essence; and that, therefore, essential points, on which all religions agree, should be given far more prominence than they have been hitherto, and be regarded as very Heart of all Religions, as very Core of Truth; on the 'democratic principle' of 'majority vote'; and for the very important and truly practical purpose of promoting mutual Good Understanding and Peace all over Earth.

There may be critics of another class; persons of strong belief, of sincere and intense faith. They naturally feel, each, his own particular creed to be unique, 'the one and only', the best. Wish to be thought 'original', 'the first', 'unprecedented', 'unrivalled', is a Nature-ordained and unavoidable preliminary, in all aspects of human life, instinctual,

nutritive, acquisitive, conjugal, military, financial, even literary and scientific. It is so, in every course of action, where ambitious competition is involved. And where is it not? All embodied life seems incessant love-and-war, both concentrated in 'jealousy', of great and small degree. This is patent in the worldly 'life of pursuit' of things of the senses, it is also present, though ever diminishingly, in the 'life of renunciation', until the very end. We may therefore say that wish to be *individually* 'unique' is first of the two main aspects, Egoist-Altruist, of that Duality which runs through all Life and Nature; as Wish to be *Universally* 'Unique', All-One, identified with All, is second. Preliminary *Egoist* wish, therefore, invades the regions of Religion also, and very powerfully! 'My creed is best, and wholly original, different from all others; utterly new, nothing like it ever before; has borrowed nothing from any previous one; and is the final one too, there can never be another equally good, much less better'; even as 'My race, color, caste, sex, is best, I belong to a Chosen people, a divinely privileged caste, a fundamentally superior race, a solar or lunar dynasty, my nation rules the waves, my nation is *uber alles*; my country has tallest sky-scrapers, finest biggest costliest buildings, largest purse, vastest hoard of gold, is superlative in everything; on my empire Sun never sets; I am

sprung directly from mouth of Brahmā, I am son of Sun'; and so on. It requires much sad experience, before such egoism comes under control; before it is recognised that, while a certain amount of competitive egoism is necessary for growth of young animal or young nation, more than that amount is a hindrance, is even positively destructive; before soul turns to genuine *Altruism*, patient tolerance, understanding sympathy, the Truth of All in All; before it realises that, though, no doubt, distinctions of superior and inferior, senior and junior, stronger and weaker, are facts in nature, yet that they are relative and must not be over-emphasised, that strength must not be boasted too much, nor weakness too much despised

No one can say that his physical body is made of matter created out of nothing, originally, for the first time, for him alone, has borrowed nothing from anyone; differs from all other matter. It is fairly obvious that each atom of every 'body' has passed through countless bodies in the past, and will pass through countless bodies in future; though it is also true that each body is somewhat different in make-up from all others. So too, every thought, emotion, volition, of every 'mind' or 'soul', (whichever word is preferred), has passed, and will pass, through countless other minds or souls; though also with some difference in grouping and manifesting;

whereby each 'mind' or soul becomes as 'distinctive' or 'individual' as each body. Let us recognise such differences, 'realities', which constitute the 'personal' element or 'personality', by all means; but let us regard them as of less importance, as changing, passing, therefore Non-Essential; and let us recognise more fully, 'idealities', the 'im-personal' or 'all-personal' element, and regard them as of greater importance, persisting through changes, permanent, and therefore Essential. In other words, we should value, but not over-value, the 'individual', the 'personal'. We should value at least a little more, the 'Universal', 'the Common Consciousness' belonging to all individuals; whereby alone can be 'each for all, and all for each', whereby alone social life, collective existence, feel and fact of unitive 'We', as distinguished from, and at same time inclusive of, feel and fact of separative and exclusive 'I's', is made possible.

Unhappily, most of us are at that stage of 'youth' (of mind) in evolution, in which we take greater delight in feeling 'peculiar', 'uniquely individual', 'original', than in feeling 'Common', 'Universal', 'Eternal'. Yet craving for latter is there, always, in every heart. It is there sub-consciously, not understandingly. No one wants to feel 'uniquely individual' in solitude, away from all fellow-creatures, 'away from the haunts of men', 'far

from the madding crowd'; but wants to do so *amidst* other individuals, otherwise his 'peculiarity', which is wholly dependent on contra-distinction from *others*, would disappear. Thus does he tie himself to others unavoidably. The craving is present in every heart supra-consciously also: for the reason that every individual self is Universal Self, and yearns in the depths of his heart, to recover consciously his forgotten and lost high status.

Of course, we must not futilely try to abolish wholly, this preliminary wish to feel separate and peculiar, in respect of religions, any more than in respect of individuals. It too has an obvious and necessary place in the evolutionary Scheme of God's Nature, Universal Self's Nature. But we have to moderate it, reconcile it with, slowly transmute it into, its opposite; more and more. This is not impossible; rather, it too is equally ordained by that same Nature.

In the work of reconciling religions, it is very easy to avoid hurting sensitiveness on the subject of originality, by studiously eschewing all attempt to derive any one religion out of any other. It is not necessary at all to make such attempt, so far as the general public is concerned. Scholars who wish to study religions comparatively and historically, may of course do so for themselves, i.e., for their own refined recreation; and also for enrichment of

scientific knowledge regarding human *psychical* evolution, even as biologists trace *physical* evolution. But controversial propaganda should be avoided, in interests of peace.

Also, if task of tracing ancestry of religions is pursued stringently and diligently, with open mind, it must obviously prove to be one without possibility of completion and termination. It will be like endeavouring to answer the question : ' Is tree first, or seed first ? '. "Veil after veil will lift, but there must be veil upon veil behind ". Who can trace the atoms-and-mentations of any individual body-mind through ancestor before ancestor, up to a really first beginning? Metaphysic tells us that there can be no such absolute beginning, in strict sense. Even if we could go right up to beginning of our solar system, in primal nebula or invisible 'ether' or 'radiant matter', that would require to be derived from the corpus of a yet earlier system; and so on, ad infinitum. Why not then promote religious brotherhood and peace among the general public, by saying at once, what is utterly true also—that all atoms and all mentations and all religions, of all countless generations of living beings, past, present, future, not only of this earth, but of all orbs of heaven, (each of which has, presumably, its own types of living beings), and all visible and invisible planes of matter, are all equally derived from the

Universal, Eternal, Body-Mind, Matter-Spirit, God-Nature, the One Omnipotent, Omnipresent, Omniscient Self, in whose Consciousness "all things live and move and have their being," which pervades them all?

It is better to understand, appraise, appreciate, than to ridicule, belittle, depreciate; better to see the good points more than the bad; better to see agreements more than differences; better to make peace than war.

Some students of comparative religion, of a tendency opposite to that which claims unique originality for the creed it favors, may say: "Since there is so much similarity, even identity in some respects, between all, therefore, each later must have borrowed from an earlier; and, therefore, the 'democratic' test of validity, majority of votes, consensus of opinion, proffered in the book, in respect of 'religion', which test is not a test in 'science' at all, does not hold good. Consensus is not independent. We have only one vote, repeated over and over again, flowing down the river of time; and it may have been given to a falsehood in the beginning."

Reply to this would be: "Even in Science, method of *concomitant* variations, used for testing truth of hypotheses and conclusions, is only a way of proving 'unanimity', through 'uniformity,' or, at

least overwhelming 'majority', of votes Secondly, we have right to ask, What is cause of the initial falsehood, if any? And *why* has mankind given its vote to, and put faith in, *such* a falsehood; a falsehood of this particular kind, and generation after generation?" No sufficient answer has ever been offered to this query.

Yet again, some thinkers endeavour to explain away a religion or a philosophy by peculiar psychological constitution of individual who started that religion or formulated that philosophy, or by 'environment', or 'historical accident', or 'economic', or 'geographic', or 'physiographic' circumstances. Such explanations may, no doubt, be justified in respect of variable 'peculiarities'; which, however, ought to be regarded as 'non-essential', for reasons mentioned before. They cannot explain invariable fundamental 'generalities'. Also, question arises again, and always. *Why* and *how* those peculiar individual constitutions, historical accidents, economic and other circumstances, mutations and variations?

Every law and fact requires further laws and facts to explain it; these, yet others! *ad infinitum*; until we come to Infinite Self, Total Consciousness (including Sub-, Supra-, and Un-Conscious; waking, dreaming, slumbering), Universal Mind, Anima Mundi, and Its Will-and-Imagination; which works

by Eonic Plan of Integration and Disintegration of Forms, according to its own Meta-physical (including physical) Laws of Nature. In this All-pervading All-including Mind and Its infinite Ideation, all Religion, Philosophy, Science, Law, Art, meet and merge, and from It they all emerge; in endless repetition. When we come to That, all questions are answered, all doubts are set at rest, Final Synthesis is achieved; Final Peace of Mind is gained.

Without achieving such synthesis, Human World cannot attain Happiness, here or hereafter. Religious and other wars of the past, communal riots and pogroms of the present, between Christians and Muslims, and Hindus and Muslims, between different castes of Hindus, between Shīā Muslims and Sunnī Muslims, in India, Jews and Arabs in Palestine, Jews and Germans in Germany, the vast politico-economic 'riots' *z c*, wars of the recent past, and of the present (in Korea, in Palestine, Burma, Indonesia, etc.)—all these are due, ultimately, to lack of such Synthesis.

After such maniacal accumulation of murderous explosives, a war of titans is inevitable. Bursting energies forcibly imprisoned in those explosives must find release. They cannot be kept locked up thus for ever. Worst, most powerful, most destructive, most elemental, primary, terrible explosives are *psychical* explosives, crassly egoistic evil human

passions, lust, hate, greed, pride, mutual fear, jealousy. It is these which manufacture all secondary material explosives. After the monstrous amassing of both has exhausted itself; after it has left the human world in ruins; after that, need for reconstruction will arise, and be felt acutely by the broken nations.

May the Mystery which has fashioned and maintains the Universe ordain that the nations may be cured soon of this war mania! Thus we must pray, though, from Its standpoint of Infinity, birth and death of whole human races and civilisations can be of no greater import than growth and destruction of ant-hills. But even if war ceases, new adjustments of human relations on a world-wide scale, will be necessary. Otherwise, if conditions and causes, armaments and social structures, are left as they have been so far, corresponding effects must follow again; in shape of unappeasable discords, jealousies, hatreds; out of which, worse and worse wars must recur, inevitably, again and again; until armaments have all perished, in one way or another, and war-madness has been all purged and bled out of the Human Race, for some centuries, if not for ever, which is impossible, because of the Law of Duality.

For such re-adjustment, after complete dispersal and exhaustion, either by mutual sincere and

far-sighted agreement, or by mutual slaughter, of this vast mass of *psychical* and *physical* explosives; a Great Synthesis, a Comprehensive Integration, of all aspects, Spiritual and Material, Individual and Collective, of the Life of the Human Race, is indispensable.

If the Russian experiment be successful, in all respects, it will naturally be imitated everywhere. If it fail,¹ as is likely, in important respects, because of lack of Spiritual, 'anti-toxic', trust-breeding, sincerity-and-sympathy-producing, integrative and constructive nourishment and because of disregard of indefeasible essential psychological and philosophical principles; then the alternative will be, (1) a Universal Religion, which will be the Head-and-Heart of all religions; which will unite them all; will provide and promote that Spiritual nourishment, in shape of ever-growing accumulation, and ever wider spread, of those most powerful co-hesives, anti-ex-plosives, anti-dis-ruptives, *viz*, domestic and social affections and strong trusts; and will also

¹ Indeed, is failing, has failed, *vide* U. S A Senator Bulitt's book, and, more recent, 'A World Apart', by Gerling, with Introduction by Bernard Russell, pub: 1949 But yet again, in July-August, 1955. a sincere and strenuous effort for World Peace has been made by President of U. S A and Premiers of France, Britain, and Russia, and terms have been agreed upon, at a conference in Geneva (Switzerland) The *spirit* and methods of government do seem to have changed for the better since the death of Stalin in March, 1953.

provide, as part of that Universal Religion, (2) a rational Scheme of Individuo-Social Organisation which would be in accord with all sciences, and especially with the Science of Human Nature, i.e., Psychology.

Such Universal Religion has been provided for us, by the Scriptures of the Nations; and such a Scheme of Socio-Individual Organisation, by Védic Scriptures in particular, as fundamental part of Religion; because Religion, to justify itself, must be of help and service everywhere, must secure for human being, the maximum possible, of Happiness *Here* as well as *Hereafter*.

Everywhere, today, 'rulers' of nations which are regarded as 'Great Powers', (rulers in shape of presidents, dictators, kings, premiers, cabinets, influential capitalist and militarist cliques and coteries), are striving to capture yet more 'power' of all kinds than they have already got, and 'leaders' of weaker or subjugated peoples, which are struggling to win back political freedom, are striving to recover the 'power' which their predecessors have lost. But neither those 'rulers' nor these 'leaders' anywhere, (except, perhaps, in Russia, in a lopsided, 'half-truth', fashion), are willing to think about *how* 'power' can and should be *used*, so as to *Organise for Peace*, systematically, each nation, each people, and thereby the whole Human Race.

They are all intensely and immensely busy with *Organising for War* or for political struggle 'Let us snatch power, and more power, and yet more power, first, we shall do afterwards, at our sweet will, all the thinking that it may suit us to think, as to *how to use that power*' Result of this attitude is—wars, in the one case, internal dissensions, jealousies, mutual thwartings, and failures, in the other.

The 'Great Powers' possess 'Self-government'; at least each one says it does 'Leaders', of the peoples who are struggling for freedom from subjection and serfdom, proclaim that they want 'Self-government' But apparently, nowhere is any real effort being made by anyone to think out and expound *what exactly Freedom*¹ and *Self-government mean*, and *how Self-government can be made Good-government* also, at the same time to consider and explain whether Self-government means, and should mean, 'government of the people, for the people (a) by all the people, (which is obviously impossible), or (b) by a few of the worst of the people (who may manage, as happens not rarely, to

¹ Every one of the forty odd 'sovereign' states that were directly or indirectly involved in the World Wars, was and is 'self-governing', and uses profusely the blessed word 'Freedom' But they have all been exercising their 'self-determining' in frantic endeavours to mangle and strangle one another. Freedom has come to mean, in practice, 'freedom to rob and rape and murder'.

get themselves elected by the now well-known devices of electioneering, racketeering, propagandising, intimidating, deceiving, gerrymandering, disciplining, gagging, grafting, boodling, bribing, etc.,) or (c) by *a few of mixed and doubtful quality*, (which is the most frequent fact), or (d) by *a few of the best and wisest* of the people, (which is very, very, rarely the case in known history). In other words, no one who counts in the world's affairs, today, is (a) actively realising and proclaiming to the world, the fact that Self-government and Good-government can *Coincide* only when the governing 'Self' is, *not* the lower and baser 'self' of the People, *but* their *Higher*, nobler, genuinely philanthropic 'Self'. Nor is any such person explaining (b) *how* such government by the Higher Self, 'the Kingdom of Heaven on Earth', may be achieved, *i.e.*, *how* it may be managed that *only* the *best* and the *wisest* are *elected*.¹ It is plainer and more self-evident than any axioms of geometry, that only good and wise laws can promote happiness of mankind, that good and wise laws can be made and administered by only good and wise men and women, who constitute the Higher Self of the People; and that only such persons should be

¹ Answer to this 'how' is attempted in this work in several places, see page-references, in Index of Subjects, at 'Self-Government' and 'Social Organisation'.

entrusted with powers of legislation and administration. Yet these so self-evident truths are so very difficult for mankind to learn, that it has not learnt them yet, after many thousands, probably tens of thousands, of years of most bitter experience of consequences of not acting in accord with them.

Result is that all these warring 'rulers', as much as struggling 'leaders', actuated, not by far-sighted humanism, but by narrow and very short-sighted nationalism, or even by mean and sordid personal ambitions and motives, are wandering in the dark, 'blind leaders of the blind', causing only very grievous harm and hurt to those whom they profess to wish to help.

They cannot say that the Right Way is hidden from them. They are themselves turning their eyes away from it. The Sun of Scriptural Wisdom is flaming, and radiating Light upon it from the heavens, all the time. Rulers and leaders have only to remove from their own eyes, the thick bandages of egoism and nationalism, and put on the glasses of Humanism. They would all, then, see at once, clearly laid out for them, the Path to Peace and Prosperity for all. Scriptures are telling us, all the time, *how* Society can and should be *Organised for Peace*, *how* the best and wisest of the people can be *recognised*, *how* they and they alone should be *elected* to the places of legislative power.

Problems of 'Organising for War', and for political struggle, may seem more *urgent*; but, surely, in any case, they are not more *important* than the problem of 'Organising for Peace'. Former are passing; they are concerned with temporary means and aims. Latter is *Permanent Problem*, concerned with *Permanent End*. To far-sighted view, it is much more *urgent* also, as well as more *important*. For, if it is solved satisfactorily, former will abate and disappear automatically.

Let us all, then, engage in the work of promoting, firstly, by helping to spread right knowledge on the subject, and, secondly, in every other way possible, the Organisation of the Human Race for Peace and thence Prosperity.

Dear Reader, I pray you, unless you have found, and made sure of, a better way, to read about the Ancient Way, leisurely, in this book Endeavour is made here to expound, no new way, but the Way of the Ancients, a Way which is time-tested. If you feel satisfied that that Way is worth experimenting with, then I pray you to do all you can to spread, as widely as may be possible for you, this Essential Message of all Scriptures, as preparation for the great Re-adjustment and Synthesis.

Banāras,

19-9-1939

(Revised, 19-9-1955)

Your respectful and sincere

Well-wisher,

BHAGAVĀN DĀS

PREFACE TO THIRD EDITION

(REVISED)

SOME special features of this edition are as follows :

(a) It has been observed by E. A. Poe, in one of his tales, that, in English, of all words, 'the' occurs most often.

I have eliminated on an average, some twenty-five 'the-s' out of those that appeared on every page of second edition ; so there are about eighteen thousand less in this

Readers may feel gaps and jolts, now and then, (as I myself do), reading those 'expurgated' sentences, but I believe that they will shortly become accustomed to do without them (as I myself have become), and may even feel a more rhythmic poetic earnestness appear, now, in such sentences. If I am not mistaken, 'the' appears less frequently in English poetry than in prose. There is no word corresponding to 'the' in Samskr̥ṭ, nor in Persian, nor Hindī. In Arabic, its correspondent *al* is tacked on *ad nauseam* before every noun. Its correspondent in French and other Latin languages has been

further elaborated into separate masculine and feminine forms. A friend who knows German tells me that it has a neuter form also in that language. Consider what special significance attaches to 'the', what portion of its meaning is lost by a sentence, if its 'the-s' are omitted. Where 'the' has a limiting and specifying effect, as a '*definite*', *i e.*, defining, article, there it should certainly be used, otherwise it need not be.

Reader may try this method on any sentences taken at random, in any English book, by removing 'the-s'.

A fuller statement of reasons for reducing use of 'the' will be found in Preface to fourth edition of *Science of Emotions* (pub 1953, T. P. H., Adyar).

(b) Text, scripture-quotations, translations, and footnotes, of previous edition, have all been reproduced in this, with only verbal alterations, here and there, to clear up obscurity, or read better. New matter has been added to all four.

(c) In transliteration of Skt. words, in latter portion of this book, *s a n d h i*, 'coalescence', of sounds, has been replaced more and more by un-coalesced forms. Thus, on p 1, first words of first Skt. verse are *E k o D é v a h*; un-coalesced, they would be *E k a h D é v a h*. P. 1 reads *A t r a é v a s v a r g a h, a t r a é v a n a r a k a h*, ('Heaven is here, in us, and so is Hell'). Coalesced, the

words would read, A t r a i v a s v a r g o t r a i v a n a r a k a h. One main cause of difficulty of Skt. is this running together of letter-sounds and mixing up of words. This is perfectly natural in speaking, and 'rules of coalescence' of vowels and vowels, consonants and consonants, vowels and consonants, and of aspirates and nasals with these—all such rules are only explication and multiplication of one simple rule. Pronounce two words quickly, and sound which results from merging together of last letter of one and first of other, is embodied in a formal rule, viz., 'If this letter is followed by this other letter, the two will be replaced by this third.'

Such coalescences and transformations occur inevitab(ly) in all languages. In English, if to 'intelligible' we add 'ty' the new word becomes 'intelligibility'; not 'intelligibility'. For more complicated examples, readers may consult books on 'Phonetics'; or, for amusing ones, Bernard Shaw's play *Pygmalion*. In Skt, the facts that name and sound of every letter are identical, and that alphabet is scientifically arranged in accord with vocal apparatus, make phonetic coalescence and showing of it in writing, much easier. Also, there is no difference of capital and small letters, in printing types, and again in manuscript, in Skt.

(d) Words of a dozen languages, Skt., Arabic, Persian, Zend, Pāli, Prākṛt, Gurmukhī, Latin, Greek,

Chinese, Hindī, Urdū, and we may well include English also in list, have been transliterated in roman script in this book. That script may, therefore, be rightly regarded as a World-Script in present epoch of human history. As such, use of it deserves to be promoted far and wide, of course, without attempting to abolish any particular script which any communities or nations may cling to. A World-Script will powerfully help World-Religion and World-Order, i.e., World-Organisation, which would be a World-Order based on and arising out of a World-Religion.

(e) Readers will notice that, in foot-notes, events of current history are referred to, from time to time, to illustrate principles and generalisations stated in text. Literature, even scientific literature, is affected by current events, and, in turn, reacts upon and affects current history. Thus, invention of atom-bomb has stopped World-War II in Asia; but atom-bomb, in turn, has created such insecurity and terror in all nations and countries, that world is again being divided into two armed camps, one headed by U S A, and another by Soviet Russia; and a third and far more devastating World-War is hovering in air and spreading a pall of black gloom over whole human world¹ That even particular

¹ Invention of hydrogen-bomb, many times more powerful than atom-bomb, and possibility, envisaged by

physical sciences are better understood if studied in light of history of their development, and should be so studied—this is now a commonplace of Educational Method. Indeed, is not History of our Solar System, from its beginnings in primeval nebula down to this day, scientific description of its evolution in all its countless aspects ? ‘

Whole and sole purpose of this book is to endeavour to show way to establish Concord in place of horrible Discord, which pervades world generally and India specially, by means of a rational World-Order based on and issuing out of a World-Religion. Therefore references, in foot-notes, to

scientists, of invention of bombs a hundred times more powerful, explosion of one of which would annihilate all life on a whole continent, is intensifying mutual terror and gloom. But that very excess of terror has bred a natural reaction, and serious and sincere efforts are being made to establish Peace throughout World. Prime Minister of India, Jawāharlāl Nehru, has been taking a leading part in this movement and has toured in Russia and almost all other States of Europe in July, 1955. Before this, there was a conference, held in Bandung, (Java), of Prime Ministers of all Asian and Indonesian countries, also Egypt, in which India's Prime Minister took a leading part. It is matter for great thankfulness that a compact of Peace was agreed upon. More recently, President of USA and Prime Ministers of Russia and France and Britain have been discussing terms of Peace in Geneva, and have arrived at an agreement. Russian policy, internal as well as external, has changed very greatly since death of Stalin in March, 1953.

specific instances of awful Discord are obviously relevant.

One amazing event of tremendous significance and importance, *viz*, withdrawal of British Government from India, and handing over of all power to purely Indian Administration, took place during first minute after midnight between 15th and 16th August, 1947. Success of this step has, however been marred greatly by Division of India into a Muslim Pākistān and a (predominantly) Hindū Hindu-sthān. It is undisputed historical fact that certain Muslim leaders insisted on such vivisection of India, while Hindū leaders protested against it. Despite this protest, British Government, just before its departure, carried out Division in accord with wishes of those Muslim leaders. It was preceded by ferocious Communal Riots, engineered, to show that the two communities could not dwell together in peace, though it was glaringly patent that *all* seventy-five or eighty millions of Muslims, scattered all over India, and living *amidst* three hundred and more millions of Hindus and another ten millions of Christians, Pārsīs, Jews, etc., could not possibly be separated out, and brought away, from those others, and settled on one large piece of India, from which all others would be driven away. Therefore, two parts, where Muslim population was already predominant in number, were

selected by those Muslim leaders, viz, Sindh, West Punjāb, and North-West Frontier as one block, and East Bengal as another. The 'communal riots' constituted a 'civil war', than which, as has been well observed, no other war is inspired by more intense hatred. Politico-economic motives also have been combined with religious fanaticism in this war, in India, and have exacerbated mutual hatred. It is not quite ended even now (at close of 1955), though not very active. Problem of Kashmīr, in which battles raged fiercely for some two years, between invading regular army of Pākistān and defending army of India (Hindu-sthān), has not been solved yet. Only a sort of truce prevails. Since communal riots commenced, some years before Division, more than a million men, women, children, Hindūs and Muslims, have been slaughtered, and many hundred crores of rupees worth of property, mostly that of Hindūs, has been destroyed, besides¹. And the double trek continues still, from each part to the other, mostly that of Hindus from Pākistān into India, but also of Bengālī-speaking Muslims of East Pākistān into Indian West Bangāl, who are maltreated by Pākistānī Government because they cannot and will not learn to speak Urdū.

¹ Present exchange rate is thirteen rupees and a half for one pound sterling, and a crore is ten millions.

Those forty millions of Muslims who continue to live in Hindusthān, find that their religious observances are in no way interfered with by their Hindū neighbours, and Indian Government protects their rights with even greater care than those of Hindūs. Thousands of Muslims, who had crossed over to Western Pākistān, have returned to India, sadder and wiser, having realised that life was easier for them in India, (as it is now known to world, in distinction from Pākistān)

Removal of the great drawback mentioned above, and re-union of sundered parts into one whole, as before, and prosperity for both communities as well as all others dwelling in India, depends on both administrations, of Pākistān and Hindusthān, realising (as, unhappily, *neither* does at present) that *best*, indeed, *only*, way of establishing peace and promoting general welfare throughout their respective dominions, and therefore India as a whole, is to teach and preach persistently, in every corner of the land, the *Common Essentials of All Religions*, and to establish, on basis of *scientific psychological principles*, included in that Universal World Religion, a Rational Socio-Individual Organisation, which will fulfil all just needs of all persons of all creeds, castes, colours races, and both sexes, *i.e.*, fill all stomachs, cover all backs, provide roofs over all heads, ensure decent family life, and bring

livelihood-giving suitable work and appropriately qualified worker together¹

It may be noted incidentally that name of this country in far back times, was Aja-nābha (*vide Bhāgavata*, V vii. 3). Then, because of two great sovereigns, both named Bharata, one of Solar, one of Lunar, Dynasty, it began to be called Bhārata. This name it continues to retain, even now, in all Samskr̥t literature and all religious ritual Irān-ians (Āryānians, Āryans, also called Persians, who are only a branch of Āryan Race, as are inhabitants, Celts, of Eire or Ire-land, and indeed all Indo-Āryans or Indo-Europeans)—these Irān-ians called the great river Sindhu as Hindhu, and inhabitants on both sides of it as Haindhavas, because of peculiar formation of their vocal apparatus Earlier Greeks (Ionians, Yavanas in Skt) called this river Indus, country round about it and beyond as India, and inhabitants an Indians By these names they are known to all world today

India, on 26th November 1949, declared itself a Democratic Republic, but decided to remain an independent member of the British Commonwealth of Nations; and chose Dr Rājendra Prasād as its first President

Another fact, even more amazing than withdrawal of British Government, may be recorded here.

¹ See pp 643-701 *infra*, for an outline of such.

Cheiro, in his *World Predictions*, (published in 1927, by The London Publishing Co, 62, Oxford St, London, W. 1), foretold. "England . . . will give India her freedom, but religious warfare will rend that country from end to end until it becomes equally divided between the Mohamedan and the followers of Buddha and Brahma"; (p. 160). No one in India had even dreamt of such a division, in 1927. He foretold a number of other events also, some of which have come true, such as abdication of Edward VIII and assension of George VI, in England.

(f) No country is east, no country is west, of any other. All are, by turns, now east and now west, of one another. None the less, *Ex Oriente Lux*, 'Light comes from the East' always, to every country, at Sun-dawn And Civilisation travels with Sun. It is therefore in nature of things that, having reached its culmination in U.S.A, for the present, Civilisation should seek a new life with a new form in Japan, China, India, Russia, and Asia generally And no other country than India, not even venerable China, provides fundamental principles, applicable everywhere and always, with suitable modifications of detail in accord with local and national conditions, of a complete Socio-Individual Organisation based on World-Religion.

BHAGAVĀN DĀS

NOTE

(Revised)

ON TEXTS GATHERED IN THIS BOOK, AND CERTAIN OTHER MATTERS

ELEVEN religions are usually regarded as great and living and current at present. These, proceeding from east to west, are : (1) Shintoism born in Japan, (2) Tāoism (or Laotism), and (3) Confucianism, in China ; (4) Védism (or Vaidika Dharma, Sanātana Dharma, Ārya Dharma, Mānava Dharma, now commonly called 'Hinduism'), (5) Buddhism, (6) Jainism, and (7) Sikhism, in India, (8) Zoroastrianism (or Pārsism), in Irān (or Persia), (9) Judaism (or Hebraism, or Israelitism, or Jewish religion), and (10) Christianity, in Palestine, (11) Islām (or Mohammedanism), in Arabia. Parallel passages have been gathered in this work from universally recognised Scriptures, and also from some other generally and highly honored writings by revered Elders, of these eleven.

Well-known scriptures of Védism are four *Véda-s* with their *Upanishat-s*, *Manu-Smṛiti*, *Gītā*, *Mahā-bhārata*, *Rāmāyana*, *Bhāgavata*, several *Purāna-s*, and some less well-known *Smṛti-s*. Texts have been taken from these, principally. They are regarded as sacred and authoritative in the order mentioned. But first four are practically of equal authority, and *Manu*, because of its compact conciseness, comprehensive completeness, high and austere tone, and terse clear language, is the most frequently referred to, in discussions over matters of religious practice. Védism is not connected with any one name as founder's, but Védic socio-religious polity of India has been based, from time immemorial, on 'The Institutes, or Laws, of Manu'. Manu is regarded as Primal Patriarch and Law-giver of Indian Āryans, and as having embodied, in his Laws, all that substance and quintessence of *Véda-s* which bears upon orderly planning and conducting of individual and collective human life. Latest rescension of these Laws, in some 2700 couplets, is current under the name of *Manu-Smṛiti*. It is said by critical Orientalist scholars, to be between 2000 and 2500 years old now. But all are agreed that it is based on, and includes, large portions of much earlier texts, *Mānava-Dharma-Sūtra*, *Viddha-Manu*, and others. These are not now extant, and are known only through quotations and references

in available later works The four *Vēdas*, Scriptures proper of Vēdism, on which Manu and all subsequent expounders base themselves, are said, by unanimous Indian tradition, to have been collected, edited, and given their present shape, by Kṛṣṇa Dvaipāyana Vyāsa, famous as Vēda-Vyāsa, some 5000 years ago, i.e., about 3100 B.C., just before beginning of Kali-Yuga era But some western Orientalists say that the oldest hymns belong to about 1500 B.C. New researches and fresh findings are, however, steadily pushing the period further and further back Vēda-Vyāsa is also author of *Mahā-bhārata*, in which *Manu* is often referred to and quoted from. Where excerpts are taken from works other than these above-mentioned, their names are given.

Christian Texts have been drawn from English *Bible*, New as well as *Old Testament* mostly Those of Jewish religion, from English *Old Testament*, chiefly

Texts of Zoroastrianism, have been taken from J. M. Chatterji and A. N. Bilimoria's edition of *Gāthā*

Scriptures of Islām, from which passages have been taken, are, principally, *Qurān* and *Hadīs* in Arabic, and, next, writings of great Sūfis, mostly in Persian These have been already referred to in Foreword. Founder of Islām, Muhammad, was born in 570 A.C., and died in 632 A.C.

Texts of Shintoism, Taoism, and Confucianism, this compiler had no access to, in the original. But there is one exception.¹ All others have been taken from various published English translations of that primary scripture of Taoism, *Tao Teh King*, ascribed to Lao-tse; and of *Shu King*, *Shu King*, *Analects*, and other works of Confucius; many from that marvel of learned industry, *Treasure-House of Living Religions*, by Robert Ernest Hume, (pub 1933, by Charles Scribner's Sons, New York and London). Like Védism, Shinto is not connected with the name of any one person as founder. Lao-tse and Kung-fu-tse, *z e*, Confucius, (as also Pythagoras, of Magna Graecia), were older and younger contemporaries of Buddha. 6th century B C. is remarkable for a great influx of religious thought and aspiration, in many countries, far apart from each other, but, as historical and archeological research is establishing more and more clearly year by year, not without communication with each other.

Buddhist texts have been drawn, in original Pālī, (a 'dialect' or popular form of Samskr̥t), current among the people in Buddha's time, mostly from two small books, *Khuddaka Pāṭha* and *Dhammapadam*. They are collections, in Buddha's own

¹ See f n. to p. 399

words, of his most important teachings *Dhamma-pada* is to Buddhists what *Gītā* is to Védists (Hindū-s). A few texts in Samskr̥t have been derived from other works, authoritative in next degree, like those of Nāgārjuna and Asanga. Of such works, full names are given. Years of Buddha's birth and death are given variously, as 624 and 544 B C or 568 and 488 B C

Jaina texts have been derived, in original Samskr̥t or Prākṛt, (a variant of, and contemporaneous with, Pālī), from works regarded as authoritative, whose names have been given in full, after texts quoted. No teachings of founder, viz., Mahāvīra Jina, also known as Vardhamāna Svāmī, (b 599 B C, d 527 B.C, or, b 549 B C., d. 477 B C.), definitely known to be in his own words, are extant. Earliest collections are by Bhadra-bāhu, of 4th century B C. But in 1942,* a small book has been published, titled *Mahāvīra Vāṇī*, 'The Words of Mahāvīra'. It was compiled by Shāntilāl Vanamālī Shéth, edited by Prof. Béchar Dās Jīvarāj Doshi of Ahmadābād College, and published by Sastā-Sāhitya Mandal, New Delhi. It contains 345 verses, which are believed to have been spoken by Mahāvīra himself, on different occasions. These have been arranged in 25 chapters on the lines of *Dhamma-pada*. The verses are all very significant. Work has been very well done, and may well become a manual and

text-book for Jaina community, such as *Dhammapada* is for the Buddhist. At insistent wish of Prof Béchar Dās, present writer contributed an introduction to it. Two more editions have been brought out since; and also a bigger and better arranged work, entitled *Tīrthānkara Vardhamāna*, pub 1953 (See f n on p 691)

Texts of Sikhism, whose tenets are practically same as those of *Gītā*, have been taken mostly from its chief scripture, *Guru Grantha Sāhab*, in which are collected hymns and teachings of eight of the ten Sikh Gurus. Two did not leave any writings. Guru Nānak, founder and first Guru, was born in 1469, fourteen years before Martin Luther. Guru Govind Singh, tenth and last, passed away in 1708. He was great teacher, great warrior, great traveller, and great poet. Nānak was also all these, except warrior. Most of the hymns and teachings are in a language which may be described as Panjābī form of Hindī or Hindustānī. Many verses of other renowned saints, like Kabīr, have also been included in *Grantha*; which shows the broad-mindedness of the Gurus. Nānak was a scholar of Persian and Arabic, is said to have visited Kā'ba in Mecca, and to have always kept a copy of *Qurān* with him, this copy is said to be still preserved in Guru-dvārā built by Guru Har-sahāya, in Ferozpur, Panjāb.

and Meditation, (27) Thankfulness, (28) Sincerity and Earnestness, (29) Truth and Truthfulness, (30) Temperance, (31) Happiness and Joy (32) Righteousness and Virtue, (33) Duty, (34) Self-dedication and Divine Benediction. Pt III, MAN AND HIS SOCIAL RELATIONS—(35) Anger and Hatred, (36) Work and Deeds, (37) Wealth and Prosperity, (38) Giving and Helping, (39) Justice and Judgment, (40) Obedience, (41) The Golden Rule, (42) Good for Evil, (43) Forgiveness, (44) Love, (45) Serving Others, (46) Friendship and Brotherhood, (47), Associates, (48) Home and Family Relations, (49) Peace and War, (50) Summary Duties, Pt IV, A PROGRAM OF JOINT WORSHIP, arranged as a Responsive Reading

Another very noteworthy book is Dr. Frank L. Riley's *The Bible of Bibles*, (pub 1929, by J F. Rowny Press, Los Angeles). Author says in his Foreword "It is the concentrated essence of the Bibles of the world, extracted during nineteen years of study from sixty Sacred Books, dating back, according to some authorities, 13000 years" Dr. Riley has included, in his researches, Taoism, Védism, Judaism, Zoroastrianism, Buddhism, Christianity, and Islām, of the living, and Babylonian-Chaldean, Egyptian, and Mithraist religions, of the past. He does not seem to have dealt with Shintoism, Confucianism, and Sikhism. He does

not tell us the total number of passages he has extracted. They cover 343 pages of fine large print. A rough calculation gives 1400. These are divided into 12 chapters, which cover 387 topics, listed in a Table of Contents, (which is named Index), at beginning. Chapters are . (1) God, (2) Beneficence of God, (3) Creation, (4) Origin and Constitution of Man, (5) Problem of Evil, (6) World, Matter, the Unreal, (7) Works of the Flesh, (8) Kingdom of Heaven, (9) Fruits of the Spirit, (10) The Straight and Narrow Way, (11) Prayer and Healing, (12) Peace-Brotherhood-Heaven on Earth. An Introduction gives brief accounts of the sixty Bibles of the several religions studied. "A digest, or terse account, of excerpts from the Sacred Books which appear in" each chapter, averaging about a page and a half in length, is prefixed to it.

Present writer could not make such use of Dr. Riley's book as it deserved. He came across it rather late. Absence of an alphabetical Index, and of page-references in table of contents, hampered utilisation. Preparation of copy, new edition of present work, from notes previously gathered, on margins and pasted-in slips of a copy of first edition, was begun in January, 1939, after resigning membership of Central Legislative Assembly of India. First batch of 'copy' was sent to press in March, 1939. Thereafter, compiler had not leisure and

vitality to spare nor peace of mind enough, for hunting up originals of a score or more of translated passages, quoted in Dr. Riley's book, which appeared very relevant. Throughout that whole month, and first week of April, very serious communal riots, a small 'civil war', raged in Banāras, between bands of Hindus and Muslims, misguided and incited by evil-minded self-seeking politico-religious misleaders, despite all endeavours of a joint Hindu-Muslim Peace Committee, of which this writer had been elected Chairman, to his great unhappiness and helpless worry, the riots resulted in some 50 to 60 deaths, about 400 cases of serious and light hurt, very many cases of arson, loot, wanton destruction of property. Much worse riots had occurred in Banaras and Kanpur in February-March, 1931; and six persons, three Hindūs and three Musalmans, were appointed as a Committee with present writer as Chairman, by the Indian National Congress, then sitting in Annual Session in Karāchi, to investigate causes and report. The Spirit of Hatred, which has been stalking more and more proudly all over the human world, since beginning of 20th century, made its horrible presence felt acutely, thus, in Banāras, and showed that the 'Forces of Good, of Light, of Truth', have to struggle longer and harder against opposite forces, of the Enemy of Mankind, 'Forces of Evil, of Darkness, of

Falsehood', before latter will be checked effectively. It is very necessary, for many workers, in all countries, to take up the task of establishing *religious* peace and good-will, for, from it, and not without it, will come economic and political peace and good-will.

Works of Dr Riley and Prof Hume possess not only outstanding merit in respect of scholarly industry, but are very praiseworthy for the philanthropic spirit of all-conciliating all-embracing Human Brotherhood and Solidarity which breathes throughout, in them. Because of lack of knowledge of any European language other than English, and of very limited reading in even that, this writer has not come across any other works using a similar method, except those which will be mentioned presently. It is to be hoped there are others, for such, and many such, in every language, are greatly needed to promote Human Brotherhood, true Spiritual Liberty and Fraternity, and Material Equitability. No doubt, a number of books have been written and published, whose purpose also is liberal-minded reconciliation of creeds. A fine recent work of this kind is *World-Fellowship*, edited by C F. Weller (pub. 1935, by Liveright Publishing Corporation, New York). But its nature and method are very different. And even such works are too few.

Dr Riley and Prof Hume do not give any texts in original, only translations, though these are mostly from works of recognised scholars. Present work, in its first edition, had only about 450 parallel passages from Scriptures of the several religions, and practically none from the three indigenous religions of China and Japan, nor from Zoroastrian *Zend-Avestā*. Second edition brought together 1150 passages, which were increased to 1400 in third, in round figures.

Dr Riley and Prof Hume do not make it their purpose to trace out and supply any scientific and *organic* Scheme of Universal Religion, Religion in General, running through all religions. All topics dealt with by them, are dealt with here too, also many others, but they are arranged in a different way, not as a collection of comparatively un-jointed parts, but as forming a system, a single organism, with all its members livingly articulated together, in accordance with the Science of Psychology. Whether the arrangement is successful or not, reader will decide for himself. Great majority of topics dealt with by Dr. Riley and Prof Hume, would be assigned to chapter on 'Way of Devotion, or Emotional (or Ethical) Constituent of Religion', in this work, and they do not touch many topics treated here in chapters on 'Way of Knowledge, or Intellectual Constituent of Religion' and 'Way of

Works or Volitional (or Actional) Constituent of Religion', (see pp. 113 on 'The Three Aspects of Religion')¹

Present work endeavours to provide, for the parallel passages, a setting of elucidative and connective comment, in the way of interpretation and illustration, so as to interlink them and make of them, all together, a continuous organic entity, without which the work would be only a collection of disjointed texts (or 'sacred bones', as a friend humorously said), a Universal Religion with a definite frame-work, not artificially eclectic, but a natural living growth; which may be readily discerned as present within outer garments of every religion, even as main features, general outlines, of human form, can be discerned in every human individual, behind his clothing. This Scheme is based on the psychological triad of knowing, desiring, acting, (see pp. 113-114).

¹ Another work, somewhat similar to Dr. Riley's, was published in 1940, by Kegan Paul, Trench, Trubner and Co., London. It is entitled *The Bible of the World*, and is a compilation by Robert O. Ballou, Friedrich Spiegelberg, and Horace L. Friess. It is a very large volume of 1400 pp. royal 8vo, and of fine large print. Each religion is treated separately, in translated extracts. There is no attempt at scientific comparison, classification, systematisation. But it is a very painstaking collection. Present writer has not found it necessary to take any extracts from it.

EVOLUTION OF PRESENT WORK

This tripartite Scheme of Religion, based on Philosophy or Metaphysic and Psychology, is fundamental part of Indian tradition from time immemorial, (see pp. 357, 569-573) It was first utilised in the new way, required by the times, in 1904, for preparation of a series of Text-Books of Hinduism, for use in the Central Hindū College and School of Banāras.

First idea was to start a Theosophical College in which students would be taught the principles of Universal Religion, and be brought up in the atmosphere of a nucleus of Universal Brotherhood. But active workers in sufficient numbers were not forthcoming from folds of other denominations. So it was decided to begin with a 'Hindū' College, which would endeavour to liberalise and rationalise at least 'Hinduism', and re-convert it into ancient Upanishadic ('philosophical') and Mānava ('human') Védism ('scientific religion'); would restore to it the main characteristics of 'Universal Religion', whereby rapprochement with other religions inhabiting this country would be facilitated, and solidarise the mutually repellant and fissiparous 2000 and odd castes and sub-castes and numerous sects and sub-sects, into a real living organic body-politic of interdependent parts

Very shortly after founding of the College, need for systematic compendious Text-Books of Hinduism was felt, inevitably, for teaching purposes. Dr. Annie Besant, "that high-souled woman"¹ "the mother of Mother India,"² "whose radiant spirit rekindled India's faith in her own ideals and destiny,"² "the memory of the magnificent services rendered by whom to India will live as long as India lives",² was President of the Board of Trustees and the Managing Committee of the Institution, and the present writer had the privilege and good fortune of working with her as honorary Secretary of the two bodies. "If Annie Besant had not been, Mahātmā Gāndhī could not be",² "if any three or four of the other great people in India were named, the sum of their achievements, the aggregate of the benefit that they had rendered to this country, would not exceed what stood unquestionably to her credit"² Board of Trustees appointed a Committee, with Dr. A Besant and

¹ This is how Prof William James, renowned philosopher of U S A., speaks of her in his *Varieties of Religious Experience*.

² These words were respectively said, in paying tribute to her, after her passing away, in September, 1933, by Dr. Mohammad Alam (a Muslim), by the famous orator and poetess, Mrs Sarojini Naidu, (afterwards Governor of U P, 1947-1949), by Mahātmā Gāndhī, again by Mrs. S. Naidu, and by the Rt. Hon'ble Shri V. S Shrinivāsa Shāstrī, P C.

myself as Chairman and Secretary, to prepare Text-Books. They gave us general directions to the effect that the religious and ethical training, given to students, should be of "a wide, liberal, and unsectarian character, . . . inclusive enough to unite the most divergent forms of Hindū thought, . . . must be directed to the building up of a character, pious, dutiful, strong, upright, righteous, gentle, and well-balanced—a character which will be that of a good man and a good citizen, such as can be formed only by the fundamental principles of religion, governing the general view of life and of life's obligations. That which unites Hindū-s in a common faith, must be clearly and simply taught; all that divides them must be ignored. Lastly, care must be taken to cultivate a wide spirit of tolerance, which not only respects differences of thought and practice among Hindū-s, but also respects differences of religion among non-Hindū-s, regarding all faiths with tolerance, as roads whereby men reach the Supreme "

As Secretary, the undersigned, placed before the Chairman, a Syllabus based on ancient tradition as to the three parts or Constituents of Religion. She agreed That Syllabus, with some slight later modifications, appears as Table of Contents of the Text-Book

These Contents, as finally published, are - **INTRODUCTION.** Pt. I, **BASIC HINDU RELIGIOUS IDEAS** - (ch 1) The One Existence, (2) The Many, (3) Rebirth, (4) Karma, (5) Sacrifice, (6) Visible and Invisible Worlds Pt II, **GENERAL HINDU RELIGIOUS RITES AND CUSTOMS**, (ch 1) Samskāras (Sacraments), (2) Shrāddha (Oblations to the Departed), (3) Shaucham (Hygiene and Purification), (4) Five Daily Sacrifices (Acts of Service), (5) Worship, (6) Four Stages of Life, (Planning of Individual Life), (7) Caste-system (Social Organisation) Pt III, **ETHICAL TEACHINGS**, (ch. I) Ethical Science, What is it?, (2) Foundation of Ethics, as given by Religion, (3) Right and Wrong, (4) Standard of Ethics, (5) Virtues and their Foundation, (6) Bliss and Emotions, (7) 'Self-Regarding' Virtues, (8) Virtues and Vices in Human Relations; in relation to Superiors, (9) in relation to Equals, (10) in relation to Inferiors, (11) Reaction of Virtues and Vices on each other

With this Syllabus we set to work on, 'An Advanced Text-Book of Hindu Religion and Ethics', in Shrinagar (Kashmīr), in summer of 1901. Some other members and I supplied Dr. Annie Besant with Samskr̥t texts, my book, *The Science of Emotions*, first edition of which was published in 1900, supplied bulk of material for third part of the work. She herself gathered some texts from English

translations in *Sacred Books of the East Series*, and, great worker that she was, drafted, in English; within two months, whole of the Text-book, amounting, as subsequently printed with some additions and alterations, to over 400 pp., cr. 8vo.

After approval by the Committee, a hundred copies of the draft were printed and sent to leaders of the Hindū community, to Pandits famous for Samskr̥t learning, and to heads of principal sects, in all parts of the country, and suggestions for additions and alterations were requested. Those that were received were carefully considered by the Committee and duly incorporated. Then *Advanced Text-book* was printed off, and introduced in College classes, in 1904. Shortly after, an *Elementary Text-Book* was prepared by the Chairman and the Secretary, for use in upper School classes. This was a simplified abridgment of the Advanced; but a large number of illustrative stories from *Mahā-bhārata* and *Purānas* were added in its 3rd Part. Then a very small Catechism was drawn up by the Chairman for use in small children's classes. All these were in use in C. H. College and School until 1914, after which the Institution was converted into Banāras University and passed into the hands of a new and elaborately constituted management, consisting of Council, Senate, Syndicate, Faculties, etc. That new management dropped the use of

the text-books and catechism. The graded series of Text-books had been welcomed all over India, after publication; translations of the Catechism were published in eleven provincial tongues; and of the Elementary also in two or three.

In October, 1924, a Hindu-Muslim Unity Conference was held in Delhi, in consequence of violent communal riots, engineered by political and politico-religious mis-leaders, which had been breaking out, for some time, in scores of places, all over the country. At that Conference, present writer proposed that a Committee should be appointed, of learned and at same time large-hearted, broad-minded, and philanthropic, not narrow, bigoted, fanatic, representatives of all main religions of India, i.e., eight out of the eleven mentioned at outset of this Note, to draw up a graded series of Text-Books of Universal Religion, with parallel passages from all Scriptures, which would be taught in all educational institutions of India, and thus brought to every home in the land in every way possible. The proposal was not considered feasible. The Conference contented itself with 'appeals' for the undefined, unexplained, word 'Unity', without any mention of the 'contents' of the word, its denotation and connotation and significance in concrete terms; as is the case with the words 'Sva-rāj' and 'Self-government' and 'Freedom.' Communal riots

continued to grow worse and worse in India, as politico-economic hatreds and war-'riots' in Europe, and indeed all over the world, in this 'Age of Discord', Kali-Yuga.

Next effort, of present writer, on these lines, apart from articles in Hindī and English newspapers, was made at the All-Asia Educational Conference, at close of 1930. Foreword to first edition gives rest of the story of genesis and development of this work.

Two other books ought to be mentioned here, which have helped this compiler greatly in understanding something of the obscure, mysterious, puzzling legends in Samskr̥t *Itihāsa-Purāna* regarding nature of other worlds and planes of matter, and their denizens, and eonian course of cyclical, cosmic, inorganic, organic, human and other involutions, evolutions, dissolutions. These matters are just touched in present work; because compiler's knowledge of them is very far from sufficient; general public is probably not deeply or scientifically interested in them; extant scriptures do not supply clearly intelligible and parallel passages about them; and finally, because, though precise and correct knowledge of their details is highly important for specialist and advanced student of what has been called 'occult science', Yoga, *Sulūk*, yet those features of Religion which are most vitally

important for an average human being, are those which are dealt with plainly by all Scriptures, and therefore here, in Chs. II and III.

These two books, above referred to, are Madame Helena Petrovna Blavatsky's monumental works, *Isis Unveiled* (2 vols., 1500 pages), and *The Secret Doctrine* (latest Adyar edition, 5 vols., 2200 pages, plus a sixth volume of Indices, 500 pages). The two volumes of the former are respectively entitled 'The Veil of Isis' and 'Isis Unveiled'. The two parts of the latter are appropriately entitled 'Cosmogogenesis' and 'Anthropogenesis' respectively. They supply an immense amount of out-of-the-way information about so-called 'dead' religions; about the 'occult', 'super-physical', side of Religion, connected with other worlds and planes, and 'subtle' body and 'finer' faculties latent in normal man, but capable of being developed and made patent by 'mystic' disciplines and special 'education'; and about details of cosmic and human evolution, through vast eons and cycles. Two passages from these two works are reproduced below.

"Kapila, Orpheus, Pythagoras, Plato, Basilides, Marcian, Ammonius, and Plotinus, founded schools and sowed the germs of many a noble thought, and disappearing, left behind them the refulgence of demi-gods. But the three personalities of Kṛṣṇa, Gautama (Buddha), and Jesus appeared like true

gods, each in his epoch, and bequeathed to humanity, three religions built on the imperishable rock of ages That all three . . . have in time become adulterated, is no fault of . . . the noble Reformers. It is priestly self-styled husbandmen of the 'vine of the Lord' who must be held to account by future generations Purify the three systems of the dross of human dogmas, the *pure essence* remaining will be found to be *identical*": *Isis Unveiled*, II, 536).

"Esoteric Philosophy reconciles all religions, strips every one of its outward human garments, and shows the *root of each* to be *identical* with that of *every other great religion*:" (*The Secret Doctrine*, I. 45).

This Note on Texts may be closed with a few other striking quotations.

"Every Scripture inspired of God is profitable, for teaching, for reproof, for correction, for instruction which in in righteousness, that the man of God may be complete, furnished completely unto every good work."

(B., 2 Timothy, 3. 16-17, *THR.* p v.)

"We believe in what hath been revealed to us and revealed to you. Our God and your God is One, and to Him are we Self-surrendered." (*Q.*, 29 , 45).

"Alcott was the third most conspicuous member of the Concord Orientalists (Emerson and Thoreau

being the other two) . . . As Dean of the Concord Summer School of Philosophy, Alcott worked to promulgate mystic lore . . . He described, in his *Tablets*, the project which was near his heart all his life 'Very desirable it were, since the gates of the East are now opening wide, giving free commerce of mind with mind, to *collect and compare the Bibles of the races* for general circulation and careful reading . . . Of the *Bhāgavata Purāna*, Emerson said, 'Ah, this is a book to read on one's knees!' . . . He used to keep a copy of an English translation of the *Bhagavad-Gītā* under his pillow at night . . . Thoreau wrote 'The reading I love best is the Scriptures of the several nations, though it happens I am better acquainted with those of the Hindus, the Chinese, and the Persians, than of the Hebrews, which I have come to, last' . . ." Art. 'From Vedic India to Concord, U. S. A.', by Dr. Christy and Dr. Canby, reprinted in *Hindustān Times* (New Delhi, of 20-6-1944)

The Heart of Humanity is intensely a-search for the Gospel which embraces all gospels , This book endeavours to present it in the very words of the Speakers of all the Gospels. May They give it their blessing and speed it on its mission of service to Humanity.

SYSTEM OF PRONUNCIATION

System of pronunciation followed in the Roman transcript confines itself to simple differences. More nice and subtle ones have not been taken account of. Thus, there are three shades of 's' in Arabic-Persian; they are all transcribed by 's' here. So four kinds of 'z', two of 'h', two of soft 't', are rendered by one 'z', one 'h', one 't'. So two kinds of 'sh' in Samskr̥ṭ are both transcribed as 'sh'. Arabic gutturals of e, i, o, u, have also not been marked; that of 'a' has been as 'a'.

Samskr̥ṭ letters are rendered as below

a, as in similar, solar, & c.,	ɹ, somewhat as in iron.
the sound of u in fur,	e as in get, jet, fetch
cut, shut	é, as 'a' in fate.
ā, far, car.	ai, somewhat like i in
i, fit, sit	might, fight, right
ī, élite, sound of ee. in	o, go.
meet, feet, sheet.	d, daughter, dame
u, put, sound of oo in	dh, madhouse,
foot	n, (n and d combined in
ū, flute, sound of oo in	a click-sound).
shoot, hoot.	t, petit, (soft t).

th, think (without sibil- ance).	jh, bridge-head ñ, cañyon.
d, there, that (minus sibil- ance)	t, tit, talk. th, get-home.
au, somewhat as in how, cow.	ph, lip-homage. b, bless, beam
am, like um in jump, hump, bumper	bh, hobhouse, abhor- m, musk.
k, king, ken	y, yes, you.
kh, buckhorn, inkhorn	r, run.
g, get, gain	l, lamb.
gh, big-horn, fog-horn, Bumingham.	v or w, win. sh, shine.
ng, bring, sing.	đh, bid-him (soft đ).
ch, churn, chaste	n, nephew, niece.
chh, rich-house, fetch- him	p, pan, pass. s, sun, son.
j, joy, jam.	h, hand, heaven.

Special sounds of Arabic-Persian are.

kh, aspirate of k, like the German ach, or Scottish loch	gh, guttural of g. f, fun. q, guttural of k.
a', guttural of a.	z, zephyr.

LIST OF ABBREVIATIONS

- (B), *Bible*, (O. T., *Old Testament*, Hebrew ,
O. T. and N T, *New Testament*,
Christian).
- (BB), Dr. F. L. Riley's *The Bible of Bibles*, pub-
lished in 1929, by J. F. Rowny Press,
Los Angeles.
(See pp. lvi-lv)
- (Bh.), *Bhāgavata*, one of 18 *Purāṇa*-s, sacred books
of legends and traditional histories of
Cosmos and of Human Race, which form
part of the Scriptures of Vaiṣṇava Dharma,
or Vēdism ('Hinduism').
- (Bu), *Buddhist Sacred Books*.
- (C), *Confucian Works*
- (Dh), *Dhamma-pada*, a Buddhist Scripture.
- (ERE.), *Encyclopedia of Religion and Ethics*, in
13 vols, edited by Dr. Hastings
- (G), *Gītā*, i e, *Bhagavad-Gītā*, the most widely
known of Vēdist Scriptures.
- (Gr.), *Guru-Grantha-Sāhib*, Scripture of Sikhism
- (H), *Hadīs*, Sayings of Muhammad

- (U), Jaina Sacred Books
M. Vānī, Mahāvīra-Vānī, Collections of verses uttered by Mahāvīra Jina.
Tīrthankara Vardhamāna (also called Mahāvīra), biography as well as sayings of Jina.
- (Ju.), Sacred writings of Judaism, Hebraism, or Jewish Religion, like *Talmūd* or Commentaries on O T, and *Qabbālāh* or Kabbala, a compilation of writings of Jewish Mystics.
- (K), Kabbala, i.e., *Qabbālāh*
- (M), *Manu-Smṛti*, oldest living law book of the world, revered by Hindū-s like *Vēda-s*.
- (Mbh), *Mahā-bhārata*, 'Great Epic' of the 'Great War' between Pāndava-s and Kaurava-s, which ranks with *Manu-Smṛti* in Hindū estimation.
- (Q), *Quān*, often written in English as *Koran*; chief Scripture or Islām of Moham-medanism
- (R), *Rāmāyana*, 'Epic' of the War of Rāma and Rāvana, which is ranked, by Hindū-s, with *Mahābhārata* and *Purāna-s*. These three make up '*Itihāsa-Purāna*,' i.e., Ancient History of Cosmos and Man.
- (S), Sūfī writings.

- (SBE), *Sacred Books of the East Series*, edited by Max Muller.
- (Sh), Shintoism.
- (Si.), Sikh writings, among which *Guru-Grantha-Sāhab* is chief Scripture
- (T.), Scriptures of Taoism, among which *Tao-Teh-King* of Lāo-tse is chief.
- (THR.), *Treasure-House of the Living Religions*, published in 1933, by Charles Scribner's Sons, New York and London (iii-iv)
- (U.), *Upanishat s*, philosophical and psychological parts of *Vēda-s*
- (V.), *Vēda-s*; four, *Rg-Vēda*, *Yajur-Vēda*, *Sāma-Vēda*, *Atharva Vēda*; chief Scriptures of Hindū-s
- (Z), Zoroastrian Scriptures, *Zend-Avestā* in particular, of which the chapters known as *Gāthā*, are regarded as direct utterance of Zarathustra. *Zend* is regarded as main text, and *Āvestā*, as commentary, but inseparable. 'Zend,' has also become name of the language in which that main text is written. Skt. equivalent is *chhanda*, 'metre', 'rhyme'
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Languages of Scriptures

Védic, archaic or modern Samskrt (Skt.) ; Zoroastrian, Zend ; Jewish (O.T.), Hebrew ; Buddhist, Pālī and Skt. ; Jaina, Prākṛt and Skt. ; Christian (N.T.), Aramaic ; Islāmic, Arabic (Ar.) and Persian (Per.) ; Sikh, Gurmukhī and one or another dialect of Hīndī ; Laotsism and Confucianism, Chinese ; Shīnōism, Japanese.

VERIFICATION OF REFERENCES

After first edition was published, some friends wrote that textual references should have been given more precisely, by chapter and verse. The difficult conditions, unfavorable to scholarly detail and exactitude, under which this compilation has been made, have been mentioned before. But the reader, who has inclination and leisure, will be able to verify most of the texts quoted, with the help of the following.

Jacob's Concordance to the Upanishats and the Bhagavad-Gītā

Vishvēśhvar-ānanda and Nity-ānanda's Alphabetical Index of the Four Vēdas

Any good Concordance to the Bible.

Concordance to the Qūrān (Miftā-ul-Qurān), by Rev Ahmad Shāh, or any other good Kild-i-Qurān

Manu-pād-ānu-kramanī, Concordance to the verse-quarters of Manu-Smṛiti, (published by Gyān-mandal, Banaras).

J M Chatterjee's and A N. Bilimoria's edition of Gāthā

Treasure-House of Living Religious by R E Hume

ADDENDA ET CORRIGENDA

Some mistakes likely to perplex the reader, and their corrections, also a few additions, are noted below.

<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
20	last	5-6	7 8
60	20	niddi	ziddi
64	Page- heading	Ineradicals	Ineradicable
94	24	he	ke
126	9	(Q)	(S)
143	after 122 add		<p>"He that hath seen Me (the I) hath seen the Father" John, xiv 9.</p> <p>"(The) I am (is) the Way, the Truth, and the Life"; John, xiv 6.</p> <p>"Your body is the temple of the Holy Ghost which is in you", I Corinthians, vi 19</p> <p>"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?", I Corinthians, iii 16</p>

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"Ye are the temple of the
living God". II Corin-
thians, vi 16

167 14 Parulum
169 last thousand
212 13 22 *et seq*
237 23 Bāparā
264 18 Ency
297 7 My-Selfs
298 14 ta
323 28 Monism—
' Matter

Parvulum
thousand and five hundred
31-32

Bāparā
Hastings' Ency.
My-Self
tā

Monism ' Matter

345 3 him
353 2 spuce
361 Page- Mahāvira's
heading

Him
space
Mahāvira's

378 21 —āt
389 7 eve
390 3 dhaātrī
390 23 savitā
407 23 yahmāi
407 25 yasmai
417 12 ḍaḍāmanād
438 27 A-varaṇa
441 last 312, 238,
64, 309

—āt
éva
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APPRECIATION

I

BY

BHĀRAT-RATNA SHRĪ C. RĀJAGOPĀLĀCHĀRĪ

(First and last Indian Governor-General of India)

It is easy to perceive in a vague way the essential unity of all the great religions of the world and to hold that differences in forms of worship or in names do not matter.

'Bhārat-Ratna' is the highest of a series of four titles and distinctions created by the Government of India for bestowal on civilians for outstandingly distinguished work of some kind. Another series has been created for military men. So far, 'Bhārat-Ratna' has been conferred on six persons, Shri C. Rājagopālāchārī (75 years old), Dr. Sir Rādhakrishnan, (67), Sir C. V. Raman (Noble Laureate, 67), Sir M. Vishvēśvarayya (94), Dr. Bhagavān Dās (86), and Pandit Jawāharlāl Nehru (Prime Minister of India, 66).

MANAGER,

Theosophical Publishing House

But to arrive at this truth through actual research and analytical study requires the scholarship and untiring application of a man like Dr. Bhagavān Dās, the venerable philosopher of Banāras.

Newton simplified the complexities of the physical universe by formulating the law of gravitation. So did Darwin explain the existence of the myriad varieties of life on this planet by his principle of natural selection. But Newton and Darwin did not achieve this splendid simplification by a mere guess. Behind the enunciation of their very simple looking discoveries lay laborious observation, deep thought, and accurate examination. Dr. Bhagavān Dās's book on the Essential Unity of all Religions is similarly the product of very laborious study and analysis and is not merely the formulation of a good and likely idea. It is a great book that the doctor has given to philosophers and pious men for reverent study.

C. RAJAGOPALĀCHĀRĪ

II

BY BHĀRAT-RATNA DR. SIR S. RĀDHĀKRISHNAN

(Vice-President of India)

If the world is to be brought together it is only on the basis of mutual understanding, especially in matters of fundamental belief. Any book which points out that there is a transcendent unity of religions in spite of empirical diversity helps towards inter-religious understanding. Pursuit of wisdom *i.e.*, philosophical understanding of the nature of ultimate reality and the practice of love irrespective of distinctions of caste, creed and community, these are the basic assumptions of all living faiths. Dr. Bhagavān Dās with his encyclopaedic knowledge of the origin and growth of different religions has in his *The Essential Unity of All Religions* made a notable contribution towards the bringing of peoples together on the plane of mind and

spirit. It is my earnest hope that his book will be read by young and old in all parts of the world.

S. RADHAKRISHNAN,
(*New Delhi*, 3-4-1955)

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hold on the mind of millions of men and women, but its potentiality for mischief has not altogether disappeared.

While religion as a cause of war between nations and countries has receded to some extent in the background, nationality based on race and territory has taken its place. The desire for material well-being and prosperity of a nation added another important and significant factor—the economic factor—as an incentive and justification for one nation fighting against another. The world has not yet outgrown this phase in human history.

In the world of today another equally important, equally significant, and equally strong motive is supplied by different ideologies regarding the ideal to be pursued and the method by which it can be achieved for the well-being and prosperity of man. This has gripped mankind at the present moment.

These three dominant elements are not exclusive, and run into one another in determining man's actions, but also, in point of time and space, have been operating together with more or less force at all times and in all countries. The world today is not immune

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than a thousand quotations of texts from the most honoured Scriptures of all the eleven living religions of the world, that all these religions are really identical in their essential teachings and injunctions. All these texts are arranged systematically in three parts: I. The Way of Knowledge, II., The Way of Devotion, III., The Way of Works, which also are shown to be common to all religions. It, therefore, behoves all well-wishers of humanity to study it and, if satisfied of its worth, to spread the Scriptural teachings embodied in it. I have no doubt that an authoritative exposition of the Essentials of all Religions, based on the most authoritative texts, can surely be counted upon as an effective means for eliminating conflicts, based very largely, as they are, on misunderstanding and ignorance. I strongly recommend a dispassionate study of this book as a solvent for many of the difficulties which confront man today.

20th June 1955.

RĀJENDRA PRASĀD

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Human beings, all, are as head, arms, trunk, and legs unto one another (Véda)

No man liveth unto himself. We are all parts of one another. God hath made of one blood all nations that dwell upon the face of the earth. (Bible).

All creatures are members of the one family of God. (Qurān).

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(The One God hidden in all living beings,
 The Living Witness biding in all hearts—
 The Wise who seek and find Him in them-Self,
 To them, and None Else, is Eternal Joy

The all-pervading Inner Self of all,
 Who from His Formlessness creates all Forms—
 The Wise who see that One within them-Self,
 To them alone belongs Eternal Joy.

Eternity of aeons, Life of lives,
 The One who all the Many's wishes sates—
 The Wise who Him within them-Self behold
 Thers, and None Other's is Eternal Peace.

The Colourless, who from His secret store
 Exhaustless, countless colours draws, to paint,
 Efface, repaint, the worlds upon the face
 Of Empty Space with Mystic Potency—
 May He endow us with the lucid mind !)

Turfa Bé-rangī ke dārad
 rang-hā-é sad hazār !
 Turfa Bé-shaklī ke dārad
 shakl-hā-é bé-shumār !

Ba nāmé Ān ke Ū nāmé na dārad,
 Ba har nāme ke khwānī sar bar ārad,
 Ba nāmé Ān ke Wāhīd dar Kasīr ast,
 Ke andar Wahdat-Ash Kasrat asīr ast ! (S.)

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Bismillāh-ir-Rahmān-ir-Rahīm. Al-hamdu lillāhi
 Rabb-il-ālimīn ! Ar-Rahmān-ir-Rahīm ! Mālik-i-
 yaum-iddīn ! Iyyāka na'budū, wa iyyāka nasta'in.
 Ihdi-nas-sirātul-mustaqīm. Sirāt-allazzīna ana'mta
 a'laihim, ghair-il-maghzub-i-a'laihim wa lā-azzālīn.
 Āmīn (Q.)

(Lord of Compassion ! All praise unto Thee !
 Creator and Protector of the worlds !
 Lord God ! Beneficent and Merciful !
 Master Supreme of the great Judgment Day !
 Thee do we serve and Thee beseech for help ;
 Show us the Path on which Thy blessings rest ;
 The *Straight Path* ; not of those who go astray,
 On whom descend Thy wrath and punishment.)

Apāna daiégo jyāitīm, ā kshathrém vanghéush
 manangho, ashāt ā éréjush patho, yaéshū Mazadāo
 Aburo shaéti. (*Gāthā*)

(Grant us long life, Great Lord !, and fortitude,
 And the right mind, and show us the *Straight Path*,
 O'er which Thou broodest, and which leads to Thee !)

Hear, O Lord !, my cry, give ear unto my prayer,
 that goeth not out of feigned lips Hold up my
 goings in Thy *Paths*, that my footsteps slip not.
 Show me Thy *Ways*, O Lord !, teach me Thy

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religions ; of *Védas* and *Upanishats*, the most ancient available records of passionately yearning and deeply searching human thought , of *Qurān*, and of *Sūfis*, the most poetical and beautiful exponents of that thought ; and *Zend-Āvestā*, *Bible*, the *Guru Grantha Sāhib* ; begin with ardent invocation of, and fervent prayer to, the One Supreme Spirit of Life. That Supreme Spirit, out of its Unity, creates the infinite Many-ness of Nature ; and, at the same time, It imposes Its all-pervading, all-embracing, Unity upon that countless Multitude. By that Unity, It binds atoms and cells into tissues, organs, bodies, bodies into species, genera, kingdoms, ties these to planets ; planets to suns, in solar systems, these to larger systems ; chains these into vast star-galaxies ; and makes of all the infinite World-process, a Uni-verse. It enters into these dead dolls of bone and blood and flesh that we otherwise are, and endows us with the mind that can encompass all these countless systems. That Spirit, indeed, dwelling hidden in the hearts of all, makes it possible for these dolls to understand, and sympathize with, and help each other, in the difficulties of life. It is the One sole source of whatever Unity there is in all human thought. The realization of It alone, as eternally present, in one-Self and in all-selves, brings deathless happiness and peace, as nothing else can do. May that Universal

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(2) by directing attention to the need for the study of the inner nature, as much as the outer, of the human being as such, and (3) by reuniting the peoples of all countries, without distinction of creed, caste, colour, race, or sex, in a Universal Brotherhood, which alone can give sincerity and real life and fulfilment to the work of the League of Nations. Such Universal Brotherhood alone can do so, by supplying the Spiritual half of that Whole, of which the League of Nations represents only the Material (hence almost useless) half, by creating a League of Religions, and linking it with the League of Nations.

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is mostly a profound philosophy, the same in essence as Vedānta-Yoga and Tasawwuf, its practical side is Confucianism. Shintoism, nobly regarding man as

it prescribes a rule of conduct, it inevitably loses its hold. The Catholic System *scarce leaves an hour* without its stated duties, such and such forms to be gone through, such and such prayers to be repeated. Night and day, morning and evening, at meals and in the intervals between meals, the Catholic is reminded of his creed by a set form. Calvinism superseded these formal observances by yet more noble practical observances. It was ever present with its behests in fixing the scale of permitted expenditure, in regulating the dress, the enjoyments, the hours of sleep and labor, sternly cutting short all idle pleasure and luxury, sternly insisting on the right performance of all practical work, the trade, the handicraft, or whatever it might be, as something for every thread and fibre of which a man would one day be called to account. *Religion* is the wholesome *ordering* of human life, the guide to furnish us with our daily duties in the round of common occupation, the lamp to light us along our road and to show us where to place our steps." Froude, *Short Studies in Great Subjects*, III, pp 154, 198.

All religions endeavour, suitably to the conditions amidst which they take their birth and grow, to fulfil this ideal duty, but unfortunately, bye and bye, the custodians of each and every religion begin to do the 'ordering' too much, become over-conservative, rigid, narrow, domineering, greedy, immoral, despotic, lose elastic touch with changing times, forget the essentials, insist over-much on non-essentials, and thus corrupt the religion by their own excesses. Then 'politics' and 'science' begin to do the 'ordering', and go to perhaps even worse excesses and extremes.

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Contrary to this, in the West, advanced thought was, until very recently, cutting itself off, more and more, from all concern with the possibility of things beyond the reach of our physical senses; excepting, of course, some very meta-physical 'abstract concepts', which, somehow, indispensably constitute the very roots of the various most positive sciences, and are a perpetual reminder, to the thoughtful, of inseparable connection between physical and meta-physical, concepts like arithmetical 'one, two, three, etc, and zero', geometrical 'point, line, surface'; dynamical 'force, energy, attraction, repulsion'; physical 'atom, electron', chemical 'affinity', biological 'life', psychological 'ego, I, we, will,

and of marble inlaid with gems—the country whose enterprising merchants supplied, by sea as well as land, the requirements of Persia, Palestine, Egypt, and Rome, in the west, and exchanged things of art with China, Siam, Burma and Japan, in the east. Indeed, it was this wealth and luxury, and this reputation, which led to her degradation, brought invasions, oppression, exploitation, and, worse than all else, despiritualisation and demoralisation. In happier times, India's other worldliness only illumined and softened, as with moonlight, her this-worldliness, transfigured it, filled it with reverence for God's Nature in all its manifestations, and made her People see, not the things of the Spirit with the eyes of the flesh, but the things of the flesh with the eyes of the Spirit. To recover those days of peaceful and prosperous happiness, she must first recover her soul by realising anew the Essence of Religion and the Essential Unity of all Religions.

III

BY HON'BLE JUSTICE SIR ZAFRULLA KHAN

(International Court of Justice, the Hague, Holland)

I VALUE *The Essential Unity of All Religions* highly, as I believe that the appreciation of the beauties of the great Faiths is one of the most potent means of promoting International understanding upon which the structure of enduring peace can be built. I trust means will be found to give the widest circulation to the fifth edition which you say is under preparation. I shall look forward to reading it again in the latest edition.

ZAFRULLA KHAN

(Letter to author D/. 25-8-1955)

On the other hand, to the hasty sight of another, it would appear that, *e g*, in such a vitally important science as that of medicine, doctors disagree very much, that the more expert and scientific they are, the more intensely they differ, and that radically conflicting systems of treatment kill and cure, with much the same average of results, on the whole. In the system which regards itself as most scientific and up-to-date, theories as to the nature and cause of disease, methods of treatment, and drugs in favour and fashion, change from year to year. In almost all other sciences, pure and applied, old views and appliances are being daily scrapped in favour of new; the greater and more rapid the scrapping, the louder the vaunt of progressiveness, even in a rock-bottom science like mathematics, self-evident axioms are now in peril of their lives from the attacks of new theories; and in sociological sciences especially, the war of ideas, of words, of 'isms', is maddeningly internecine.

Indeed, Science has its ritual, its etiquette, its sacrosanct formalities, its mysterious technicalities, its sanctums, its oracular pomposity and superior standoffishness, its popish infallibility, its expertcraft, its jingoism and fanaticism, as much as Religion; its controversial animus as bitter as the *odium theologicum*, and, becoming religionless and Godless, it has, as debased servant of imperialism,

At a time when nations are at war with one another, when there is endless conflict going on between diverse creeds, works of the kind which prove that religion has its roots in unity and not strife are indispensable. Dr. Bhagavān Dās has brought to light the great identities of thought in all the great religions of the world, and has drawn freely from the writings of such Masters as Manu, Kṛṣṇa, Vyāsa, Zoroāster, Moses, Confucius, Buddha, Christ, Muḥammad, and Nānak. One great difficulty met with, in the introduction of religious teaching in schools, is apprehension of a likely clash between pupils pursuing diverse faiths. This difficulty can be easily overcome by publication of textbooks of the kind suggested by Dr. Bhagavān Dās. There are numerous parallel texts from Scriptures of the several religions, and he lays stress on the resemblances, rather than on the differences which cover non-essentials.

Review in THEOSOPHICAL NEWS AND NOTES, for July-August, 1940, (50, Gloucester Place, London, W 1)

Those who know the scholarly work of Dr. Bhagavān Dās will welcome this new edition of his book, first published in 1932 and now greatly enlarged. Dr. Dās shows, by copious extracts, that in essentials all the great faiths are united. He points out that it is a mark of youth to wish to be peculiar and to claim to be the sole repository of truth. He considers that the hope of the future lies in the choice of teachers who are imbued with love of God and of humanity, and his chapter on Education should be carefully read and applied. Extracts

also. No two faces, no two bodies, no two voices, manners, gaits, tree-leaves, grass-blades, are exactly similar. Even so, no two minds coincide completely. The Principle of Multiplicity in Nature sees to that. But, all the same, there is a broad general similarity too, between all human faces, figures, voices, feelings, thinkings, actings, leaves, and grasses. This alone makes it possible for human beings to understand one another, and to live together as a civilised society. The Principle of Unity, which governs Nature, is the source of such civilised association and sympathy. To recognise that Unity in the Essentials of all Religions, is to promote the cause of Civilisation.

Those who thus discern the Truth, will always make it their duty, as lovers of the mankind of East and West alike, to do their best to maximise and glorify the Spirit of Unity, and sub-ordinate (not abolish, which is impossible) the principle of Multiplicity to It. Such Spirit of Unity, in Europe, is witnessed by common science and culture, and, in Asia, by the fact that our brothers and sisters come from Tibet, Siam, Burma, and distant China and far-off Japan, to worship the holy memory of Buddha Gautama at the Deer-Park in Banaras, (which ancient-most of living towns is the most holy place of Pilgrimage for all Hindūs), and at

**The One Way
to Peace on
Earth**

are taken from the sacred books of the eleven living religions, and they are given in the original languages as well as in English. It would be impertinent to congratulate the compiler on *this valuable book a store-house of information* which should be studied by all who wish to understand the real basis of our belief in the Universal Brotherhood of Humanity.

Review in LEADER, D/ Allahabad, 28-5-1940

Religion has been and shall remain one of the most potent forces that have elevated and ennobled the human mind. Throughout the ages it has inspired the noblest of deeds characterised by love, sacrifice, and service, while it has also been the greatest sustaining force in the dark hours of struggle, sorrow, and disappointment. It is religion, more than anything else, that has lifted man from the plane of animals and enabled the great progress that he has made. But there is also another side of the picture. Man's devotion to his religion has not always been as tolerant as it should have been. Its narrow conception has often made its votary forget that his religion is only one of the different ways of realizing God and serving his fellow human beings. Result has been degeneration of religion into fanaticism and shedding of innocent blood. Thinkers in different countries, owing allegiance to different creeds, have therefore been feeling that something must be done to bring out the Fundamental Unity of all Religions, that may help in promoting the idea of the Brotherhood of Man, which, emanating from the Fatherhood of God, is the highest truth of religion, and without an active realization of

promoting this so desirable peace, harmony, and unity between all countries, and between all sections of their populations, is to prove, and bring home to all, Unity between Science and Religion, and between religion and religion; and, secondly, to place, before the world, a Religio-Scientific Scheme of Social Organisation and Planned Individual Life, which will secure, for different temperaments, and different ages in each lifetime, appropriate occupations, and means of livelihood, and necessities of life at least, for all. Thus only can indispensable Spiritual Bread, as well as Material Bread, be provided to all.

Some persons, disgusted with religious conflict, speak hastily of abolishing religion to allay that conflict. As well kill the body to cure disease. To uproot religion successfully, they must first exterminate Pain and Death. So long as human beings experience and fear these, they will not cease to crave the consolations of religion. Also, so long as men and women are left, are encouraged, are even positively taught, to believe that religions *differ*, even in *essentials*, so long will they, as followers of such *different* religions, also necessarily continue to *differ*, to fight, to shed each other's blood. If, *per contra*, they are led to see that *all religions are one in essentials*, they will also surely become one in heart, and realise their common humanity in a loving Brotherhood.

which, humanity cannot achieve the bright future which is in store for it

Dr Bhagavān Dās has long been interested in this important subject, and has never missed an opportunity to push forward the idea of the unity of religions. Recently, he has brought out the second and greatly enlarged edition of his book, *The Essential Unity of All Religions*, dealing with this most important subject. It is the result of laborious study and cool thinking spread over a long period, and brings together 1150 parallel texts, from the sacred writings of the eleven great living religions of the world, in the original, with their English translations. A running commentary systematises, interweaves, expounds and elucidates them all.

The book, which has been spoken of highly by distinguished men like Dr Rabindranāth Tagore, Sir S Rādhākṛiṣṇan, and Sir Muhammad Iqbāl, to name only a few, should serve a very useful purpose in this age of materialism, specially in this country, which has given shelter to followers of several creeds, and which is often the scene of bad blood due to communal conflicts which are generally attributed to religious differences.

Review in HINDŪ OUTLOOK, New Delhi,

D/27-4-1940

Modern India requires no sort of literature more than the one under review, dealing with the oft-repeated, but as often neglected, subject of Fundamental Unity in spite of Apparent Diversity of the Religions of the world.

decayed, side by side. We may well regard the two as cause and effect. But what is regarded as the birth of a new religion, is really only a re-proclamation, and re-vivification even more, by the extraordinary personality, the intense fevour, 'divine fire', *en-thusi-(Theos)-asm*, 'God-filled-ness', *tapas*, *jaṇbah*, self-sacrifice, high heart-compelling example, of the re-proclaimer. It is a fresh declaration, in new words, and a fresh en-live-ning thereby, of the *Essential Eternal Universal Religion*, and it is made necessary by the fact that the earlier proclamation had become covered up, beyond recognition, with non-essential, lifeless, misleading, harmful formalisms.

The fresh proclamation, needed for the present time, seems likely to take the form of Scientific Religion in a pre-eminent degree. And it apparently has to be made on somewhat 'socialist and democratic', rather than 'individualist,' lines; such lines as the Oversoul of the Human Race is taking in other departments of its vast life, that is to say, it has to be made, and, indeed, is being slowly, gradually, almost imperceptibly, made, by the large body of scientific and religious thinkers in co-operation as a whole, rather than by a single individual; though leaders are needed even by the most democratic movements¹

¹ Associations form, now and then, with such religio-scientific objects as those indicated on pp. 5-6 *supra*.

In the seven chapters of the book, the author describes Religious Science and Scientific Religion, the Intellectual, Emotional, and Volitional Constituents of Religion, the One Way to Peace on Earth and Goodwill among Men, and the bearing of Religion on Education

Dr Bhagavān Dās has dived deep into the teachings of the great masters of all the living religions. To meet the contention of some scholars, that religions of later birth have copied from the earlier, he says, "Is it not because there is one Eternal Truth for all to copy? New generations are born from old, new nations grow out of colonies from old, new lamps are lighted from old, but the Life, the Light, the Might, which is only embodied in and expressed by the ever-changing forms, is beyond them all, is originated by none of them, but originates them all. It is an honour and a duty to copy if what is copied is truth; it were a disgrace to be original if what is originated is false". To any fanatics who are labouring to believe that their religion is superior to that of others, a perusal of the book cannot but bring a change of heart.

The book is very inspiring in its ideals and the method of presentation quite delightful. It is replete with quotations from all the Scriptures of the world, which makes the work a valuable asset to religious scholars.

Review in HINDŪ (Madras), D/10-3-1940

This is a valuable book which contains the mellow views of a great scholar on the greatest of all themes. Dr Bhagavān Dās says well in his Foreword. "Asiatic thought is deeply tinged with religion. Asia has given

Psychical Research was founded.¹ Sir Oliver Lodge, venerable veteran of world-wide fame in the realm of science, has said.²

"The time will assuredly come when these avenues into unknown regions will be explored by science; and there are some who think that the time is drawing nigh when that may be expected to happen. The universe is a more *spiritual* entity than we thought. The real fact is that we are in the midst of a *spiritual* world which dominates the material. It constitutes the great and ever-present reality whose powers we are only beginning to realize. They might indeed be terrifying had we not been assured for our consolation that their tremendous energies are all controlled by a Beneficent Fatherly Power whose name is Love."

Some other older, as also more recent, declarations of faith by eminent front-rank scientists of the time may be cited.

Sir James Jeans, mathematician and astronomer, Cambridge and Princeton, secretary for many years to the Royal Society of Great Britain, says: "The Universe begins to look more like a great *Thought*

¹ *Enc. Brit.*, 14th edn., art 'Psychical Research' gives a fair and comprehensive account, up to 1928. G. N. M. Tyrrel's *Science and Psychical Phenomena* was published in 1938

² At Bristol, on 7 Sep., 1930. He passed away in 1940, at the age of 89.

birth to all the great living religions". His attempt is to bring together parallel texts from the various Scriptures and to prove identities and similarities therein.

The truth is that Philosophy is the mediator between Religion and Science. Philosophy will teach us to realise the harmony of all religions, and the harmony of religion and science. The author says in noble words "Here comes the use of well-planned religious instruction as the most potent instrument for the moral regeneration of mankind. Humanism, internationalism, inter-religionism go together, and are only aspects of each other".

The author then proceeds to discuss the Way of Knowledge or the Intellectual constituent of religion, the Way of Devotion or the Emotional constituent of religion and the Way of Works or the Volitional constituent of religion.

The author asks Educationists to work for soul-force, and Scientists to combine Spiritual Science with Material Science. He says aptly in conclusion "The one purpose of religion is to bind the hearts of human beings to each other and to God and the realisation of the Self in all as the God in all, and the consequent service of all as the service of God, is the Perfection and Completion of Religion".

Review in THEOSOPHIST (Adyar, Madras), for November, 1940

Friends of the learned author all the world over will welcome another book, stamped with his inimitable seal of mellow wisdom, occasional gentle satire, and supreme

the last paragraphs of his book, *The Mysterious Universe*, (1937), he says: "The new knowledge compels us to revise our first hasty impressions . . . The old dualism of Mind and Matter . . . seems likely to disappear . . . through substantial Matter resolving itself into a creation and manifestation of Mind."

Prof. Eve, at p 65 of *The Great Design*, a symposium edited by F. Mason (1936), says: "Most men today are engrossed in some one particular profession or occupation. . . . It is doubtful if any group of men, except perhaps a few philosophers, is engaged in fitting together the jigsaw or patch-work puzzle of the multitudinous discoveries and theories of all our diverse branches of knowledge, thought is thus divided into water-tight compartments, between which the communications are blocked."¹

Another scientist of note, Prof. Sir A. S. Eddington, has very recently confessed: "Something Unknown is doing we don't know what—that is what our

¹ The philosophical, religious, and at the same time scientific *principles*, by means of which all possible, even contradictory seeming, views and things were reconciled by ancient Indian Seers, and 'scientific determinist causation' as well as 'free will' explained and combined in 'auto-matism'—these principles, of ancient Indian thought, are attempted to be set forth in the present writer's *The Science of the Self* (1938) and *The Science of Peace* (3rd edn 1948).

sanity of common sense. As a compendium of apposite excerpts from world-famed Scriptures and poems, this would be invaluable for any lecturer who is trying to spread the healing message of which the stricken world is most in need just now, namely, Knowledge of the Unity and Spiritual Purpose of Life, and its identity of expression in all great religions. The dominant note throughout is the urgent need for strengthening of religion, not by emphasis on creeds and technical differences but by recognition of the underlying unity, and by mystic realization of essential truths. . .

Senor U. M. SAENZ MORA (of San Jose, Costa Rica),
16-5-1940.

... It is a great pleasure to have this volume among our books, and it will be a great help in our studies. We are certain that all our members will derive great pleasure and learning from it . .

MISS ETHA SNODGRASS (of Wheaton, Illinois),
27-5 1940.

.. We are genuinely glad to have this book added to our shelves to be made available to all who will seek its wisdom . . I also thank you for the spirit of unselfish service . . in which you release the book (from copyright) so freely to all the world. . .

Mme. EUGENIA VASILESCU (of Bucharest, Rumania),
17-4-1940:

. Your book meets a serious need for us. Often members have complained of not having sufficient material for study of Comparative Religion. Your work is a splendid answer to this need.

his faith in Spirit as governing Matter, and in the fact that the greatest discoveries have been due to special influxes of Spirit, (*āvesha-s* or *avatāras*).

In *The Great Design* (1934), edited by F. Mason, an Introduction and a concluding chapter by Sir J. A. Thomson, great biologist, fourteen renowned scientists have written short articles summing up their life's researches. All agree that the world is not a soulless mechanism, and is not the work of blind chance; that there is a Mind behind the veil of Matter, give it what name we will. The scientists are R. G. Allen, Director of Lick Observatory, astronomer, J. A. Crowther, professor of physics, University of Cambridge, A. S. Eve, professor of physics, McGill University; Baillie Willis, professor of geology, Johns Hopkins University and University of Chicago; C. Lloyd Morgan, professor of psychology, University of Bristol, E. W. McBride, professor of geology, Imperial College of Science, London, C. S. Gayer, Director, Brooklyn Botanical Gardens, H. E. Armstrong, *emeritus* professor of chemistry, City College, London, M. M. Metcalf, *emeritus* professor of zoology, Oberlin College, and research associate, Johns Hopkins University, Sir Oliver Lodge (born 1851) *emeritus* professor of physics, Oxford and Cambridge; Sir Francis Younghusband, retired army-General, traveller, humanist, D. S. Fraser-Harris, *emeritus*

Mme JEANNE SYLVIE LEFEVRE (of Lisbon, Portugal)
writes on 13-5-1940

. . My heartiest congratulations for your work.

"This compilation of texts from all great religions is a work of rare scholarship and tireless research. It is one the long awaited books of the world, and one of overwhelming importance, in the present crisis confronting mankind . . . I regard it at most valuable to the U S and the world at large . . . It is the most infinitely precious on the earth. . ." Captain Russell Lloyd Jones (late R F A., Higganum, Middlesex County, Connecticut, U. S A)

"Once more I am reading your *E U of All Rel s* and my thanks go flowing to you so often . . . You have put in my hands the key to so much greater beauty, wisdom, and depth in our own *Bible*. . . You have opened many doors that otherwise would have remained closed to me. Again and again I go back to this book and to *The Science of Peace*, and, through them, see points of deep unity in all I now read and study. In the past year your *Science of Emotions* and *Science of Peace* helped to dissolve so many 'thought barriers' and also helped me to find points of co operation with very dissimilar people . . . Your habit of breaking words into syllables makes them leap into new life and new and clearer meaning. These may all seem little things but they have spread illumination on so many things for myself and also, I believe, for others."

Mrs Emma S King, letter of 4-8-1955, 108, Victoria

truth is that, not Matter, not Force, not any physical thing, but Mind, personality, is the central fact of the Universe ”

Sir Arthur S Eddington, astronomer, Cambridge: “The old atheism is gone . . . Religion belongs to the realm of Spirit and Mind, and cannot be shaken ”

Kirtley F Mather, geologist, Harvard “The nearest approach we have thus far made to the Ultimate, in our analysis of Matter and of Energy, indicates that the Universal Reality is Mind ”

Arthur H Compton, physicist, Chicago University “An examination of the evidence seems to support the view that there is *no* very close correspondence between brain-activity and consciousness. It seems that our thinking is partially divorced from our brain, a conclusion which suggests, though it does not prove, the possibility of consciousness after death” (As said in *The Mahatma Letters*, p. 267 : “The flame is distinct from the log of wood which serves it temporarily as fuel” Yet solar heat is already present in the log also)

Robert A. Millikan, physicist Institute of Technology, Pasadena “God is the *Unifying Principle* of the universe No more sublime conception has been presented to the mind of man, than that which is presented by Evolution, when it re-presents Him as revealing Himself, through countless ages, in the age-long inbreathing of life into constituent Matter,

Avenue, Albert Park, S C 6, Victoria, Australia) "My friend Dr. Percy A Bona, M. D, 80 years of age, told me that if he had to live on a desert island for the rest of his life and could only have three books, *The Science of Peace* would be one of them". Do letter of 29-9-1954.

Outside the great books of the world, by which men have tried to live, no more persuasive or heart-stirring plea for unitive living is known to me than this massive volume, and none more scholarly or documented. The author's vast learning and deep knowledge of the Scriptures of mankind make of his book itself Scripture: Henry James Forman, *The New York Times*

SIR RABINDRANĀTH TĀGORE, "Your work on Universal Religion has a profound significance for suffering humanity to-day . . . It was greatly needed to reveal the fundamental plane of unity where the human mind meets in its diverse realisation and to manifest the kinship of the great founders of religions who in different ages and countries have come with the message of the Divine Spirit of Man I am deeply grateful to you for your book "

SIR S RĀDHĀKRISHNAN (then Vice-Chancellor, Banāras Hindu University) " :. I shall certainly ask my students to read *The Essential Unity of All Religions* . . . A book like this should be made accessible to all interested in the religious future of our country "

Maulavi WĀHID HUSAIN (Advocate, High Court, Calcutta, Law Examiner, and ex-Extension Lecturer, Calcutta University, Secretary, Bengal Presidency Muhammadan Educational Conference) "I have read and re-read *The Essential Unity of All Religions* . . . It is a

and strongest of American Universities. 'Open Thou mine eyes that I may behold wondrous things out of Thy Law'." The greatest scientists are the most reverent towards the Ultimate Mystery, the Self in All.

Leader (Allahabad) reported in April, 1937 "The Court of the London University, after much discussion, has recently accepted a very valuable library, of Psychical and Magical books, collected by Mr. Harry Price, from all over the world, which is almost unique, and is one of the most comprehensive of its kind. In giving it to the University, Mr. Price, long keenly interested in the subject, said he hoped to stimulate a desire on the part of University authorities for a fully equipped department of Psychical Research to be installed in the new London University Buildings. . . It is a fact that a number of individual scientists, in many parts of the western world, have been for years past making serious investigations of *psychic phenomena*, and that the Universities of Bonn, Leyden, Leipzig—to name only a few on the Continent—are taking a serious interest in the subject. It is stated that in Leyden, a recognised department dealing with psychical research is already established. If the phenomena are proved to be facts—and only the ignorant will deny their occurrence—then as facts they must be studied. . . . The new series of evening

remarkable contribution to a more reasonable and intelligent method of arriving at the truth and unity of religious ideals. The quotations of numerous texts . are very apt and exact . The fascinating pages of the book tend to arrest the attention at every turn and clearly bring out the important fact that the religious minds of all ages revolve in the same spiritual grooves, , that the essence of all religions is the same. To the student of religious history this unique book will be especially useful. It should be widely read . The Universities of India will do well if they recommend and prescribe such books for higher study "

Ācharya Dr Sir P. C. RAY "The author . . has shown that the fundamentals of all religions are one and the same. A book like this was greatly needed at present when our unfortunate country is torn asunder by bigotry and communalism. I hope it will be included in the curriculum of our Colleges "

" Gives the essence of *Qurān*, *Bible*, *Gītā* . . I read it with as much care and reverence as the other three . . A marvellous book " (late Sir Ahmad Husain, M A , LL D., K C I E , C S I , formerly Private Secretary to preceding and present Nizāms of Hyderabad for over 40 years , in letter d 30-12-1943

Dr Sir MOHAMMAD IQBAL, M A , Ph D , Bar-at-Law
 " I read . extracts from your *Essential Unity of All Religions* and found them extremely interesting and instructive. I have no doubt that the book will be welcome as a real contribution to the religious thought of our country "

Object, (—all these functionings are *facts*, remember—) the (*word*) Object, chance-ates, determines, knows, wishes, acts on the (*word*) Subject? Very well. By all means have your wish. The old way of speaking has become hackneyed, let us change it, by the simple process of *reversing* or *ex-changing* the *meanings* of the words, the *facts* remaining unchanged and unchangeable. The powers and functions we now ascribe to (the word) Spirit, we shall, in future, ascribe to (the word) Matter! God did not create Matter, Matter created God! Very well. But the duality and opposition of the *two Things* will *not* be *abolished* that way. The transcendence, reconciliation, of that difference and polarity is the subject of Metaphysic¹

With the breaking of fences between science and religion, and by fuller scientific thought, will come demolition of hedges between religion and religion; then it will be possible for the artificial political boundaries, only which now separate country from country, to be obliterated, (for natural physical boundaries have been nullified by radio and aeroplane), and the barriers to be cast aside which divide nation from nation in head and in heart. Then may the new civilization dawn, dreamt of by the poet and the socialist, and idealised and also practicalized by

¹ See the present writer's *The Science of Peace* or *The Science of the Self*.

Syed IBRĀHĪM DĀRĀ (in *Trivēṇī*, May-June, 1933 .
 "This book . . . cannot be adequately praised. It is an inspired psychic plea for the unity of all religions . . . poetic in its expression like a Sūfi song, which, while expressing deep philosophical truth, has the capacity of taking the reader unawares by Beauty and giving some rare touch of the soul's inner rapture . . . In a clear lucid style the author discloses to us the real aims of all our various conflicting religious strivings, and finally convinces the reader of their ultimate essential unity Replete with apt and carefully chosen quotations from almost all the Scriptures of the world, and the sayings of great religious masters and poets of rarest charm and beauty and greatest spiritual wisdom. From beginning to end, the book is delightful, captivating, inspiring."

SCIENCE OF THE SELF, (pub. 1938 , new edn. 1954)

A perusal of this book will be of immense benefit, not only to philosophers, but also to present-day reformers and politicians who have placed upon themselves the heavy responsibility of leading humanity from ignorance to knowledge, from serfdom to freedom, from miseries to peace and prosperity Prof A C Mukerji Professor of Philosophy, Allahabad University, (in *Leader*, daily of Allahabad)

One of the most scholarly and suggestive works that I have read on the subject of "The Self" in English. There is considerable freshness and originality in the presentation of the different aspects of the subject,

that there are really no foreign nations, but that the interests of all are so closely interwoven that if one nation suffers all will suffer to some extent. Undoubtedly, the maintenance of great and costly armaments is not the first essential measure required to prevent war. By far the most important requirement is *less Jealousy* and *less Selfishness* in the conduct of international affairs. That spirit is, we may hope, now gradually appearing, and when it is adequately forthcoming, and not till then, disarmament will follow rapidly and easily enough, and the nations will be at last on the road to peace and goodwill "1

¹ Such hopes were shattered by the second World-War. Another soldier, Brig-General F P Crozier, C B, C M G., D S O, trying to inaugurate a movement called *The Imperial Peace Crusade*, in 1929, wrote "The World is slowly moving towards the desired goal of substitution of methods of Peace for methods of War. The future prosperity of the World depends on the formation of a World-opinion which will enable people to form a habit of always thinking in terms of Peace instead of in terms of War. Having studied the matter very closely, it is my desire to encourage and stimulate this mode of thought. Having spent most of my life in War, or preparing for war, I desire to devote the remainder of my life to the service of Peace." General Eisenhower, Supreme Commander of all Allied forces (except Russia's) and Marshal Montgomery, Commander-in-Chief of all British forces, were honored, after the fall of Germany, in May, 1945, by the Soviet, with an Order of Victory. Marshal Zhukov pinned the stars to their coats, on behalf of Stalin. In their reply

FOREWORD

By HIS EXCELLENCY DR. RIJENDRA PRASĀD

President of India

RELIGION, instead of binding mankind together in ties of love and brotherliness, has been a fruitful cause of discord and strife between different groups of men. Time there was when there were not only crusades and *jehāds* fought in the name of religion between countries and nations, but also persecution of individuals who had the courage to adopt and follow other religions or not to conform to the tenets and practices of the orthodox within the fold of the same religion. The reason was that people had not cared to study and understand the fundamentals of different religions, and, instead of appreciating their essential unity, laid emphasis on differences of form. In modern times, religion may have lost some of its

There can be no worse hell than war, and these three open the triple gateway into it. In accord with the realization of this fact, which is indeed obvious to eyes not blinded by those same evil motives, youth movements were started in many western countries. They were intended to bring up the new generation in a purer moral and spiritual atmosphere of internationalist and humanist feeling, in place of nationalism. This 'nationalism,' useful while simply defensive and self-helping, and while duly subordinated to 'humanism,' has degenerated into something very offensive, aggressive, other-harming. Indeed it is now nothing else than vulgar bullyism on a huge scale, inherently barbarous and unregenerate, and provocative of more and more murderous conflicts. It means lust-hate-greed on the nation-wide scale, instead of the small individual scale. Because

nothing left by which to regulate their lives. They had only themselves to please. They became bored with themselves, afraid of solitude and quietness. Many became obsessed with sex; and self-indulgence made them sick. They turned to any sort of dictatorship, the stricter the better, as a relief from self. There is also the evil of the present economic system." As some western writer has said. "If God did not exist, we should have to invent Him, for our own safety." God, or belief, sincere belief, in God, *i.e.*, a Spiritual Power, is man's only saviour from mutual destruction. Fortunately Science and Philosophy are combining to show anew to man that *God does exist, within him* even more than *without*.

as the general public. Right Education is the foundation of all well-being, all good.

Educational institutions should not be subservient to political jingoism. Instead, they should aspire to direct politics into the path of righteousness. The scientist-priest, custodian of Spiritual Power, ought to guide, nay, command, and compel, the ruler-soldier, repository of Temporal Power, into the right use of all civil, military, political power. All such institutions, therefore, should regard it as a sacred duty to help forward, to the best of their ability, this most desirable change of tone and teaching. Here comes the use of *well-planned Religious Instruction* as the *most potent instrument* for the *Moral Regeneration* of mankind. Humanism, internationalism, inter-religionism, go together, are only aspects of each other.

Men, according to their temperaments, may, with their head, their intellect, either admire great military heroes and conquerors of history, or condemn them as predaceous marauders and butchers; probably none will offer the reverence of their heart to them. But there are few who will not offer reverent homage, with their heart, to those truest and greatest educators of mankind, by precept and by example, whom we know as Founders of the great Religions; who have ever reproclaimed the *One Eternal Truth* of the Unity of all; who have illustrated by their

against them and in fact is witnessing their action, reaction, and interaction in many countries simultaneously.

Every rational and thoughtful human being—particularly after the experience of two devastating world-wars and on account of the apprehension of a third, even more devastating, war—believes that peace is indispensable and necessary for individual as well as social and collective prosperity and progress and general well-being. The causes, therefore, which lie at the root of conflicts which disturb peace between nations should be eliminated as far as possible. Religion being one such potent cause, which has led to bitter conflicts, wars, and massacres throughout history, and from which all countries, including India, have suffered and continue to suffer more or less even today, deserves to be studied so that the element in it which brings about conflict is eliminated. The animosities engendered should be allayed; and nothing would help this cause more or better than the study of the essentials of all religions. This book, **THE ESSENTIAL UNITY OF ALL RELIGIONS**, clearly proves, by more

The dining-hall of the great Feeder supplies edibles suited to all tastes, sweets for those who love sweets, salts for those who like salts, acids for those who want acids. Let all satisfy their tastes, each his own. Why quarrel with another for not

join in constructing a spiritual and intellectual framework for the future. Hegel said that ideas had hands and feet. There should be some Philosophy which would *guide the nations*. Conflict of religions could be solved by appeal to Philosophy. . . . The philosopher could go to the different creeds, one by one, and ask them to *Emphasise the Common points* and not the differences. Philosophy would help to bring the religions together. The World Fellowship of Faiths is working in this direction. Its first Conference was held (in Chicago, in 1933, its second) in London, in 1936, then in Oxford in 1937. . . . We must *Emphasise the Points of Agreement between the Religions*, rather than the points of difference. . . . What the world needs today, above all, is a Synthesis of Philosophy, Science, and Religion."

Véd-ānta, 'Final Knowledge', Brahma-vidyā, 'God-Science', Atma-vidyā, 'Self-knowledge', the traditional Ancient Wisdom of India and of all countries, is just such a Synthesis. For a very brief but comprehensive presentation of it in modern terms, the reader may, if he is interested, see the present writer's *Science of the Self*. The present work may also be regarded as such a Synthesis, though indirectly. Its main and direct purpose is to "Emphasise the Points of Agreement between the Religions". Some persons say that 'Morals' should be taught but not Religion; they are blind to the fact that Morals have no stable foundation without belief in a Power which inevitably, soon or late, rewards merit and virtue and punishes vice and sin and crime, in some future life if not in this.

Children of men ! The Unseen Power whose eye
For ever doth accompany Mankind,
(Hath sent Man each Religion tenderly)
That he did ever find.

Which has not taught weak wills how much they
can ?

Which has not fall'n on the dry heart like rain ?

Which has not cried to sunk self-weary man—

Thou must be born again !

(Matthew Arnold)

God sends His Teachers unto every age,
To every clime and every race of men,
With revelations fitted to their growth
And shape of mind, nor gives the realm of truth
Into the selfish rule of one sole race.
Therefore each form of worship that hath swayed
The life of Man, and given it to grasp
The Master-key of knowledge, Reverence,
Enfolds some germs of goodness and of right ,
Else, never had the eager soul, which loathes
The slothful down of pampered ignorance,
Found it it even a moment's fitful rest

(J Russell Lowell, Rhacus).

All this only means that revolt against religion, as commonly understood and practised, may be local and temporary, due to special causes, as *reaction against priestcraft and abuse*, but that permanent eschewal of Religion is impossible for the vast bulk of humanity.

The poet complained that "the world is too much with us night and day." Thoughtful Asiatics have good reason to complain that so-called religion has been interfering with our lives, private and public, far too much. But we also see that law, and science often misapplied by law, are now trespassing excessively upon our daily life and into our very homes, from birth to death, and that almost greater horrors are being perpetrated in names of science, art, and law, than ever were in that of religion.

Especially is so-called 'law' much too much with us, in private as well as public life. There are far too many laws already, and more are being manufactured every day by legislators who feel they must justify their existence thus. Every human being in

for all citizens.' In 1940, in Soviet Russia, there were 30,000 (? 300 or 30) independent religious communities of every kind, over 8000 churches, and about 60,000 priests and ministers." Two non-official and one official Good-Will Missions went from India to China in 1951-1952. They have reported that there is complete freedom re religion, but few go to public places of worship, being too busy with economic reconstruction under the new communist regime.

INVOCATION OF THE ONE SUPREME SPIRIT OF UNITY

AUM-ĀMĪN-AMEN

Eko Dēvah sarva-bhūtēshu gūdbah
Sākshī chētā sarva-bhūt-ādhi-vāsah,
Ṭam Ātma-stham yé-(a)nu-pashyanti dhīrāh,
Ṭēshām sukham shāshvatam, na-itarēshām.

Sarva-vyāpī sarva-bhūt-āntar-Ātmā,
Ekam rūpam bahu dhā yah karoti,
Tam Ātma-stham-yé-(a)nu-pashyanti dhīrāh,
Ṭēshām sukham shāshvatam, na-itarēshām.

Nityo nityānām, Chétanash chétanānām, '
Eko bahūnām yo vi-dadhāti kāmān,
Tam Ātma-stham yé-(a)nu-pashyanti dhīrāh,
Ṭēshām shāntih shāshvatī, na-itarēshām

Eko A-varno, bahu-dhā Shakṭi-yogād
Varnān, an-ékān nīhit-ārtho yo dadhāti,
Vi-chaiti ch-ānté vishvam ādau, sa Dēvah,
Sa no buddhyā shubhayā sam-yunaktu. (U) '

¹ Please see, *supra* 'List of Abbreviations' and note on 'System of Pronunciation', as regards use of diacritical marks and accented types

All this only means that excess of even a good thing is bad. Indeed, *Excess is the one Sin of sins*, and *Moderation, following of the Middle Course, the one Virtue of virtues*, in all concerns of life. The way that Buddha taught is expressly known as *Majjhima Patī-paddā*, (Skt. madhyama parī-pātī) the Middle Path. One of the schools of philosophy that arose later, among his followers, is known as Mādhyamika, the 'Middle Way School'. One of the treatises of his contemporary, Confucius, is entitled, *The Doctrine of the Mean*, (actual compilation of which is ascribed by tradition to his grandson, Kung Kei).¹ A Samskr̥t proverb says

- Āshrayén madhyamām vṛttim, atī sarvatra
varjayét,

(Follow the middle course ; avoid extremes.)

Krishna expounds it thus

N-āty-ashnatas tu yog-ostī, na cha-ékāntam an-
ashnatah,

Na ch-āti-svapna-shīlasya, jāgrato n-āti cha,
Arjuna !,

Yukt-āhāra-vihārasya, yukta-chéshtasya sarvadā,
Yukta-svapn-āva-bodhasya, yogo bhavati dubkha-
hā. (G.)²

¹ Lin Yutang, in his book, *My Country and My People*, calls him Chung Yung

² *Charaka* and *Sushruta*, best known and most studied works of Skt. *Āyur-Vēda* (Medicine) devote special

(What marvel ! that a Being Colourless
 Displays a hundred thousand hues, tints, shades !
 What wonder ! that a Being Void of Form
 Enrobes in forms beyond all numbering !—
 May we behold Him in all hues and forms !

Thus, in the name of Him who hath no name,
 Yet lifts to every name an answering head,
 The name of Him who is the Changeless One
 Amidst the changing Many, and within
 Whose Oneness all this Many is confined,
 May we begin our loving work of Peace.)

Aum ! Tat Savitur-varénīyam bhargo Dévasya dhī-
 mahi, dhīyo yo nah prachodayāt. (V) Agné !, naya
 su-pathā rāyé asmān, vishvāni, Déva !, vayunāni
 vidvān Yuyodhi-asma-juhurānam énah. Bhūyish-
 thām Té nama-ukṣim vidhēma. (*Isha Upanishat*)

(Father of all !, may Thy supernal Light
 Inspire, illuminate, and guide our minds !
 We open them to let Thy Glory in
 Supreme Director ! Lord of Warmth and Light,
 Of Life and Consciousness, that knowest all !
 Guide us by the *Right Path* to happiness,
 And give us strength and will to war against
 The sins that rage in us and lead astray !
 We bow in adoration unto Thee !)

Muhammad has said

Khair-ul-umûré ausâtohâ (H)

(Only those acts are good and safe to do,
The golden mean which studiously pursue).

Bible says

"Be not righteous over much; neither make thyself over wise. . . . Be not over much wicked; neither be thou foolish." (*B.*, Eccles.)

"Give me neither poverty nor riches; feed me with food sufficient for my wants; lest I be full and deny Thee, and say, who is Jahveh?; or be poor, and steal, and profane the name of my God." (*B.*, Proverbs.)

A Latin proverb says: *Summum jus, summa injuria*, 'excessive justice is excessive injury'. Other proverbs like 'Extremes meet,' 'Pride goeth before a fall', 'Too much wit outwits itself,' illustrate the same fact. Another Latin maxim is: *In medio veritas*, 'Truth is in the middle'

Shintoism embodies the same principles:

"It has ever insisted on *ma-gokoro*, by which it means freedom from inordinate passions. . . All appetites are natural hence divine gifts; and the *temperate* enjoyment of them is a divine power. If man oversteps the limits of *moderation*, he pollutes his body and mind. To be godlike is to be natural; to be natural is to follow Nature . . .

Paths, and lead me in Thy Truth. Thou art the God of my salvation Open Thou mine eyes that I may behold wondrous things out of Thy Law. Quicken Thou me according to Thy word. Remove from me the way of lying. (B., O.T)

Our Father which art in heaven !, hallowed be Thy name Thy Kingdom come Thy will be done in earth as it is in heaven Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And *lead us* not into temptation, but deliver us *from evil*, for Thine is the kingdom, and the power, and the glory, for ever. Amen. (B, N.T)

O far great Heaven ! We call Thee,
Our Father and our Mother ! (C, THR., 19)

(Ocean of Mercy ! Ever, in our hearts,
Dwell Thou, and so illuminate our minds
That we may love, serve, worship Thee, Our God !,
Ever Thy Presence may we feel near us !
Thou art our Father, Mother, Teacher, all !)
(St., *Grantha*, THR., 31).

DEAR FRIENDS, SISTERS, BROTHERS !

In accord with the time-old traditions of the East, let us begin our work of love thus, in the words of the venerable Scriptures of the several

by Will Durant in his *The Story of Philosophy*, p. 86 (pub. 1938). Durant adds, on pp. 87-88 : " . . . This doctrine of the mean . . . appears in almost every system of Greek philosophy. Plato (speaks of it as) harmonious action. . . . The Seven Wise Men had the motto, *meden agen*, 'nothing in excess', engraved on the temple of Apollo at Delphi."

A Greek philosopher has said : "Strive to acquire proper balance—courage without rashness, caution without timidity; mercy without weakness; justice without vindictiveness, silence without deceit; shrewdness without cunning, courtesy without fawning; firmness without obstinacy; deliberation without dilatoriness; patience without carelessness; friendship without favoritism, ambition without selfishness "

Mahā-bhārata, Shānti-parva, ch. 70, says : "Be religious, not bigoted; virtuous, not self-righteous; devout, not fanatical; gather wealth, not cruelly; enjoy, without elation, speak gently, not insincerely; be brave, without boasting, be generous, not wasteful; give, not indiscriminately; speak boldly, not harshly; make friends, not with the ignoble; fight, not with friends, seek information, not from the unreliable; serve your interest, without hurting others; ask advice, not from the unwise; praise virtues, not your own; trust, but not the evil;

Life and Light vivify and illuminate our hearts and minds! May It show to us the Right Path, and give to us the firm and Righteous Will to walk on it unwavering! Only after opening our hearts to it, may we commence all work with hope of full success!

Next, let us reverently salute the Rshis, Prophets, Buddhas, Messiahs, Nabīs, Rasūls, Messengers, Avatāras, Tīrthan-karas, Arhats, Gurus, the Spiritual Hierarchs of all times. They have given Scriptures, age after age, to race after race, in order to keep alive the light of the consciousness of that Unity in the heart of Humanity. They brood over the Human Race and guide its progress, as benevolent parent-teachers watch over children in an educational home, leading the minds and bodies of their pupils onwards, from class to upper class, along the path of ever upward evolution.

Let us also offer tribute of deep gratitude to all Societies, Associations, Leagues, Parliaments of Religions, World-Fellowships of Faiths, which have been endeavouring to hold up before the world, the need and the possibility of reviving the sincere worship of that Spirit of Unity, (1) by educating more and more clearly, through sympathetic, deep, large-hearted and open-minded, comparative study of the Sacred Books of all religions, the Essential Unity running through all these religions, past and present,

Male and female created He them. (B.)

Ishq-bāzī mī kunad bā khwēsh-tan;
Shud bahānāh dar-miyāné mard o zan (S.)

(To play at Love the better with Him-Self
He put on separate masks of man and wife)

Sa Êkākī n-āramata, Sa Ātmānam dvédhā apā-
tayat,

Patish cha Patnī ch-ābhavat, āpayato vai tāv-
anyo-nyasya kāmān sarvān. (U.)

(Lonely He felt, and all unsatisfied;
So into Two He did divide Him-Self,
To have a Play-mate; Man and Wife He was;
All wishes of each other they fulfil.)

Chitta-nadī nāma ubhayato vāhinī; vabatī kalyā-
ṇāya, vabatī cha pāpāya (Yoga-Sūtra-Bhāshya,
1-12).

(The mind-stream in two rival currents flows,
Heading to virtue and to vice it goes).

Bahr-e-talkh o bahr-e-shīrīn ham-enān,
Darmiyān 'shān barzakh-é lā-yubghiyān, (S.)
Qāyaman bil qist (H.)

(Oceans of Sweet and Bitter surge abreast;
Between them rests the razor-line of Rest.
The Being of Godhead rests a-midst the Pairs,
Maintaining balance betwixt Joys and Cares.)

CHAPTER I

RELIGIOUS SCIENCE AND SCIENTIFIC RELIGION.

IT is common knowledge that Asiatic thought is

Asiatic Thought and European Thought	eminently coloured by religion, as modern European thought is by science All the great living religions are of Asiatic origin, also almost
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all the historical great dead religions The personal, domestic, and social life of the Hindū is largely governed by the rules of what he regards as his religion So is that of the Musalmān. So of the Jew So of the Confucian So was, and to a considerable extent still is, that of the Christian belonging to the Roman Catholic form of Christianity Such also is the case with the followers of the other forms and reforms of the Vedic religion, known as the Zoroastrian, the Buddhist, the Jaina, the Sikh, though perhaps the element of ritual is less prominent, and that of ethics more, in the later of these, in accordance with the very principle of reform¹ Laotsism

¹ "A religion which holds possession of our lives, which directs us at each step which we take, becomes part of our own souls. Unless, in some shape or other,

Nir-māna-mohāh, jīṭa-sanga-doshāh,
 aḍhy-ātma-nityāh, vini-vṛtta-kāmāh,
 Dvām-dvair-vimukṭāh sukha-ḍuhkha-sañjñāh
 Gachchhanti amūdhāh padam Avyayam Tat. (G.)

(They only who love Me with steadfast mind
 Can cross this glamour of Duality,
 And they who rise above this Dualness
 They only know Me as the One Sole Truth.
 Crossing beyond this ever-battling Pair
 Of Joy and Sorrow, mind now Proud now Low,
 Elation and Depression, they attain
 The state of Peace that knows not any change.)

Nir-dvam-ḍvāh nitya-sattva-sthāh
 nir-yoga-kshémah Ātma-vān,
 Jñéyah sa nitya-sannyāsī
 yah na ḍvēshti na kāṅkshati;
 Nir-ḍvam-ḍvāh hi, mahā-bāho !,
 sukham bandhāt pra-muchyaté
 Samah siddhau a-siddhau cha,
 ḍvam-ḍvā-tītaḥ vi-matsarah,
 Yaḍ-rchchbā-lābha-san-tushtah,
 kṛtv-āpi na ni-baḍhyaṭé. (G.)

(Who is content with what lot brings to him,
 Who is not envious, who has passed the Pairs,
 Who in success and failure stands the same,
 His acts, being only duties, bind him not.

naturally virtuous, teaches ritual mostly.¹ In all these, the feeling is prominent, that the human being is under the ever-present influence of Something, is always in relation with Something, which is other than what is perceptible to the outer senses; that the life of the physical body is subordinate to the life of a Mysterious Something, Soul, Spirit, which has a life beyond this life. Indeed, the tendency to what has been called other-worldliness has, in some communities, grown over-pronounced, even to the extent of becoming a disease.²

¹ "There is a teaching which, if not confined to Shinto, is at least most emphasised in it, and that is the innate goodness of man. Shintoists consistently uphold the theanthropic doctrine of *Kan-nagara*, of man being essentially divine." Inazo Nitobe, *Japan*, (pub 1931, The Modern World Series), p 321

² Incidentally, it may be noted that this excessive other-world-li-ness, (in the sense of neglect of this world), with which India is debited, (and not wholly wrongly either, by foreign as well as indigenous writers), has been prominent, mostly only during those periods in which political and economic oppression and exploitation have been rampant. Subjected to cruel misery and heart-break in this world, people sought hope of relief from the next, as they have done in every country of east and west, China, Eur-Asia, Europe, in convents and monasteries. Otherwise, India has always been sufficiently 'this world-ly' to have won the reputation of the land *par excellence* of silver and gold and jewels, wealth and plenty and luxury of all kinds, flowing with milk and honey, filled with corn and cotton and cattle, fruits and silk and wool, tanks and temples and palaces of stone

'Twins,' and the threefold *gunas*, functions of mind, cognition, desire, action, in which primal Duality is inherent, and which, in turn, are inherent in Duality.

Yasmin vi-ruddha-gatayo hi-anisham patanti
Vidyā-(ā)dayo vi-vidha-shaktayah ānu-pūrvyū,
. . . Tasmai sam-un-naddha-vi-ruddha-shaktayé
Namah Parasmai Purushāya Védhasé. (*Bh*)

(In whom opposéd Forces ever swirl
Against each other, whirling the whole world
Unceasingly, Him we adore in heart.)

Prakṛtiḥ ubhaya-koti-sparshīnī,
Purushah madhyasthah. (*Bhāva-Prakāsha*).

(Nature doth ever swing between Extremes,
Holding the Balance, stands midway, Her God.)

An English poet has caught the idea well :

Joy and woe are woven fine,
A clothing for the soul divine ;
Under every grief and pine
Runs a joy with silken twine,
It is right it should be so ;
Man was made for joy and woe ;
And when this we rightly know,
Safely through the world we go.

(WILLIAM BLAKE) ¹

¹ "The two inscriptions on the Delphic Temple, (in Greece) viz — 'Nothing too much' and 'Know thyself' — were complementary. If you have too much of

memory, expectation, space, time'; and so on. That western thought, going to the other extreme, from excess of other-worldliness to excess of this-worldliness, brought about the greater disease of mind which resulted in the most murderous of historical wars, viz, World-War I (1914-1918) and II (1939-1945), and continues to threaten a still worse

To find out, then, whether there is or is not any substantial unity in Asiatic thought, we have mostly to concern ourselves with religious thought; as, if we had to investigate whether there is or is not unity in European thought, we would chiefly compare the views of those who have devoted their lives to the various branches of science, mathematical, physico-chemical, astronomical, biological, sociological

To the cursory view, of the person of one kind of temperament, it might seem that the unity of Western scientific thought is patent¹; that the whole of what is known as science is a consistent body of theory and practice, that the unity of Eastern religious thought is an equally obvious myth, and that religions are born only to try to annihilate one another, and to induce their respective followers to plague and murder each other.

¹ See, f i, works like *Outline of Science*, and *Modern Book of Knowledge*, quite a number of which have been published within the last two or three decades.

(These two Primordial Principles in One,
 Of Light and Darkness, Good and Ill, that seem
 Apart from one another, yet are bound
 Inseparably together, each to each—
 In Thought, in Word, in Action, everywhere
 Are they in operation ; and the wise
 Walk on the side of Light, while the unwise
 Follow the other until they grow wise
 These ancient Two, in mutual wrestle-play
 Give birth to Twin-Desires, high and low,
 That shape as Hate-Mentality in some,
 In others as the Better Mind of Love.
 O Mighty Lord of Wisdom, Mazadā !,
 Supreme, Infinite, Universal Mind !,
 Ahūrā !, thou that givest Life to all !,
 Grant me the power to control this mind,
 This Lower Mind of mine, this egoism,
 And put an end to all Duality,

(? asu-bhṛtsu, jivéshu, uparīām, tadā tau) ḍrug-vaṭām.
 (dhrug-vaṭām, droha-vaṭām) achistam (anīshṭam), ashā-
 vati (ashā-vaṭām, ? shubhāshā-vaṭām, usha-vaṭām, jyō-
 tiṣh-matām) vahistam (vaishṭham, varīshṭhām) manah
 āsat (āstām).

Hé Kshayan Abura Mazdā !, (? A-kshaya, astīn
 prāṇān rāti dadāti īti Asurah, Mahat, Buddhi-tattvam,
 Brhat, tam Mahāntam dadhāti, īti Mahā-dhāh) samam
 tat chit (syāt) Vahistam, yat svasya dambhasya (aham-
 kārasya) Ishvarah chit (syam), yat-a mé dvarṇasya atih
 (ītib, anīah, syāt), yat énasā ḍrug-vantah (apī) asunā
 (prāṇéna, hṛdayéna) evam éva īshyanti (ichchhanti).

statecraft, ruthless diplomacy, caused far more slaughter than Religion, becoming scienceless and reasonless, and degenerating into priestcraft, has done.¹ But all such things are the fruit, neither of true science, nor of true religion, but of the evil in human nature. That evil falsifies and *misuses* them both, for its own selfish purposes.

Here as elsewhere, the wish is father to the thought. Those, who, for temperamental reasons, wish to see Unity, will see Unity. Those, who wish to see Discord, will see Discord only.

Those, who wish impartially to examine both sides of the question, will see both justly. They will discern the Truth, which always stands in the Mean between opposite Extremes; viz., the Truth of essential Unity in superficial Diversity, in religious as well as in scientific thought. Such Unity is established by the mediation of Philosophy; and the use of Philosophy, as such mediator, has begun to be recognized, more and more, latterly, by the more thoughtful and widely cultured scientists themselves, as well as by the more thoughtful religionists

¹ G B Shaw's *Prefaces* (Collected Works, 3 vols, 1938) are full of powerful attacks against the tyranny of modern science, as being much more pervasive and irresistible than the tyranny of religion ever was. See, e g, *Prefaces to The Doctor's Dilemma* and *The Simpleton of the Unexpected Isles*

Creator and Satisfier of all Desires; ¹ Al-Muzil and Al-Hādī, Māyī and Tāraka, Mis-Leader, Mis-Director, Tempter, Degradar, Tester, and also Guide, Leader, Teacher, Rector, True-Director, Cor-Rector; Al-Qahhār and Ar-Razzāq, Rudra and Shiva, Angry Overwhelmer and Auspicious Nourisher; Al-Ghazzāb and Al-Ghaffār, Yama and Kshamā-vān, Punisher and Forgiver; Al-Jabbar and Al-Karīm, Ghora and Dayālu, Severe or Dire and Compassionate, Al-Jalīl and Al-Jamīl, Shāstā, Prabhu, Īshvara, and Madhu, Maḍhura, Sundara, Kānta, the Lord, Ordainer, Sovereign, Awesome, Terrible, and the Beautiful, the Beloved, the Friend of All.

The vibhūtiś, glories, gunas, attributes, *śiṣṭāḥ*, of the Supreme are all in pairs of opposites, classifiable under the two main categories of aishvarya and mādhyaya, *jalālī* and *jamālī*, lordliness and sweetness, awesomeness and beauty, majesty and mercy, sovereignty and parentality, Saura-tējah and Saumya-dīpṭī, Chāndramasa-jyōtiḥ, Sun-like blaze and splendour and Moon-like softness and

¹ The late Sir Ahmad Husain, Amin Jung, M A, LL D, K C S I, (of Hyderabad Dn) suggested the following renderings Al-Muhyiy, the Supreme Maker (Brahmā), Al-Muhaimin, the Supreme Mender (Vishnu), Al Mumit, the Supreme Ender (Rudra), Al-Samad, the One Eternal Becoming (Sanātana or Shāshvata).

the Temple in Buddha-Gayā, while pilgrims from all countries of Asia, and from many parts of Africa, gather at Macca annually, in obedience to the command of the Prophet Muhammad¹ Truth-seeing lovers of humanity will always work with all their might, to minimise the spirit of disunion and discord This spirit of discord, in Europe, has caused the two World Wars, and continues to intensify political, national, and racial jealousies and hatreds there, in worse and worse form, even after the awful bloodshed and agony of those Wars. In Asia, especially in India, it is evidenced by the too well-known caste and creed dissensions, which have kept it under all sorts of subjection, domination, and exploitation; whence arises, surely, great material as well as spiritual harm to the exploited, now, and to the exploiter, in the end² Best means of

¹ Jerusalem, Rome, Lourdes, Kiev, Canterbury, and other towns are similar Centres of Pilgrimage for European Christians also, still.

² In India, fierce 'political' dissensions have also grown up between large 'parties', and riots and strikes, engineered by 'leaders' of many sorts, have multiplied, within last four decades The armed war of Japan and China (1931-1945), though their religion is, largely, the same, is matter of current history. Civil War also went on between the Communists and the established Government, in China, for several years, until latter was overthrown and former came into power with Mao-tse as chairman of the Chinese Republic, formally established on 1st Oct 1949

Confucius says .

“Yang and Yin, male and female, strong and weak, rigid and tender, heaven and earth, sun and moon, thunder and lightning, wind and rain, cold and warmth, good and evil, high and low, righteousness and humaneness, . . . the interplay of Opposite

Dūrae-ḍarshtā, (Dūra-ḍrashtā), Far-seeing, Spashtā, Watcher, Pātā, Saviour, Znātā, (Jñātā), All-knowing; Isé-Kshatroyotēma, Omnipotent Ruler, Vispo-van, Conqueror of All Vispa-tash, Architect of the Universe, Ahurā, Lord of Life, (V Asu rah), Mazadā, Lord of the Great Creation, Lord of Ideation and Wisdom (V. Mahat-dhā), and so on. These Zoroastrian names, corresponding Skt words and Eng explanations, have been kindly supplied by Dr. I J S. Taraporevala, Principal of the M. F. Cama Athorvan Institute, Andheri (near Bombay), now retired and living in Bombay.

Other epithets for the Mystery, that are to be found in the old books are, Lā-Shariki-lah, A-Dvīṭyah, Without-Another, Lā midī-lah, A-Samah, the Without-Equal, Lā-Mish-lah, A-Sadrshah, the Incomparable; Lā-Ziddī-lah, A-Praṭi-dvam-dvah, A Sapaṭnah, An-Anyah, A-Piṭi-pakshah, Without-Opponent, Al-Ghanī, Ātma-Trpṭah, A-Sahāyah, Self-sufficing, Self-complete, Unsupported, Non-dependent; Al-Hayy, Chin-mayah, All-Consciousness; Al-Qayyūm, Niṭyah, Shāshvatah, Ever-lasting, Al-Kul, Sarvah, All, Chaitanyam, Pure Awareness, Prāṇah, Life in and of All, Shuddhah, Khālis, Pure, Al-Ahd, Ēkah, the One.

All these names, that have been given to the Supreme Spirit, the Mystery which runs the Universe, by the various scriptures, are mentioned here to draw attention to the identity of thought of all religions, as to the attributes of that Mystery, the Eternal, Infinite, Universal Principle of all Life and Consciousness, give it what

The establishing of such union, between religion and religion, and between science and religion, in place of the conflict which has been raging between them so far, will make the beginning of a new and beneficent era, an era guided and governed by Scientific Religion and Religious Science.

Some signs are hopeful. Slowly, with many setbacks, artificial barriers are breaking down between science and science, between science and religion, between religion and religion. It is beginning to be recognized and said more and more, that sciences are not many, but that Science is one. It is to be hoped that before very long, with the help of that same completely unified science, it will soon come to be recognized that religions, too, are not many, but that Religion is one, and, finally, that Science and Religion are but different aspects of, or even only different names for, the same great body of Truth and its application which may be called the Science or Code of Life. If, formerly, every act was done in the name and under the guidance of religion, and, latterly, has tended to be done in the name of science, there is reason to hope that, in future, it may be done in the name of Spiritual or Religious Science.

History shows that new religions and their characteristic civilizations have taken birth, grown, and

Laotze says :

"Tao is divided into a *principal Pair of Opposites*, Yang and Yin Yang is warmth, light, masculinity; also heaven Yin is cold, darkness, femininity; also earth From the Yang force arises *Schen*, the celestial portion of the human soul; from the Yin force arises *Kwei* or *Poh*, the earthly part. As a micro-cosm, man is in some degree a *reconciler* of the Pairs of Opposites. Heaven, Earth, Man" (God-Nature-Man, *Ishvara-Jada-Jiva*) "form the three chief elements of the world, the *Sa-tsa*"¹ (*Samsāra*, World-Process).

The Greek philosopher Empedocles (circa 440 B.C), "extolled by antiquity as also orator, statesman, physicist, physician and poet, even as prophet and worker of miracles", expressly enounces Love

¹ C. G. Jung, *Psychological Types*, 267, quotes this from Lao-tse's *Tao-teh-king* He also quotes Goethe's *Faust*, to illustrate the familiar idea of man's dual nature, his two selves, higher and lower, altruist and egoist

Two souls, alas !, within my bosom dwell ;
The one doth hanker after love's delights,
And clings with clutching organs to the world ,
The other, mightily, from earthly dust
Would mount on high to the ancestral fields

Many other Eastern and Western poets have expressed the idea more powerfully *Upanishads* speak of *dvā suparnā . . .*, 'two birds dwelling in this tree of life,' the human body.

Thus, some scientists have been working at 'psychical research' since 1882, when the Society for

Unfortunately, owing to inherent human weaknesses, they repeatedly stray away from principles to personalities, from humanitarianism to sectarianism, and to all the dangers and mischiefs of 'priestcraft' which that implies. They do not keep the main objects steadily in view, as beacon-light to guide all their efforts, do not work single mindedly and whole heartedly for the unification of the world's thought and practice in a Universal Scientific Religion, and a sincere *League of all Religions as well as of all Nations*. Varying the proverb, "Man proposes and God disposes", we may say, 'God proposes, and Satan opposes, and, but too often, successfully disposes'

But there is no cause for excessive regret, much less despair. Instead, there is cause for greater effort in behalf of the Impersonal, and therefore All-personal, Truth. For the Principle of Good always re-composes and re-disposes. Schisms, due to 'personalities', due to over-emphasis, with much animus, on the personal element, on *meum* and *tuum*, and consequent violent disputes between followers, as well as violent opposition by persons outside the special fold, have been the experience, in their own life-times, of Krshna, Moses, Zoroaster, Confucius, Buddha, Christ, Muhammad, Nānak—all, as also of 'leaders' in all other fields of human life. This is but another proof to the peaceful and discerning eye, of 'the *Unity* of all Religions', instead of the opposite, in respect of such unhappy experience too! We also see plainly, that such schisms do not at once destroy all the good work of the main religion. When, bye and bye, they do succeed in undermining it wholly, then the Principle of Good brings about a re-proclamation and re-viv-al of the Fundamental Truth in new ways. Believers in and servants of Unity must therefore always keep their hearts high

Life is a perpetual choice between endless pairs of 'rival ills' Right choice, which will, in any given time, place, and circumstance, bring most happiness and least pain, which will reconcile antagonisms, is the choice inspired by the Spirit which stands permanently in the Middle between the two extremes of Nature, which impartially 'tastes and tests all things, and holds fast that which is good,' most good, *viz*, It-Self, which always avoids excess, excessive attachments, by loves or by hates, to the objects of the senses, things other than Universal Self. Such seems to be the teaching of all religions and all sciences.¹

Religion is as necessary as Science. As said before, so long as human beings suffer from, and fear, pain and death, and look before and after, and think about such things, so long will human heart and head demand, and will not be denied, the solace that only religion can give When anguish wrings the heart, then we overwhelmingly realize that it

¹ If the reader cares to pursue the question—*Why and How Duality, Trinity, etc., arise within the One; Multiplicity in Unity, Change within the Changeless*, he may took into the present writer's *The Science of Peace*, or, for briefer statement, into the second and third chapters of *The Science of the Self*. Endeavour is made there to expound ancient teachings, on the subject, in terms of modern western philosophy and psychology, as far as possible.

than a great *Machine*" And again, "The apparent objectivity of things is due to their subsisting in the Mind . . . We reach . . . the concept of the universe as a world of pure Thought. . . . Mind no longer appears as an accidental intruder in the realm of Matter. We are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of Matter Not, of course, our individual minds, but the Mind in which the atoms, out of which our individual minds have grown, exist as Thought." The same scientist, in *The New Background of Science* (1933), dealing with "the new knowledge", and surveying "the whole ground, from relativity, continuum, least interval, curved space, to quanta, wave-mechanics, waves of probability, indeterminacy and events—*all concepts which we can neither picture, imagine, nor describe*", says: "The law and order which we find in the universe are most easily described and . . . explained in the language of *idealism* . . . At the farthest point Science has so far reached, *much, and possibly all, that was not mental has disappeared, and nothing new has come in that is not mental.* The final direction of change will probably be away from the materialism and strict determinism which characterised . . . nineteenth century physics"¹ Again, in

¹ See Sullivan's *Limitations of Science* (pub 1938; Penguins), especially ch vi

(He who is wholly dull, without a mind ;
 He who has gone beyond the reach of mind,
 And found that which gives being to the mind,
 And is established in the Mid 'twixt Pairs ,
 These two are well , those restless, 'tween, are ill.)

As a western writer has observed, " mankind has one innate, irrepressible, craving, that *must* be satisfied . . . yearning after proof of immortality."

The end of Religion is to transcend Religion.
 When the end has been found, means are dropped :

Nis-ṭrai-gunyé pathi vicharato
 ko vidhiḥ ko nishédhah. (SHANKAR-ĀCHĀRYA).

(The soul which finds the path that goes beyond
 The ' three ' that bind, knowledge-desire-and-act,
 It hath no further need for ' Do-s' and ' Don't-s'.)

Rab ras Rab shud, tamām Rab rā Rab nīṣṭ ;
 Har jā Khurshéd ast, ān-jā shab nīṣṭ
 Sūfi shud nīṣṭ, nīṣṭ rā mazhab nīṣṭ ;
 Bā Yār rasīdah dīgar matlab nīṣṭ. (S)

(Who findeth God becometh wholly God ;
 And unto God there is no other God.
 Where the Sun shines, can there be any night ?
 The ' knower ' is *non-est*, his lower self,
 Of low desires, has been effacéd now ;
 To such ' non-est ', Religion is ' non-est.'

theory amounts to." Elsewhere he says, "Modern physics has eliminated the notion of substance . . . Mind is the first and most direct thing in our experience . . . I regard Consciousness as fundamental. I regard Matter as derivative from Consciousness." And again: "The stuff of the world is mind-stuff . . . Consciousness is not sharply defined, but fades into sub-consciousness; and beyond that we must postulate something indefinite, but yet continuous with our mental nature. This I take to be the world-stuff;" *The Nature of the Physical World*, pp. 276-280.

The venerable Herbert Spencer said, in the closing §§ 190-194 of the last revised edition of his *First Principles* (pub. 1900, when he was eighty years of age), that his 'Unknowable' in no way conflicts with, but rather supports, religion. The Teacher-founders of the great religions have all taught, and many philosophers, ancient and modern, Western and Eastern, have perceived that this Unknown and Unknowable, is our very Self, the all-pervading, Universal, Supreme Principle of Consciousness or Life.

The equally venerable Alfred Russell Wallace, co-discoverer with H. Spencer and Charles Darwin, of the Law of Evolution, has, in his book, *Social Environment and Moral Progress*, written when he was nearly ninety years of age, expressly declared

that Nature in *all* its departments, physical as well as superphysical or psychical; whereas 'in the name of science and law' means, at present, 'in the name of the laws of only the physical department of Nature as recognised and utilised in man-made laws'. Science, in the limited sense of physical science, is imperfect religion, is one part of religion. Religion, in the full sense, is larger science, is the Whole of Science. We owe debts and duties not only to our own and our fellow-creatures' physical bodies, but also to the 'souls', the 'superphysical bodies'. The rules of Religion, *i.e.*, of the Larger Science, enable us, at least ought to enable us, to discharge all these wider debts and duties. They should also secure to us, all sinless joys which are rightly due to us.

Yato Abhy-udaya-Nis-shréyasa-siddhih, sah Dharma.
(*Vaisheshika Sūtra*).

(Religion, Dharma, is that which brings Joy,
In the Life Here, and the Hereafter, too.)

Religion has been described as 'the Command or Revelation of God'. This only means, in other words, 'the Laws of God's Nature,' as revealed to us by the labours, intellectual, intuitional,

professor of physiology, Dalhousie University, Nova Scotia: Hans Driesch, Professor of Philosophy, Leipzig; and Sir J. A. Thomson, *emeritus* Professor of Natural History, Aberdeen.

. Following extracts, of other famous living scientists' opinions, are taken from J. T. Sunderland's article. "Is Modern Science Outgrowing God?" in *The Modern Review* (of Calcutta), for July, 1936.

Albert Einstein, Mathematician, world-famous originator of the Theory of Relativity. "I believe in God . . . who reveals Himself in the orderly harmony of the universe. I believe that Intelligence is manifested throughout all Nature. The basis of scientific work is the conviction that the world is an ordered and comprehensible entity and *not* a thing of Chance." Again (in U S A, in 1930) he said: "The religious geniuses of all times have been distinguished by this cosmic religious sense . . . It seems to me that the most important function of Art and Science is to arouse and keep alive this feeling in those who are receptive," quoted by Dean Inge, in an art. on 'The Philosophy of Mysticism', in *Philosophy* for October, 1938

J. B. S Haldane, physicist, Oxford and Birmingham Universities. "The Material world, which has been taken for a world of blind Mechanism, is in reality a Spiritual world seen very partially and imperfectly. The *one real* world is the Spiritual world. . . . The

foolish the minds, and blind the eyes, of all? If religion were dispensable, the question might be answered readily in the negative. We have no right. But it is not dispensable, as indicated before. We have therefore to answer the question by saying that we have as much right, nay, as much imperative *duty*, to teach religion, as we have to teach arithmetic, geography, history, science. Nay, more right and duty; for these other things, however desirable, however useful, are not so indispensable for comfort of soul. We teach these other things to our children for their good, out of our love for them. And we try to teach what we have ascertained, by our best lights, to be good and true and useful for them. If we make mistakes, it is because we are human and liable to err. Because food now and then disagrees, we cannot stop all eating. We must make only greater efforts to ensure its healthiness of quality and quantity. So in Religion we must make the greatest efforts to ascertain what is most indubitable, most in accord with the best science, and, more than all else, is most approved and agreed in by all concerned, and most likely to promote good-will and active sympathy between all human beings. This is the very and only way to allay those dazing and amazing cries and bigotries and hostilities

Let us examine the matter in another fashion. It is indisputable that the vast majority of human

culminating in man with his Spiritual nature and all his God-like powers "

The sentences with which Sir J. A. Thomson closes the book above referred to, viz. *The Great Design*, may be quoted here: "Throughout the World of Animal Life there are expressions of something akin to the Mind in ourselves. There is, from the Amœba upwards, a stream of inner, of subjective, life; it may be only a slender rill, but sometimes it is a strong current. It includes feeling, imagining, purposing, as well as occasionally thinking. It includes the Unconscious. Whether in the plant it dreams, or is soundly asleep, or has never awakened, who can tell us? . . . The omnipresence of mind in animals gives us a fellow-feeling with them. With Emerson we see 'the worm, stirring to be a man, mount through all the spires of form'. We see the growing emancipation of mind, and this gives Evolution its purpose. . . In a continuous process, there can be nothing in the end which was not also present in kind in the beginning, we are led from our own mind, and the story of its enfranchisement, back and back to the Supreme Mind 'without Whom there was nothing made that was made'. Facing, every day, things in the World of Life, around which our scientific fingers will not meet, what can we do but repeat what is carved on the lintel of the Biology Buildings of one of the youngest

circumstances, useful) forms, of all the great religions extant, and feed the younger generation with those vital grains, instructing them that the husks are useful only for preserving and storing the grains in, and not for eating and assimilating.

Some others hold that the work that Religion did, or was supposed to do, in the past, and did badly, if at all, has been taken up and is now being done by Philosophy, Science, Law, and also Art, in three or four separate departments of life; and, therefore, no Religion, old, reformed, or new, is needed any longer. The reply to this is that man is not a trinity only, in three separate parts, but is essentially a Unity; something is needed to co-ordinate, to unify, to organise, to articulate with each other, Philosophy, Science, Law. That is Religion '*re*' and '*legere*', to bind together anew, again, the hearts of all, to each other, and *back* again to God, from Whom the temptations of earth cause those hearts to stray away. Védānta-Tasawwuf-Gnosis is all three; it is a Religion which includes the essentials of Philosophy, Science, Art, or, if we prefer it so, it is a Philosophy which synthesises Religion, Science, Art. We should call to mind again, here, that the latest speculation of the most renowned scientists tends to reduce all matter to atoms and super-atoms, param-āṇus, electrons, protons, neutrons, plutons, positrons, etc.; these to electrical

University Extension Lectures . . . comprise a course of ten lectures on 'The Literature of the Occult'. They start with the main principles involved in occult study, and roam over the subject from the Egyptian "Book of the Dead", and medieval Chinese occult lore, to Yoga and modern spiritualism "

Thus is modern Science, fathered in its infancy, and persecuted in its youth, by Religion, in Europe, now endeavouring to repay the kindness, after having retributed the injury, by renovating Religion in what, let us hope, will be a finer, scientific, non-superstitious form.

A short and effective way of settling the whole dispute over 'Spirit' (or 'Mind') and 'Matter', seems to be this You say, 'Matter-Chance' creates 'Spirit-Mind-Purpose'; not the latter, the former. Very good. Let it be that way But what does that mean? Does it not mean only this—that the attributes, properties, faculties, powers, which have been so long associated, by mankind, with (the words) Spirit—Mind—Intelligence—Life—Consciousness—Will—Purpose—Design (—all undeniable facts, remember—), *should now be* attached to (the words) Matter — Unconsciousness — Inanimacy — Deadness — Chance — Blind Force — Inertia, etc ; that instead of the (word) Subject ideating, imagining, cognising, desiring, conating, moving the (word)

should be allowed to grow up, in liberty, freely, according to its own inner promptings, inclinations, likes and dislikes'—the truth in this, and a *very* important truth it is, is that, *each* individual of the new generation, should be not only allowed, but carefully educated and trained, for the *vocation* which is most in accord with his particular temperament, his likes and dislikes, his tastes and interests.¹ But over and above this *special* education, there should always be, for *all* individuals of the new generation, *general essential* cultural education in the four R's. Of course, after the new generation has attained its majority, and stands on its mental as well as physical feet, it will be at liberty to change, modify, discard, forget, replace with something else, any or every part, essential or non-essential, general or special, which it has been taught during its minority. As a fact, we see hundreds of persons changing their religions everyday, as they change their 'minds' and 'parties' and 'schools of thought', in politics, history, science, philosophy, art, etc. Indeed, changes have become so numerous and so frequent that we have a maddening welter of 'isms' today. The reason is that, in all these departments of thought and life, clear and definite, deliberate, knowledge of *essentials*, of psychological and

¹ Fuller exposition of this subject is attempted in *The Science of Social Organisation*, by the present writer.

Manu, then may be realized the Parliament of Man and the Federation of the World, the Organization of the whole Human Race in one vast Joint Family and Brotherhood, of which the League of Nations (now converted into the U. N. O. or United Nations Organisation, in 1946) has been the first small step and very feeble, because not quite sincere, not endowed with a soul in the shape of a League of all Religions integrated with it.

Educational institutions ought to take a leading part in the ushering in of this new proclamation of Scientific Religion and of the consequent new era of human history.

Duty of Educationists

Many, if not all, of even the statesmen and the generals who were busiest in promoting and conducting the World Wars have been saying that war is not a glorious business at all, but, besides being horrible, is also something very useless, senseless, mean, sordid, shabby, and shameful, altogether due to the most evil motives. A Field-Marshal of England, one of the prominent figures in the First World War, said in a public speech¹:

"War as a means of settling international disputes is now more universally condemned as a failure than ever before, and every day it becomes more evident

¹ Sir William Robertson, at Leeds, on 10th Dec., 1930.

Use many varying forms to put it in,
But yet the Truth enclosed in all is one.)

Jāma-é sad-rang z-ān khumm-é safā
Sāda-o yak-rang gashtah chūn ziyā. (S)
(Jesus put many cloths of many hues
Into one jar, and out of it they came
With all their hues washed off, all clean and
white,
As seven-colored rays merge in white light.)

Kṛṣṇa says, and not once but twice :

Mama varṭma anu-varṭanté
manushyāḥ, Pārṭha !, sarvashah. (G.)
(To but One Goal are marching everywhere,
All human beings, though they may seem to walk
On paths divergent ; and that Goal is I,
The Universal Self, Self-Consciousness.)

At turqu il-Allāhī kan nufūsi banī Ādama. (H.)
(As many souls, so many ways to God.)

Ṭrayī, Sāṅkhyam, Yogah,
Pashupaṭi-maṭam, Vaiṣṇavam, itī,
Prabhinné praṣṭhāné, param
īdam, adah paṭhyam iti cha,
Ruchīnām vai-chitryād,
ṛju-kutīla-nānā-patha-jushām
Nṛṇām Éko gamyas-Ṭvam asi,
payasām arnava iva. (*Śhrīva-Mahima Śṭuṭi.*)

These are the words of a modern war-worn veteran *Jealousy* and *Selfishness* are the important words in his speech Krishna, who had probably more personal experience of war than even a modern Field-Marshal, said long ago that . " Lust, Hate, and Greed form the triple gateway into hell ." (*Gītā*).

to Marshal Zhukov's address, they both said that they would have been much happier if the war had not occurred, and they had not been recipients of war-honors General Douglas MacArthur of the US Army and Supreme Commander of all Allied Operations in the Pacific, after the fall of Japan in August, 1945, addressing the Allied Council for Japan, in Tokyo, on 5 4-1946, said "The Nations' Organisation can survive to achieve its purpose and aims, only if its members *abolish war as a sovereign right* Such renunciation must be simultaneous and universal It must be all or none It must be effected by action, not words alone With development of modern science another war might blast mankind to perdition, but still we hesitate, and in spite of the yawning abyss at our feet, cannot unshackle ourselves from the past" This shows how 'war-hardened' soldiers are no longer 'hardened' but 'softened' They no longer gloat in war-medals and titles, but are thoroughly sick of it all, especially of the diplomats who persist in keeping the shackles on Miss Muriel Lester, philanthropist worker, of London, visiting India in January, 1939, spoke to press interviewers, in Calcutta, to the effect that "the present calamitous state of the world, when all the Powers are running a mad race in armament, preparing feverishly for a far worse World-War, is due to its ignoring the fact of God, that fact of God is the foundation which kept the world together When it was knocked away, the peoples floundered They recognised nothing, no power greater than themselves, there was

Buddha said, on one occasion :

(Just as, O monks !, the rivers Yamunā
And Gangā, Achiravatī, Sharabhū,
And Mahī, when they fall into the Sea,
Lose distinct names and forms, and are, thence-
forward,

Known as One Ocean only ; even so,
All men of all four classes, when they come
Into the Doctrine and the Discipline
Of the Tathā-gata ' who knows the Truth,'
And pass from many homes to Homelessness,
They lose distinctive names, clans, nāma-gotra,
And are, thenceforward, known as Bhikshu only.)¹

Udāna, V. 5.

This is "the one far-off," yet also always very near, "divine event to which the whole creation moves" perpetually.

Zoroaster teaches :

"And we worship the former religions of the world devoted to righteousness" (*Z., Yasna*, XVI 3; S B E , xxi, 225-6)

Aṭ toīaŋghēn Saoshyānto dāsyūnam. (*Gāthā*, 48, 12)

¹ One of the Sūfi names of Allāh is Lā-Makān, the Homeless, i.e., not limited, by any house or walls. Bhikshū, 'beggar', 'ascetic', stands for the Bhikshu-Sangha, 'community of ascetics,' Buddha's followers.

this fact has come home to them, it is being suggested, very rightly, very wisely, by influential persons in that same West, that the tone and the nature of the teaching given in schools and colleges should be changed, that war-glorification and national boasting, self-conceit, contempt and decial of other nations, and expression of triumph over them should all be eliminated from that teaching, that, instead, there should be diligently inculcated the more truly refined and civilized spirit of 'humanism,' which began to manifest itself in the higher thought and feeling of the best and wisest persons of all nations, as a reaction against the horror of the senseless butchery of the first World War. Moral disarmament must precede physical disarmament. War can be abolished or reduced only in direct ratio to the abolition or reduction of War-Mentality. This is possible only by systematic cultivation of Peace-Mentality and 'Organising for Peace.'¹ That can be done only through diligent Right Education, of youth as well

¹ As regards 'Organising for Peace,' see the present writer's pamphlet, *Psychological Principles of Social Re-Construction, The Science of Social Organisation, and Ancient vs Modern Scientific Socialism*, (Theos · Pubg House, Adyar, Madras) For a fuller exposition of the inseparable connection between Religion and Social Organisation, see the present writer's *World War and Its Only Cure—World Order and World Religion*, which may be regarded as a supplement to this work

" Every Scripture inspired of God is also profitable, for teaching, for reproof, for correction, for instruction, which is in righteousness, that the man of God may be complete, furnished completely unto every good work." (B, 2 Timothy)

Great Teachers confirm, at most supplement, not supplant, one another.

Kṛṣṇa says that the teaching he is giving to Arjuna was given by Vivasvān to Manu, by Manu to Ikṣhvāku, and then by many Rṣhis, age after age. All is always present in the Memory of God, the Omni-scient, Omni-potent, Omni-present Universal Self, the One Principle of all Life and Consciousness.

Ēvam param-parā-prāptam imam rājarshayo viduḥ :
Sa év-āyam Mayā, té-(a)ḍya, yogah proktaḥ,
parantapa !

(The royal saints, the king-philosophers,
Of ancient days, from one unto another
Did pass this Wisdom on, from age to age ;
That same eternal Yoga, Ancient Wisdom,
Have I declared to thee, this day, to strengthen
Thy mind and heart for Life's perpetual Strife)

Muhammad (the 'praise-worthy', Paigham-bar,
'message-bearer', Rasūl, 'sent' by the Spirit) says :

Innahū la-ḥi zubūr il-awwalīn ;
Le kullé qaumin ḥād ;

lives, the *Beauty* and the *Goodness* of the concomitant Love and Sympathetic Self-sacrifice of human beings for one another.

Genuine Educators, who realize that it is their high spiritual duty to be Missionaries of the Supreme Spirit on this earth, who spend themselves in constant endeavour to uplift their fellowmen to the plane of Righteousness, and help to usher in anew, and maintain, the era of Peace on earth and Goodwill among men; such cannot do better than give to the teaching of the Essentials of Universal Religion, by example as well as by precept, a foremost place in their courses of instruction to the younger generation, and inculcate, in their hearts, the habit of seeking and practising 'In Essentials, in Principles, in great things—Unity; in non-essentials, details, small and superficial things—Liberty, in all things—charity'.¹

¹ Viscount H. Samuel, President of the British Institute of Philosophy, in his lectures, in the Senate House, Calcutta, on 9-1-1938, and in the University Buildings, Allahabad, on 15-1-1938, said, "Bernard Shaw has declared that Civilisation needs Religion, as a matter of life and death. We all recognise that the mind of man, in our times, is confused. The present generation is beset by anxieties and perils. Our escape, our rescue, from these, depends upon our finding a new *Synthesis* between *Philosophy* and *Science* and *Religion*. Philosophy, coming out of its phase of classicism, Science coming out of its phase of materialism, Religion freeing itself from its servitude to dogmas that are outworn, may

An Arabic Qurān is thus revealed,
 That Macca and the cities round may learn
 With ease the Truth put in the words they know.
 For had we made them in a foreign tongue
 They surely would have made objection thus—
 "Why have not these revealings been made clear?")

The obvious significance of this remarkable text is that the essentials are common to all religions · that Truth is universal and not the monopoly of any race or teacher, that non-essentials vary with time, place, and circumstance; that the same fundamental truths have been revealed by God in different scriptures, in different languages, through different persons born in different nations¹

¹ Muhammad calls previous revelations, through earlier prophets, also by the name Qurān (from *qira*, to speak, to cry, Skt *kr*, to do, cre-ate, express by word-sound) He is said to have declared, *khāṭim-un-nabūlāṭ*, 'I am the last of the prophets.' Others read the word as *khāṭam* 'seal'. Some over-zealous fanatical persons, with their usual tendency to excess and extremism, interpret the expression as 'the closing seal', signifying that the line of prophet is closed, that there is to be no other prophet at all in future. The true meaning, in view of the other declarations of Muhammad (Q. and H), above quoted, whether we read the word as *khāṭim* or *khāṭam*, is obviously this, *viz*, 'I am only the last, at the present time, of a long line of prophets and I only put the seal of confirmation upon what my predecessors in prophetship have declared and taught, I do not say anything new'. As Jesus the Christ said, 'I come only to fulfil the law and the prophets.'

having the same taste as mine, when his taste does not interfere with my enjoyment of mine ? But we all have to drink water and breathe air in order to dissolve and assimilate our respective special foods. Even so are the *Common Essentials* necessary for even the due enjoyment of the *Separate Non-Essentials*

In the minds of some individuals, among some communities, or even perhaps in a large portion of a whole nation, there may be revolt against religion for special reasons. The Soviet Government of Russia is said to have set itself to abolish religion from the face of that country. But this policy was changed some years ago. It was found that great masses of the people were clinging to their ikons and their churches, and refused to part with them despite grievous persecution. The Soviet Government has decided to 'let alone' and 'let be'¹

¹ M. Maisky, Soviet Ambassador, speaking in London, in September, 1941, said "The Soviet Union considers that religion is a private matter for each citizen. Despite what is thought by many, religion in my country is not persecuted, every citizen having the right to believe or not, according to his conscience. Article 124 of the Stalin Constitution (of 1936) reads 'In order to ensure the citizen's freedom of conscience, the Church in Soviet Russia is separated from the State, and the School from the Church. Freedom of religious working (? worship) and freedom of anti-religious propaganda is recognised

So too does *Véda* enjoin on all ,

Samānī va ākūtiḥ, samānā hṛdayāni vah,
 Samānam-astu vo mano, yathā vah su-saha-saṭi.
 Samānī prapā, saha vo anna-bhāgah,
 Samāné yoktré saha vo yunajmi,
 Samyancho Agnim saparyāṭa,
 Arā nābhim iva abhitah.

San-gachchhadhvam, sam-vadadhvam,
 Sam vo manāmsi jānaṭām. (V.).

(Your heart, mind, object—may all these be One,
 So shall you prosper, all, and live in peace ,
 In common be your food and drink and work ;
 God harnesses you all to the same yoke ,
 The sacrificial Fire of Spirit tend
 Ye all with one intent, as spokes the nave,
 Walk ye together on the Path of Life,
 And speak ye all with voice unanimous,
 And may your minds all know the Self-Same

Truth.)

"Be ye all of one mind." (B., Peter, First Epistle)

"We, being many, are one bread and one body,
 for we are all partakers of that One Bread." (Euchar-
 ist Ritual).

"Seek to be in harmony with all your neighbours;
 live in amity with your brethren " (C., Shu King)

"Be ye all like-minded, compassionate, loving
 as brethren, tender-hearted, humble-minded, not

a 'civilized' country to-day (and the more 'civilized' it is, the more is this the case) goes about in constant fear for his pocket and his liberty, through fines and jails, if not also for his life through gallows, as a consequence of a chance infringement of any one of a thousand local, special, general, municipal, sumptuary, social, fiscal, executive, procedural, substantive, civil, criminal, etc, laws, which envelope his life as tentacles of an octopus its victim. And 'public servants', ('servants' forsooth!, 'public masters' and 'monarchs of all they survey', rather!), of a hundred departments of the 'benevolent' state are ever on the watch to grab a victim, with, and quite as often without, even merest technical cause. Behaviour of 'myrmidons of law' is now much more arrogant and troublesomet han that of 'myrmidons of religion'. A western statistician has calculated that one out of every ten, another that one out of every seven, human beings in a country like England, passes through the clutches of one penal law or another, and pays a fine or serves a term in jail. Surely this cannot be a mark of health in a civilization. Too much religion kills God, the God in Man; enslaves him to fear-pervaded trembling superstition, instead of bringing him Freedom from all fear. Too much law kills peace of mind and body, enslaves man to bureaucraft and expertcraft, instead of giving him ordered liberty.

Rūh bā a'ql o i'lm dānad zīst,
 Rūh rā Tāzī wa Tūrkī n-īst (S., Aṭṭār)
 Rūh bā a'ql-ast o bā i'lmasṭ yār,
 Rūh rā bā (Hindū o Muslim) che kār. (S., Rūmī)

(By loving wisdom doth the soul know life.
 What has it got to do with senseless strife
 Of Hindū, Muslim, Christian, Arab, Turk ?)

Védic Scripture repeatedly declares that the soul has no creed, caste, color, race, or sex.

Indeed only the names, the words, differ. The thing meant is the same. Allāh means God, Akbar means greatest, Ishvara or Déva means God, Parama or Mahā means greatest; Allāh Akbar literally means Param-Eshwara or Mahā-Déva. Zoroastrian Ahura-Mazdāo (equivalent to Samskr̥ṣ Asura-Mahad-dhā), also means the 'wisest' and the 'greatest' God. Rahīm and Shiva both mean the (passively) Benevolent and Merciful; Rahmān and Shankara both mean the (actively) Beneficent. Dāsa and Abd both mean servant; Qādir and Bhagavān both mean Him who is possessed of *Qudrat*, Bhaga, Aishvarya, Might, Lordliness, Bhagavān Dās is absolutely the same as Abd-ul-Qādir, Servant of God the Almighty.

Such is a very simple but very clear illustration of the fact that differences between religions are differences only of words, names, languages, or of non-essential superficial forms; and sometimes of

(He who avoids extremes, in feed and fast,
In sleep and waking, and in work and play.
He winneth yoga, balance, peace, and joy.)

Tasmāḍ viśvān bhavati n-āṭi-vācī. (U.)

Āṭi-vācāns-ṭitikshēṭa. (M.)

(The wise man ever studiously avoids
Extremes in speech and act, himself : and when
Others press to extremes in heated speech,
He passes by, in quiet, answering not.)

Leo-tze says :

" Continuing to fill a pail after it is full, the water will be wasted. Continuing to grind an axe after it is sharp, will wear it away. Excess of light blinds the eye. Excess of sound deafens the ear. Excess of condiments deadens the taste. He who possesses moderation is lasting and enduring. Too much is always a curse, most of all in wealth."

(T., *Tao Tek King*.)

Confucius says :

" Commit no excess ; do nothing injurious ; there are few who will not then take you for their pattern. . . . The will should not be gratified to the full : pleasures should not be carried to excess." (C., *S'hi King* ; *Li-ki*.)

chapters to the injunction : ' Eat *measured* quantities'. *mātrā-ashtāngam*, ' eat within strict limits'. The Persian phrase is *ṭahafuz-i-huṣūṣ*, ' observance, maintenance, of limits'.

in consequence of new conditions of new times. Thus each particular religion has put on the appearance of newness; and the more so because the *new ritual* gradually overpowers, covers up, hides away completely, the Ancient Core, so that the Means swallow the End, and begin themselves to pose as the end. The case of new civilisations, which grow up and decay side by side with new religions, is the same. The language, dress, food, housing, social conventions, manners-and-morals, marriage forms, domestic ways, art-forms, recreations, etc., of each, are more or less different from those of others; yet the essential urges, needs, appetites, mental and bodily faculties, which are exercised in, and satisfied by, each, are the same. The God in Man, and in all Living Beings, fulfils Him-Self in ever-varying ways; in every way is He Him-Self fulfilled.

To some minds, the work of pursuing, discovering, clasping to their heart, such agreements, is a great joy; and the opposite process of dwelling upon differences alone, a sheer pain.

The Joy of
Agreement

Khush-tar ān bāshad ke sirré dīl-barān
Gufṭa āyad dar hadīse dīgarān (S)
(It is a great delight to find
One's own thought in another mind—
The secret of the Lovely One,

- (i.e., to keep) within the limits set by instinct and reason . This is the fundamental conception of *Due Measure* " (Sh , Inazo Nitobe, *Japan*, 321, 322).

As the teaching of Buddha is known as *Majjhima Patipadā*, so the Jaina way, taught by Mahāvīra Jina, is known as *An-ék-ānta-vāda*, the Doctrine and the Way of Non-Extremism.

Ekén-ākarshantī, shlathayantī vastu-tattvam itarēna
Antēna, jayatī Jainī nītir, manthāna-nétram iva gopī
(AMṚTA CHANDRA SŪRI),

(E'en as the dairy-maid, pulling and slacking
The two ends of the churning-string by turns,
Churns out the golden butter from the milk,
E'en so the sage, working alternately
At both the two inevitable sides
Of every question, finds the perfect Truth.)

Muhammad enjoins the same

Lā ta'tadu inn-Allāhā lā yohibbul ma'tadin. (Q)
(God loves not those who go beyond due bounds)

"Courage is the mean between cowardice and rashness, discriminate liberality, bet. stinginess and extravagance, ambition, bet sloth and greed, modesty, bet humility and pride; honest speech, bet. secrecy and loquacity, good humour bet, moroseness and buffoonery, friendship, bet quarrelsomeness and flattery; self-control, bet indecision and impulsiveness." these thoughts are ascribed to Aristotle

Dar āyīna gar-che khud-numāi bāshad,
 Paiwasta ze khwēsh-tan judāi bāshad,
 Khud rā ba libās i-ghair didan a'jab ast,
 K-i'n b-ul a'jabī kār-i-Khudāi bāshad. (S.)

(The vacant looking-glass doth show the Self,
 Yet in that Self there is an Otherness !
 Marvel ! In mask of Other to see Self ;
 This shining miracle of miracles.
 Than God's Own Self None-Other can achieve !)

The Play, *Krīdā*, *Laīb* and *Lahw*, of God is an Inter-play of love, *Ishq-bāzī*, *Rāsa-līlā*, between God's Self and His reflected image, an-Other ; the same yet not the same ; indeed reversed. We cannot realise the full significance of our own thoughts until we see them reflected in another mind. That is why speakers wish to be heard, authors wish to be read, artists wish to be appreciated, by others. To cognise an idea through the veil of one language only, is to see it with one eye only, as it were, from one standpoint, in one perspective only. To see it through another language also, is to see it with both eyes from many angles of vision, through a stereoscope. A new fullness of meaning breaks out from the two sets of words, and stands forth in clear relief, almost independent of all words. Communion between two friends brought up in two different cultures, but able to realise the underlying identity

punish, not thoughtlessly, love and guard the spouse, without jealousy, be refined, but not supercilious; feed delicately, not unwholesomely; enjoy conjugal pleasure, not over-much; honor the worthy, not proudly; serve, without deceit; propitiate, without fawning; be clever, not out of season; be angry, not without strong cause, be gentle, not to the mischievous; worship Deity, without display."

Every question has two inevitable sides. Wisdom consists in reconciling the two, by just compromise between them, in accord with the requirements of time-place-circumstance.

Duality of God's Nature There are these two sides to every question, because.

Sarvam dvam-dva-mayam jagat.

S'arvāṇi cha dṛvam-dvāni (U.)

Dvam-dvair-ayojayat ch-émāh

Sukha-duḥkh-ādībhiḥ prajāb. (M)

(The world is made of pairs of opposites;

All things occur in pairs of two and two;

The Maker fused Duality in all,

Sorrow and Joy foremost of all these pairs)

Khalagna min kulle shayin zaujain. (Q.)

(I, the Supreme and Universal Self,

Have made all things in pairs of spouse and spouse).

Europe, in the plumes of the Amer-indian, the toga of the departed Roman, the mail of the mediæval knight of Asia and Europe! Beloved! will you not be able to recognise your own True Self, your own Beautiful Face, your own Gracious Goodness, in all these disguises, when a mirror is placed before you, each time your garments are changed? Beloved! you must recognise your own voice and your own meaning, surely, whether you speak in Samskr̥t, or Arabic, or Hebrew or Greek, or Latin, or Chinese, or Japanese or Zend or Pāli, or Prākṛt, or Gurmukhī, or any of the thousands of languages you yourself are always inventing, and forgetting from time to time, in order to fashion new others for your Infinite Play and Pas-time!

Underneath, soaked through and through, permeating, pervading, holding fast together, all Multitude, remains ever the Unity This is the One Fact to be remembered always.

Pots, pans, jugs, jars, tumblers, decanters, kettles are many and of many shapes; the water in them all is one. Lamps and lanterns and electric bulbs are many and of many shapes; the light is one. Wood, coal, oil, fuels are many and of many shapes, the fire is one. Living organisms are many and of many shapes; the life in all is one. Religions are many and of many forms and formalities, the Universal Religion is One. . .

Yathā shīt-oshnayor madhyé
 n-aiv-aushṇyam na cha shītātā,
 Tathā sthitam padam shāntam,
 madhyé vai sukha-duḥkhaḥ. (*Mbh.*)

(There is a middle point, nor hot nor cold,
 On the two sides of which spread cold and heat ;
 So, of the Middle point, where there is Peace,
 On the two sides, surge seas of Pain and Joy.)

Dva éva chīntayā muktau, param-ānandé āplutau,
 Yo vi-mudho jado bālo, yo guṇébhyah param gaṭah.

(Two are the ' free from care ' and steeped in bliss—
 The child with mind ungrown, and also he
 Who goes beyond the threefold attributes
 Of Nature and beholds the God of Nature,
 While in between the two, the staging Soul,
 Struggles with joys and sorrows, pleasures-pains.)

Ichchhā-dvésa-samutthéna
 dvam-dva-mohéna, Bhārata !,
 Sarva-bhūtāni sam-moham
 sargé yānti, paran-tapa !,
 Yéshām tu anta-gatam pāpam,
 janānām punya-karmanām,
 Té dvam-dva-moha-nir-muktāh
 bhajanṭé Mām drdha-vratāh.

virtue, which is also necessarily present in the sub- and-supra-conscious deeps of his (sleeping) mind, to sprout and come to the surface and manifest. If one religion appreciates another, that other will further develope the aspect appreciated, and will also reciprocate, and appreciate the one and help it to develope similarly also ¹

The saintly statesman, Prince Regent Shotoku of Japan, "one of the best known figures in Japanese history, for whom, when he died in 621 A.D, the old wept as if they had lost a child, and the young as if they had lost a parent,"² reconciled the indigenous religion Shintoism, and the newly come Buddhism and Confucianism, when conflict between the priests threatened to fill the land with dissensions, in this wise: "Shinto is the source and root of the Way, and, shot up with the sky and the earth, teaches man the primal Way, Classicism (Confucianism) is the branch and foliage

¹ Compare the English adage, 'Give a dog a bad name and hang it'. This may be supplemented with, 'Give a dog a good name, and tame it'

² A beautiful little Persian verse says

Yad dāri he waqte zādan-i-to,
Hamān khandān budand o tū giriyān
Chūn Zi ke waqt i-murdan-i-to,
Hamān giriyān buwand o tū khandān

(When thou wast born, all laughed and thou didst cry:
Live so, that, when thou passest, all shall cry,
And thou alone shalt laugh, rising on High ¹)

Renunciation endless is his, who
Neither desireth aught nor hateth aught.
He who flings off the ever-wrestling Twins,
With ease he breaketh all his bonds of soul.
The Duads that take birth with Love-and-Hate—
Intoxicate with these, all beings rush
Into the whirlings of this wheeling world.
They who with Virtues balance up their Vice,
They leave them Both behind, and pass beyond
Into the restful realm of deathless Peace.
They who have cast aside all Pride and Fear,
Conquered lusts of the flesh, its Loves and Hates,
And tied their hearts to Me, the Self of All,
They thrust aside the glamorous warring Pairs,
Whose primal name and form is Pleasure-Pain ;
They come to Me, the Universal-Self,
And enter into My eternal Peace)

To *realise in mind*, that the very nature of World-Process, of all life, of separate individuality, is *necessarily*, inevitably, a mixture of joy and sorrow, good and evil, that we *cannot* have gains without pains, nor pains without gains, so long as we feel identified with separate bodies ; thus realising, to experience and bear both joys and sorrows with 'equable' mind, with 'peace' at heart, and to go on discharging duties without craving for selfish recompense ; this is to transcend Duality, ' to fling off all

entering into holy souls, maketh them friends of God, and prophets " ¹

Ṭafraqā dar nafs-i-haivwānī buwad ,
Rūh-i-wāhīd rūh-i-insānī buwad. (S)

(Separatism, difference, exclusiveness,
Characterise at once the animal mind :
The soul of oneness is the soul of man,
The soul of all-inclusive Sympathy,
Of Unity and of non-separateness)

The Arabic-Persian word for man, *insān*, (from *ins*, *uns*, sympathy), means etymologically 'the friend of all,' 'the lover of his kind,' the 'gentle-man'. So the Samskr̥ṭ word *ārya* (from *ṛ*, to go) means 'the person to whom others, when trouble befalls them, go for relief,' 'he who is approached for help'.

Sarva-bhūtēshu yēna ēkam
bhāvam avyayam ikṣatē,
A-vi-bhaktam vi-bhaktēshu
ṭaj-jñānam sātṭvikam smrtam.
Pṛthaktvēna tu yaj-jñānam
nānā bhāvān pṛthag-vidhān,
Vēṭṭi sarvēshu bhūtēshu
ṭaj-jñānam viddhi rājasam (G.)

¹ J E Carpenter, *ibid*, 66, 67

Zaraṭhustra says

At tē maīnyū po-uruyé Yā yémā khafenā asra-
vāṭém manahī chē vachahī chē shya-oṭhano-ī. Hī'
vahyo-akém cha, āos chē hudā-onghaho. Érésh
vīshyātē no īt duzhadā-ongho.

At chē hyat tē hém maīnyū jasa-étém paurvīm
dazdé ga-ém chaajyā-ītim chē. Yatha chē anghaṭ
apémém anghush achishto drégvatām at ashā-ūné
vahištém mano

Hamém tat vahištā-chīṭ yé ūshurayé syas-chīṭ
dah-mahyā, kshayāns, Mazhadā Ahurā ī, yéhyā mē
ā-īthīsh chīṭ dva-éthā; hyatā a-énanghé drégvaṭo
é-é-ānū īshyéng anghahyā (*Z., Gāthā*, 30. 3, 4;
32. 16).¹

anything, you cannot know yourself . . . The moral
equipoise—the Golden Mean—is the attainment of god-
head. Freedom and restraint, the 'Do s' and the
'Don't-s' in the moral world, act like the centripetal
and centrifugal forces in the physical, 'to keep a
balance " Inazo Nitobe, *Idē*.

¹ Samskr̥t form of these, in prose order is:

Aṭha yau paurvyau [purānau] manyū yamau sva-
phaṇau [sva-ṭanṭrau iva] ash rūyētām tau manasi cha
vachasi cha syoṭhanē [sādhane karmani] cha [śṭah], Tau
vahiya [varīyas, puṇyam] cha, agham [pāpam] cha.
Anayoh su ḍhāh [su-ḍhīh] īsh [r̥ṭam, sat, saṭyam]
vikshaṭi, no ī ḍur-ḍhāh [ḍur-ḍhīh]

Aṭha cha yadā tau manyū paurvīm samajasētām (sam-
asajaṭām or sam-ajasaṭam, tadā) gāyam cha ayyātīm
cha (? cf. rayim cha prānam cha, vāk cha prānah
cha) daḍhé (ḍaḍhaṭé). . Yathā (yaṭhā) cha asoh apamam

Nahī sarva-hitah kash-chīd
 āchārah sam-pra-varatātē
 Tasmād anyah pra-bhavaṭi ,
 sah aparam bādhatē punah ,
 Āchārānām an-aikāgryam
 tasmāt sarvatra lakshayē
 (Mbh , Shānti-parva.)

(Changes of time and place and circumstance
 Always cause changes in the duties too
 The law for men is one in time of peace,
 And quite another in calamity.)

(There is no single custom that holds good
 Always. Therefore doth dharma e'er depend
 On circumstance. No special law and manner
 Hath e'er been found which giveth only help
 To all and everyone, and hurt to none ;
 Therefore 'tis changed for one that does seem
 better,

More suited to the different conditions
 Hence do we see the great variety
 In laws and customs of humanity.)

Anyē Kṛta-yugē dharmāh, Trētāyām, Dvāparē,
 aparē,
 Anyē Kali-yugē nṛiṇām, yuga-hrās-ānu-rūpatah.
 (M.)

And gain the reign of One—as is desired
Unconsciously, by e'en the graceless ones,
The evil sinners, in their heart of hearts)¹

The fact of this all-permeating Duality is signified pre-eminently by the very Names, in opposed Pairs, given to God in Islām as well as Vaidika Dharma. He is Al-Awwal and Al-Ākhir, Ādi and Anta, First and Last, Alpha and Omega, Al-Bātin and Az-Zāhir, Avyakta and Vyakta, Inner and Outer, Un-manifest and Manifest, the Universal Un-Conscious, Sub-Conscious, Supra-Conscious, and the Individual and Particular Conscious, seed of tree and tree of seed; Al-Bādī and Al-Jāmī, Srashtā and Samhartā, Spreader-out and Gatherer-in, Al-Muhyiyy and Al-Mumit, Bhava and Hara, Giver of Life and Giver of Death; Al-Samad and Al-Muhaimin, A-Kāma and Sarva-kāma, the Ever-Perfect and Desireless and

¹ All *Gāthā* texts have been taken from the very painstaking and illuminative edition of *Gāthās*, with Samskr̥t, English, Gujrāṭi translations and notes, by J. M. Chatterjee and A. N. Bālimoniya, (Cherāg Office, Navasari; pub 1932)

Words within square brackets, in the Samskr̥t version above, have been added by the present writer, as suggestions, the English translation is a free version of that by J. M. Chatterji, but care has been taken to preserve the sense correctly.

between the essentials and the non-essentials, *pradhāna* and *gauna amśa*, *usūl* and *furū'*, of religion. Describing the purpose of his work, the famous *Masnawī*, which is accepted by the Muslim world generally as next to *Qur'ān* itself in holiness, he says :

Man ze Qur-ān maghz rā bar-dāshṭam,
Ustukhān pēshé sagān andākhtam. (S.)

(The marrow from the *Qur-ān* have I drawn
And the dry bones unto the dogs have cast.)

As regards the profound respect in which the *Masnawī* is held among learned divines of Islām, a verse is current among them :

Man che goyam wasf-i-ān ā'lī janāb,
N-īst paigham-bar walé dārad kitāb
(How may we well describe this great soul's

greatness !

He is not called a Messenger from God,
Yet in his hands he holds a Holy Script)

Jesus has a blunt saying similar to Rūmī's, about "casting pearls before swine", i.e., those as yet unable to appreciate them. Kṛṣṇa condemns in very plain terms those who are always harping upon outer ritual and neglecting inner wisdom.

Yām imām pushpitām vēcham
pra-vadantī a-vipash-chitāh,
Vēda-vāda-ratāh, Pārṭha,
n-ānyaḍ-asṭ-īṭi vēḍinah. (G.)

radiance; kalyāna-guna-s and bhīma-guna-s, beneficent and terrific (punitive) attributes.¹

¹ In the Jewish *Kabala* (*Qabbālāh*), the attributes of the Supreme Being, which correspond to types or aspects or kinds of creation, are called the ten Sephiroth, emanations of Adam Kadmon (Aḍam-i-Qaḍīm), the Ancient Man, the Eternal and Infinite Macrocosm. The ten are: The Crown, Wisdom, Prudence, Magnificence, Severity, Beauty, Victory, Glory, Foundation, Empire. Wisdom is called Jeh or Jāh; Prudence, Jehovah, Severity, Elohim, Magnificence, El, Victory and Glory, Sabaoth; Empire or Dominion, Adonai. Other names and aspects are mentioned, as, Sephira, the Androgyne (Ardha-nārī-Īshvara, in Skt.), Hakama, Wisdom, Binah, Intelligence, Hesed, Mercy, Geburah or Eloha, Justice, Tiphereth, Beauty, Netzah, Firmness, Hod, Splendor, Jesod, Foundation. Hakama, Hesed, Netzah are the three male Sephiroth, known as the Pillar of Mercy, Binah, Geburah, Hoḍ, are feminine, and named the Pillar of Judgment, the four Sephiroth of the Centre, Kether, Tiphereth, Jesod, and Malkuth, are called the Middle Pillar. (H. P. Blavatsky, *Isis Unveiled*, II, 205, 213, 215)

From Zoroastrian scriptures, especially *Ahura Mazada Yasht* the learned have made up lists of twenty, fifty-three, eighty-one, and one hundred and one, names of Ahurā Mazadā, which is the most famous name, as Allah is the most famous of the hundred names of God given in *Qurān*. Some of the more eminent names are Frakshṭya, the Sustainer (cf. Védic Su-ṣṛksh), Avīṭanya, All-pervading, (V Abhiṭanya), Vispa-vohu (Viśva), All Good, Asha-vahiṣṭa, Supreme Truth, Khratu, Supreme Knowledge, (V Kṛatu, Persian Kḫirad, Chishṭi, Supreme Wisdom or Consciousness, (V Chit), Spāna, Supreme Holiness, Seviṣṭa, Almighty, Avānēmna, Invincible, Vispa-hiṣhas, All-seeing, Dātā, Creator, (Skt., Dhātā), Tḥrātā, Preserver, (Tṛātā).

The older-minded in the orbs of space ;
The wise see Him in all-pervading Self.)

" We speak wisdom among the perfect or initiated, not the wisdom of this world, nor of the archons of this world, but divine wisdom in a mystery, secret—which none of the archons of this world know." (B., Paul.)

Jesus says -

" To you it is given to know the mysteries of the Kingdom of Heaven, but to them it is not given. For whosoever hath (the key) to him shall be given, and he shall have more abundance, but whosoever hath not, (or is likely to misuse the key to the sacred secret knowledge), from him shall be taken away even that (which) he hath (B) ¹

¹ In the minor Eleusinian Mysteries of Greece, a sow was washed to typify the purification of the neophyte, as her return to the mire indicated the superficial nature of the work that had been accomplished H P Blavatsky, *Isis Unveiled*, II, 493 For many quotations from others, see H P.B., *The Secret Doctrine*, vol v, section iv (Adyar edition). See also the articles 'Mystery' and 'Eleusis' in *Enc Brit* The rites and ceremonies of Védic yajña may be regarded as an earlier form of such 'mystery-initiations'

These minor and major Eleusinian Mysteries, into which only the select were initiated, are constantly referred to in Greek literature. All the great dead religions had their 'mysteries' and their ceremonial initiations of the worthy into them. They were dramatic ceremonies symbolising the psychical, moral, and also physical trials and tests of the progress of the soul from stage to stage

Principles constitutes the universe"¹ "The final principle of an undivided One is Tai Chi, the great ridge-beam, out of it develop Yang and Yin".²

"R₁ is reason, or law, K₁ is matter; the two give rise to all phenomena, physical and spiritual . . . There are two phases of K₁—Yin and Yo (Chinese Yang). The latter light, is positive, active, male, the former dark, negative, passive, female All phenomena owe their origin to the action, reaction, interaction, and counter-action of these forces . . . Sometimes Yin is spoken of as water, Yo as fire;"³ in Skt., agnī-shomīyam jagat, "the world is made of fire and water, heat and moisture."

name we may Indeed, all names, in every language and every religion are His

Yār-é mārū har Zamān
nām o nishāné dīgar ast
Kulle yaumin hūfi-ēshān
yak nishāné dīgar ast (S.)

(In new and splendid state
He shines forth every day,
Bearing new names and forms
Seeming opposed, yet One),

Navo navo bhavati jāyamānah
abnām kēṭub (V)

(Ever a-New doth rise the Flag of day)

¹ Suzuki, *History of Chinese Philosophy*, 15, 16, (pub: 1914)

² Wilhelm and Jung, *The Secret of the Golden Flower, a Chinese Book of Life* (1931), 12, 13.

³ Inazo Nitobe, *Ibid.*, 345.

high civilization. It is noteworthy that every historic civilisation has had, and has today, its specific religion, its worshipped ideal. Indeed, the birth of a new religion, *i.e.*, a fresh re-viv-al of the *Spirit* of religion, whence united co-operation, has invariably preceded, and given birth to, a new civilisation.

The corresponding Védic word is *Dharma*, from *ḍhṛ*, to hold and bind together, which has exactly the same significance

A Jaina sage defines *Dharma* thus

Samsāra-ḍuhkhaṭaḥ saṭṭvān

Yo dharati uṭṭamé sukhé

(SAMANTA-BHADRA).

(That which leads beings out of the world's woes,

And 'holds them fast' in highest bliss, is *Dharma*.)

We have seen (p. 68) that the *Vaishéshika* philosopher's definition is, 'That which helps to achieve *abhyu-daya*, prosperity, here, and also *nishréyas*, highest happiness, hereafter, that is *Dharma*', the joys of earth and heaven, and the bliss of realised Infinitude and Immortality, during the life on earth and thereafter too. , *Manu* says,

Dandam Dharmam vidur-budhāh.

and Hate as the two ultimate dynamic uniting and separating principles ¹

Another, earlier, Heraclitus (circa 500 B.C.) says:

" God is Day-Night, Winter-Summer, Love-Hate, War-Peace, Repletion-Want, Heat-Cold, Death-Life, Youth-Age, Waking-Sleep, Creation-Destruction "

Har kamālē rā zawālē, har zawālē rā kamālē.

(Persian proverb).

(Every virtue has its vice ,

Every vice its virtue, too).

Subūt-i-shay ba zidd-i-shay (Persian philosophical maxim).

(Each thing is proven by its opposite.)

Omnis determinatio est negatio

(All determination is negation of the opposite.)

Sarv-ārambhā hi doshēna

dhūména-agnir-iv-āvṛtāh. (G.)

N-āty-antam guna-vaṭ kin-chit,

n-āṭy-antam dosha-vaṭ tathā (Mbh.)

(As fire doth carry smoke within itself,

So every action carries a defect ;

Naught is there wholly good or wholly bad.)

¹ Schwegler, *History of Philosophy*, (translated by J. H. Stirling), art. 'Empedocles'

impose upon himself some unselfish self-repression, self-restraint, self-denial, also. Egoism and altruism make each other possible. Each disappears without the other. Such is the Law of Duality, which pervades the Multiplicity of the World-Process, in subordination to the supreme Law of Sacrifice, *yajña*, *qurbānī*, of one's own smaller self's lower desires, in ever-growing degree, from birth to death of body.

Saha-yajñāḥ prajāḥ śṛṣhtvā
 purā uvācha Prajā-patī—
 Anēna pra-saviṣhyaḍhvam,
 ēsha vo astu īṣṭa-kāma-dhuk. (G.)

(By sacrifice of His own Perfect Being,
 His Else-denying 'Singleness of Self,'
 The Lord created countless Progeny
 Of 'Many selves', together with the Law
 Of Sacrifice; and gave them this command:
 'By Mutual Sacrifice, by Mutual Help,
 Shall ye all grow, prosper, and multiply,
 This is the cow will milk you all rich things')

The self-sacrifice of each *smaller* self for the sake of the *larger* Self, which larger self is *felt* to be embodied in Society as a *whole*, and the corresponding self-sacrifice of that *larger* Self or Society for the sake of each *smaller* self, which smaller self is *felt* to be integral *part* of the *whole*—this mutual

shall not profit a man anything if he gain the whole world but lose his own soul.' If they are not given true and scientific religion by the philanthropic and the wise, then men will inevitably swallow false and superstitious religion given to them by priestcraft.

Only those who cannot 'look before and after', who cannot think at all about such things, as animals, such have no craving for religion. Also those who have thought very deeply and very far; examined all the before and all the after; seen all there is to see; found the Eternal Now and the Infinite Here, the Ever-present and the Omnipresent, between the Before and the After; found the secret in their own Infinite Self—they also no longer crave religion. They have achieved the purpose of Religion. Perfection of Religion alone can abolish need for it. At the present stage of human evolution, such perfected souls are not many. The vast mass of mankind feel that need acutely, intensely, perpetually. That is why Religion survives. If it decays and dies in one form, it forthwith takes a new birth in another.

Yas-tu mūdha-tamo loké,
yash-cha buddheh param gatah,
Dvau imau sukham édhété,
klīshyati-antarīṣṭo janah.

"Thy will be done, Lord I, not mine", whence only the mind, the heart, at peace with itself and with all the world

The significance of 'D h a r m a' is the same, for what else can 'hold together' living beings than mutual 'rightful-ness' and 'du(e)-ti-fulness', mutual righteousness and duteousness, mutual rights-and-duties, through common 'submission' to the Will of the Divine Self? The very important question arises here at once, How may human beings ascertain what the Will of the Divine Self is, generally; and, even more, in particular cases. The answer, in brief, is. (a) Universal Essential Religion, Scientific Religion, Spiritual Science, tells us what that Will is, generally, (b) *particularly, good-and-wise* laws, defining rights-and-duties, made by *good-and-wise* legislators, who know, love, fear God, i.e., the Supreme, Universal Self of All; who therefore disinterestedly wish well to all just interests of all sections, classes, vocations, who, as far as is humanly possible, are 'near God', are 'Sons of God', are embodiments of the Higher, Better, Nobler, Wiser, Philanthropic Self of the People, and who are sincerely trusted, honored, and duly selected and elected by the People to make laws,—such laws will represent the Divine Will, as nearly as possible for human beings. It is obvious that only good-and-wise laws can promote the general welfare, and that

He who hath found the Loved One, hath no more
Craving or need for any Object left.)

If it be true, as it obviously is true, that the human heart has an ineradicable conviction that there is Something beyond this life, and yearns to know about It and Its relation with this life ; if it be true, as it evidently is true, that science is for life, and not life for science ; then surely man cannot and will not accept as final, the view that any possible conflict between Science and Religion is incurable. Such a view means that Truth is self-contradictory, that Science is not consistent in all its parts. But this cannot be. It must not be. Truth, Science, Vēda, *Haqīqat*, *Mā'rīfat*, Gnosis, Jñāna, (all meaning the same thing), must be all-inclusive, all-explaining, all-reconciling. Otherwise, it is not Truth. This common conviction shows forth from behind the most hostile-seeming words

The man of modern style piques himself on eating, drinking, bathing, sleeping, dressing, housing, travelling, doing all things, in short, in the name of Science and Law. The man of older style has been trying to do all these same things in the name of God and Religion. Yet the two modes are not antagonistic, not even really different. ' In the name of God ' means, among other things, ' In the name of God's Nature ' ; and, therefore, of the *Laws* of

Tark-i-khudā, *Asmitā-tyāga*, whence True Knowledge, Right Love, Righteous Action; and the only Light on the Path is the Light within, "the Light that lighteth every one," the Light of the One Self.

Jyotiḥ-Ātmanī, na anyatra;

sarva-jantūṣu tat samam (*Bhāg.*)

Christ has said: "I am (i.e., is) the Way, the Truth, and the Life" To know that (the) I (is) am all selves is to know the Truth. To love all selves as my-Self is the right Life To do unto all selves as to my-Self is the righteous Way. .

Shinto, (the word is said to be Chinese), the ancient religion of Japan, now practically merged into Buddhism, is *Kāmi-no-michi*, (in the Japanese language), 'the Way of the Spirits,' 'the Divine Way,' 'the Way of God'. *Kāmi* are the indwelling spirits—all sparks of the One Spirit¹

action, . . livelihood, . . endeavour (healthy recreation), . . recollection (mindfulness, alertness), . . concentration (collectedness of mind, meditation, reposefulness)" These are readily classifiable under *right* thought-desire-action Compare Christ's eight beatitudes. "Blessed are the poor in spirit, . . they that mourn, . . the meek, . . they which hunger and thirst after righteousness, . . the merciful, . . the pure in heart, the peace makers, . . . they which are persecuted for righteousness' sake", (*B.*, Matthew, ch 5)

¹ In Shintoism, *Con-tou* is Chaos, *Yo* is Heaven, male ethereal principle, *In* is Earth, female material principle *Jin* is man; *Āmē no ōi nākā nushi no Kāmi*

inspirational, of the seers and scientists of all religions and all nations. The obeying of these should obviously bring happiness in this life as well as the life beyond this life.

We have heard of the three R's long enough.

Universal Religion-Science—That in which there may be Universal Agreement.

This fourth R', of genuine Universal Religion, is more important than them all, and ought to be added to them everywhere, in every school and college. But it has to be carefully discovered and ascertained first. It behoves all sincere educators to help in this work, by applying the scientific method of ascertaining 'agreements amidst differences.' What are the elements common to the great living religions? What are the agreements between them?

We may also call that method, in terms of the democracy in vogue at present, the method of majority-rule. Those truths which all the great living religions vote for—they should be prominently taught to the younger generation.

Some people, bewildered by the rival bigotries, fanatic cries, and bitter hostilities, indulged in by misguided persons, in the name of religion, ask: What right have we to impose upon our children, such evil things, such religions as create enmity between man and man, darken and make

Imperative Duty to Teach such Universal Religion.

In every case what is meant is the Way which leads to happiness, to peace; to freedom from bondage to Egoism and thence to doubts, freedom from fear of pain and death; by leading to the God within, *i.e.*, to the realisation of the identity of the individual with the Universal Self, whence illumination, and assurance of Immortality. We have seen before that so long as men fear pain and death, so long will they necessarily crave religion. It is the climax of religion itself which, by proving that all our pain is self-inflicted, (since it comes only as consequence of our own selfish desire), and by

the Essential Concept be than 'as universal as man', when it is the Essence of Man him-Self, is his very Self! What, in *Vēda-maṇṭras*, is named Satya and R̥ta, is mostly called Brahma and Dharma in *Upanishads* and *Smṛtis*, or Purusha and Prakṛti or Sva-bhāva in some of the *Daśhanas*. The words Brahma and Dharma include all the meanings, ascribed above to Tāo, it will be readily noticed that they are all closely allied aspects of the same thing, and shade off into one another

Dr Michiji Ishikāwā, in his paper on 'Shinto Theology', (*The Religions of the World*, I, 371-377, pub: by the Ramakrishna Mission Institute of Culture, Calcutta, 1938), says "Shinto is the All-pervading Universal Way. According to Shinto mythology Ame-no mi na-ka-nushi (Heaven-centre-ruling Deity) is the *Absolute Universal Self*, from which both Kankai (visible) and Yukai (invisible) worlds have come into existence through the activities of the three deities of Musubi, the Principles of Creation, of Completion, and of the Controlling Bond between," cf, *Brahmā-Shiva-Vishṇu*."

beings are born into their religions, inherit them, and cling to them exactly in the same way and for the same reasons as they do to inherited property. If a new-born Muslim child and a new-born Hindū child were exchanged and brought up, the one in Hindū, the other in Muslim, surroundings, they would grow up and feel and think and behave as Hindū and as Muslim respectively, and not as Muslim and Hindū. The same would be the case if the landholder's baby were exchanged with a banker's or a peasant's. At the same time, it is equally indisputable that anyone and everyone can withdraw his faith from any religion and put it in any other, whenever he likes, can put off one and put on another at will. Yet also, the vast majority of human beings crave, indeed everyone in the secret depths of his heart somewhere yearns, for religion in its deepest sense—of contact with, assurance of, support by, refuge and rest in, the Immortal. All this clearly signifies that Religion is necessary to man; that no *particular form* of religion is indispensable; that there are two alternatives open to us, either to reject all religions or to accept all religions; that both are impracticable; and that, therefore, the only practical, as also best, most satisfying, and wise course, is the third alternative, to sift out the elements of *Essential Religion* from the non-essential (though, for their time, place, and

Right Desire, and Right Action—Samyak-
dṛṣhti, Samyak-saṅkalpa, and Samyak-
vyāyāma, which are same as the three Vaidika
Mārgas. Jaina teaching is same.

Samyag-darshana-jñāna-chārītryāni Moksha-Mārgah.
(UMĀ-SWĀMĪ, *Tatto-ārtha Sūtra*)

(The way to Liberty is Right Desire,
Right Knowledge, and Right Conduct—three in
one).

These are known as the 'three jewels', ratna-
traya, in Jainism.

Darshana here stands for ichchhā or
bhaktī, and chārītrya for kriyā or karma.

I am (a) the Truth, (b) the Life, (c) the Way. (B)
Shari'a't rā shaār-e-khwesh sāzād,
Tariqat rā wisār-e-khwesh sāzād,
Haqiqat khud maqām-e-zāt-i-Ū dān,
Buwad dāyam miyān-e-kufr-o-imān.

(S, *Gulshan-i-Rāz*.)

(His outer garment woven is of Works;
His inner, of Devotion's ecstasy;
Him-Self, Knowledge of Truth, that wears the two
Standing between belief and unbelief.)

Yogās-trayo mayā proktāh,
, jñānam, Bhaktish-cha, Karma cha. (Bh.)

energy; that, finally, to Mind-force; (pp 22-30 *supra*).¹

The most passionate advocate of the utmost possible 'liberty' for the younger generation, who urges that it should be allowed to grow up according to its own 'free-will', its own inner promptings, inclinations, likes and dislikes, still unavoidably, helplessly, actively *teaches something* to the young; and that something is necessarily what *he* thinks best and most useful for them to learn! Bolshevik Communists of Russia are teaching 'Communism' to their young, most intensively; Fascists of Italy, 'Fascism'; Democratists of Britain, U.S.A. France, 'Democratism'. Each, in words, professes 'liberty' for youth, but largely relies for its success, on imbuing youth with its own ideas! The element of truth, in the plea that 'the younger generation

¹ Aristotle defines *meta-physics*, *meta-ta physica*, 'that which is after physics, which transcends, is beyond, the physical or material, as *prote-philosophia*, 'the first and fundamental philosophy'—the same thing as 'the foundation of all sciences'. Obviously the Science of the Infinite ranks before, and is the basis of, all Sciences of the Finite. Compare,

Sa Brahma-Vidyām sarva-vidyā-praṭishthām
Atharvāya jyēshtha-puṭrāya prāha (Up)

(Brahmā declared unto his son Aṭharva,
The Science of the Self, the Infinite—
Foundation, source, and synthesiser too,
Of all the sciences of finite things.)

Chittam éva hi Sam-sārah;
 Tam prayatñéna shodhayét,
 Yach-chittas-tan-mayo bhavañi;
 Guhyam eṭaṭ Sanāṭanam.

(*Maṭṭhāyaṇī Up.*, iv. 4. 3.)

(The mind in all the world; then make it pure,
 As is his mind, such is the man always,
 Mind well this truth that comes from time of old;)

Vāg-dando-(a)tha mano-dandah
 kāya-dandas-tatha-iva cha,
 Yasya-été nibhīta buddhau,
 tri-dandī-ti sa uchyatē. (*M.*)

Kāyēna samvaro sādhu, sādhu vāchāya samvaro,
 Manasā samvaro sādhu, sādhu sabbattha samvaro,
 Sabbattha sambuto bhikkhū sabba-dukkhā
 pamuchchañi. (*Dh.*)

(Good is it to control the thought, the speech,
 The act, the wise man who will thus restrain
 All these, he will, for sure, cast off all pain;
 He is true ' thrice-ruled ' bhikkhu-san-nyāsi)

. In these three words, knowledge—desire—action,
 jñāna—ichchā—kriyā (corresponding with
 sañña—tāmas—rajas), *ilm—kṛtāhish—fāl, u'rf*
—rādah—ā'mal, we find indicated, in terms of

philosophical basic *principles*, fundamental facts, laws, needs of *human nature*, has been largely lost sight of. To revive memory of Essentials is the only cure everywhere

It has been said before that the new proclamation, of Universal Religion, has to be made on 'democratic' lines, *i e*, the lines of 'majority-rule', speaking broadly and generally, (not quite fully and with scientific exactitude, which will be attempted latter). On these lines, those truths and practices which receive, not only the greatest number of, but unanimous, votes from the living religions, those beliefs and observances on which all are agreed, should obviously be regarded as constituting Universal Religion. That there is agreement between the great religions, that all teach the same essential truths, their promulgators themselves are all agreed. We have their clear assurances on this point.

Upanishats say :

Gavām anēka-varnānām

kshīrasya aṣṭi ēka-varnaṭā ;

Kshīra-vat pashyaṭé Jñānam,

lingīnas tu gavām yathā. (U)

(Cows are of many different colours, but

The milk of all is of one color, white ;

So the proclaimers who proclaim the Truth

Manasi ékam, vachasi ékam,
karmani ékam mah-âtmanām,

Manasi anyad, vachasi anyad,
karmani anyad dur-âtmanām (*Mbh.*)

(In the great soul, thought, word, and deed are one;
In th' evil, all are different, each from each.)

Civilizations are also, correspondingly, made up of (a) bodies of knowledge, science, learning, (b) of special tastes, aspirations, ideals, arts, ruling passions, and (3) of characteristic ways of living, behaviour, forms of enterprise. The larger, the more varied, the more carefully ascertained the knowledge; the nobler, the more aesthetic, artistic, philanthropic, the ideals, tastes, aspirations, emotions; the more refined the ways of living and the more humanitarian and wide-reaching the enterprises and activities—the greater and higher the civilization.

(To those who think good, speak good, and do good,
And not to those who think ill, speak ill, and do ill,
Do I belong—saith Ahurā Mazdā)

(*Z*, *Yasna*, 10-16, *T.H.R.*, p 98)

Compare the Upanishad verse

Eshā daivi vāg anu-vaḍatī śtanayītnur, da-ḍa-dā itī,—
dāmyaṣa-ḍaṣṭa-ḍayaḍhvam. (*U.*)

(Heaven, with voice of thunder, counsels us
'Da-dā-dā'—Do deny your lower self,
Do deeds of charity, and do take ruth
On all the weak and frail and innocent.)

(Vēda, and Sāṅkhya, Yoga, Śhaiva-view,
And Vaiṣṇava, and many others such,
Men follow as they variously incline ;
Some thinking this is best ; some others, that ;
Yet thou art the One Goal of all those ways,
Some straight and easy, others crooked, rough,
As of the countless streams, the one vast sea.)

Yath-ēndriyaḥ pṛthag-dvāraḥ,
artho bahu-gun-āśrayaḥ
Ēko, nānā īyaté, tad-vat
Bhagavān, śhāstra-vartmabhiḥ.

(*Bhāg.*, III, xxxii, 33.)

(E'en as the several senses apprehend
The different qualities of the same thing,
So, many lines of searching sciences
Show aspects, numerous, of the One Lord.)

Yathā nadyaḥ, syandamānāḥ, samudré
Astam gachhanti, nāma-rūpé vihāya,
Tathā vidvān, nāma-rupād vimuktaḥ,
Parāt param padam upaiti divyam. (*Up.*)

(As streaming rivers pass into the sea,
Abandoning all separate name and form,
So, he who sees the One casts off all name
And form, and merges in the State Beyond.)

strong, fine, righteous character, and trains the body into hardy health, active strength, handsome shape and occupational skill

This trinity is good, nay, very necessary, for educationists to bear in mind for another vital purpose also, if the indications in the old books be right. In modern educational theory and practice, while, no doubt, some valuable additions have been made, in the way of tests of *degrees* and kinds of *intelligence*, attention does not seem to have been equally given to the testing of *kinds of temperaments*, i.e., whether the element of knowledge predominates in the pupil, or of action, or of desire. Yet without such testing, the secret of the discovery of the vocational aptitude of the student, and of appropriate education and subsequent proper fitting into a society, is not likely to be found.¹ Expert details too often swamp vital principles, in science as well as in religion. So, the wise priest, minister of soul and keeper of conscience will discriminately guide each parishioner along the way of either works, or devotion, or knowledge, according to his inner requirement. So, the wise physician, minister of body, will prescribe only after ascertaining the patient's temperament, constitutional peculiarity, personal idiosyncrasy, diathesis.

¹ For fuller exposition of this point, the reader may see *The Science of Social Organisation*, vol II, pp. 682-744 and III, pp 745-766.

(Even the dasys, tribes uncivilised,
Will have Saoshyantas, apostles, sent
To give them teaching and look after them.)

Kung-fu-tse (Confucius) was a younger contemporary of Lao-tse Buddha lived and taught in India, the younger sister of China, in those same days China has adopted Buddha together with Lao-tse and Confucius as her trinity of great Teachers Confucius says :

"I only hand on ; I cannot create new things."

Buddha and Jina speak of past and future Buddhas (i e , the Enlightened Ones) and Tirthan-karas (i e , 'makers of the fords or bridges' by which men may cross safely to salvation) who reveal the same fundamental truths, again and again, for the benefit of humanity, only revivifying, confirming, enforcing them by the fire and fervour of their lives Bible, O T , says :

"Is there anything whereof it may be said, See, this is new ? It hath been already of old time, which was before us . . . There is no new thing under the sun " (B , Eccles)

Christ (i e , 'the anointed with Divine Wisdom') says

"I come not to destroy the law or the prophets, but to fulfil them " (B)

1. GOD

The one basic Truth of truths is that Man is in essence one with God, that Nature is God's Nature, the unchanging Self's ever-changing garment, that the meaning and purpose of life is that God has forgotten himself into man, and man should remember himself into God again; that Spirit has entered into, put on body of, more and more dense Matter, along the Path of *Pra-vṛtti*, (*Pursuit of sense-objects*, *Av-āroha*, *Qaus-i-Nazūl*, Arc of Descent), and has to rise again to It-Self along the Path of *Ni-vṛtti*, (*Renunciation*, *Ā-roha*, *Qaus-i-Urūl*, Arc of Ascent), that Allāh, *Param-Ātmā*, Universal Self, has individualised It-Self, has superimposed upon Its true Pure Selfness (or Ownness-One-ness, Pure Being, That-ness, *Tat-tvam*, Thing-in-Itself, Self-in-Itself, Pure Identity, *A'ymyat-i, haqīqī*, *Shuddha-advaitam*), an illusive Supposititious Other-ness, (False Heterity, Pure Nothing, *Asaṭ-tvam*, *Ghauriyat-i-étabārī*, *Mithyā-itaratā*); that *Brahma*, (*Param-Ātmā*, *Kṣudā-i-murakkaḥ*, 'All-including God') has imagined Itself by *Māyāvic Will-and-Imagination*, (*Kāma-Saṅkalpa*, *Shrūyānāṭ*), into *Jīva*, (*Jiv-ātmā*, *Kṣudā-i-muḥyān*, 'particularised god'), and has to realise Itself as Universal Self again. All religions state this Truth, in different ways They

E.U.A R.] ALL ONLY RE-PROCLAIM ONE TRUTH 81:

In min ummaṭin illā khalā fī hā nazīr.
Lā nofarriqo bainā ahadim min rusuleh.
Wa mā arsalnā min qablikā mir-rasūlin illā nūhi
ilāhié annahū, lā ilāhā illā Anā, fa'budūn. (Q.)

(This that I am now uttering unto you,
The Holy Qurān—it is to be found
Within the ancient Seers' writings too :
For Teachers have been sent to every race.
Of human beings no community
Is left without a warner and a guide
And aught of difference we do not make—
For disagreement there is none 'twixt them—
Between these Prophets All that have been sent,
Have been so sent but One Truth to proclaim—
" I, verily the I Al(I)-One, am God.
There is no other God than I, [the Self,
The Universal all-pervading Self],
And I alone should be adored by all ")

Qurān makes this further quite un mistakeable :
Wa mā arsalnā mir-jasūlin bi-lessūni quamehī.

Wa lazālika auhainā ilaika Qurānan A'rabī-yal
letunzera umm-al-qorū wa man haulahā . . Wa
lau ja-a'lnaho Qurānan a'jamiyal la qālū lau la
fussilat āyātōhu (Q).

(Teachers are sent to each race that they may
Teach it in its own tongue, so there may be
No doubt as to the meaning in its mind

Na gum shud ke rūy-ash ze ḍunyā be-tāft,
 Ke gum-gashṭae Khwēsh rā bāz yāft
 Na koī pardā hai Us-ke dar par,
 Na Rūye Rausban naqāb mēn hai,
 Tu āp apnī khudī se, aī dīl !,
 Hījāb mēn hai, hījāb mēn hai ! (S.)

(The ' world ' is but forgetfulness of God ;
 It is not spouse and child, silver and gold.
 Who from this world did turn his face away,
 He was not lost , indeed, instead, he found
 His long-forgotten and lost Self again.
 No bar guards His palace-gateway,
 No veil screens His Face of Light—
 Thou, my heart !, by thine own self-ness,
 Art enwrapped in darkest night.)

Lao-tse says .

“ Knowing the Eternal means enlightenment , not
 knowing the Eternal causes passions to arise, and
 that is evil ” (*Tao te-kung*)

Kṛṣṇa says the same :

Manushyānām sahasrēṣhu
 kashchid yatati siddhaye,
 Yatātām cha sahasrānām
 kashchin mām vētti tattvatah.
 Shradḍhā-mayo-ayam puruṣhaḥ,
 yo yaṭ-shradḍhah sa ēva saḥ. (G.)

And the Prophet adds the positive counsel ·

Kul tã'lau elā kalematin sawāim baīn-anā wa
baīna-kum. (Q.)

(Let all of us ascend towards, and meet
Together on, the common ground of those
High truths and principles which we all hold.)

Inn-allazīnā āmanu, w-allazīnā hādu, wan-nasārā,
was-sabīnā, man āmana b Illahe, wal-yaum-il-
ākhirā, wa ā'mela sālehan fala-hum ajruhum inda
Rabbihim, walā khaufun alāhim wa lāhim yahzālūn
(Q. 11 62).

(Verily, all who faithfully believe
In God, and Day of Judgment, and do good,
Be they Jews, Christians, Sabians, or Muslims,
They shall have their reward from the Lord God.
There is no fear for them, nor shall they grieve.)

(We do believe that which has been revealed
To us, and also what has been revealed
To you Your God and our God is One,
For sure; and unto Him we both submit.)
(Q. xix, 49),

Wa tasēmu ba hubba Ilāhī jamīyan, wa la
ṭafarraqu. (Q).

(Cling, all, to the strong rope of Love Divine
—Love for each other, and of the One God—
And do not think of separation ever.)

Etad éva viditvā tū yo yaḍ ichchhatī tasya tat. (U.)

(Knowing the Truth, whate'er ye wish ye find.)

Khudā ko pāyā to kyā na pāyā,

Sabhī milā jo milā Khudā hai !

Zarā tū soch-ai, kabhī bhī Khālīq

Se Us-ki khilqat huī juḍā hai ?

Sabhī to Main hūn, sabhī to Mērā,

Tuhī hai Khālīq, tujhī men khilqat,

Khayāl-i-Khāyal, tūhī Khudā hai ! (Q.)

(If ye find God, then ye have found all things !

Just think ! if the Creator thou dost find,

Can His creation still remain behind ?

Is the One ever separate from the Other ?

' Indeed I am this All, All This is Mine '—

This Word resoundeth ever from within !

Thou art Thy-Self the Thinker, and this world

But Thine own Thought, and God but thou
thy-Self !)

The greatness of learning which constitutes expert medical science is very imposing and commands great respect. The simple counsel to use pure air, pure drink, pure food, does not Yet, at the best, the former can only cure disease, and, at the worst, creates new diseases. The latter will promote health and prevent disease always. But pure air, pure drink, pure food, simple though they be, are not easy to obtain under artificial conditions of life.

rendering evil for evil, or reviling for reviling, but contrariwise blessing . . . Be of one mind, live in peace. (B., Corinthians) God is no respecter of persons But in every nation he that feareth Him, and worketh righteousness, is accepted with him. (B., Acts) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." (B., Galatians).

"He that doeth the will of God, the same is my brother and my sister and my mother" (to whatever creed or race he may belong) (B.)

Christianity, through the mouth of Justin the Martyr, declares :

"Whatever things have been rightly said, among all men, are the property of us Christians." ¹

Sūfis say,

Faqat ṭafāwat hai nāma hī kā

Daṛ asl sab cka hī hain, yāro !

Jo āb-i-sūfi ke mauj mén hai

Usī kā jalwā habāb mén hai.

(But the names differ, beloved !

All in Truth are only one !

In the sea-wave and the bubble

Shines the lustre of one Sun !)

¹ Quoted by J. E. Carpenter, *The Place of Christianity in the Religions of the World*

One God and Father of all, who is above all and through all and in you all." (B.)

Brahmanah kosho-asi. (*Tait Up*)

(Thou art the sheath, the tenement, of God
Abiding-place and treasure-house of Brahm'.)

Maṭ-ṭah para-taram Na Anyat
kin-chiḍ asti, Dhanan-jaya¹ (G.)

(There is No-Other-thing-than-I, in truth!)¹

The word 'Upanishat', which designates the last portion of *Vēda*, wherein final knowledge is imparted to the earnest seeker only, etymologically means, "sitting very close to the teacher," who solemnly *whispers* sacred secret knowledge into the ear of ardent, earnest, intense listener; for unless listened to with reverent and rapt mind, the 'psychic miracle' of spiritual conversion will not occur, the words will fail to convey their profound significance, even if trumpeted forth from tower-tops.*

¹ For metaphysical significance of 'I-Not-Another', reader may look into present writer's *Science of Peace*, or *Science of the Self*, if he wishes to pursue subject further.

² Speaking in, and listening to, a *whisper*, necessitates strong concentration of intellectual attention and emotional earnestness, trumpeting cheapens the most valuable. Buddha, shortly before leaving the body of flesh, said to his beloved and most faithful disciple, Ananda "I have preached the truth without making distinction of esoteric"

emphasis, on this aspect of the Truth, or of Virtue, or of Duty, rather than another ; never, of Essential Ideas. Founders of Religions, *i e.*, Re-proclaimers, in new forms, of the One Universal Religion, have laid greater stress, now on this, now on that other, aspect of the One Religion, as needed by the special times, places, circumstances, in which they lived. The Essential Religion, *Vidyā*, *Irfān*, Wisdom, is eternal, universal, im-personal, all-personal, un-changing, in *substance*—like the facts and laws of mathematics ; the *tapas*, ' fire and fervour ', ' blazing heart-energy ', ' passionate compassion ', ' ascetic glow and inspiration ', of the ' magnetic personality ' of each Re-proclaimer, is new, is his fresh ' personal ' contribution, and gives a new *form* to the eternal *substance*.

In other words, the Founders, so-called, of *new* religions, are really only Re-proclaimers of the same Essential Truths, in new languages, new *forms*, amidst new settings, new conditions of life. Hence they may be said to be *Re-form*-ers only. There is never any really new Religion (in the singular) ; but always only the One Eternal Universal Religion, which is the Common Core and Essence of all particular religions. These are new religions (in the plural) in this sense, that, after each Re-proclaiming Re-former, his followers have gradually built up new rites, ceremonies, forms, around that core-teaching,

Qurān also says.

Wa fi anfusekum a-fa-lā-tubserūn. (Q)

(I am in your own souls ! Why see ye not ?

In every breath of yours am I, but ye

Are blind without true eye, and see Me not)

apart "from the general people by reason of their sanctity", were devoted "to the knowledge of the existence of God and the beginning of all things", loved "allegorical interpretation" "Silence or secrecy was frequently employed by the early Rabbis in their mystical exegesis of Scripture. A typical illustration is the following, from *Midrash Rabba* (a Hebrew commentary) on Genesis, iii (B) 'The sage said this in a *whisper* : . . The other asked, Why dost thou tell this in a *whisper*, seeing that it is clearly taught in a scriptural verse ? The sage replied, Just as I have myself had it *whispered* unto me, even so have I *whispered* it unto thee' " J. Abelson, *Jewish Mysticism*, (1913), 18-23 The meek, the pure in heart, the earnestly and intensely seeking, alone can see God, not the flippant, the noisy, the disputatious. The laws of God's Nature are written on Nature's face, but it takes whole lifetimes of intense research by the ablest scientists to decipher one now, one again. Only the *receptive open* mind can *receive*. Even the Sun's light cannot come in through closed windows. Pre-occupied, pre-judiced, minds, closed by vibrant resistant active 'other'-ward, 'matter'-ward, thoughts, cannot perceive things of the Spirit.

Incidentally, it may be noted that derivation and meaning of the word 'Essenes' are in doubt; see *Enc. Brit*, art 'Essenes'. 'Buddhist influence' is mentioned, also 'gymno-sophists', but no western scholar seems to have thought of 's a n - n y ā s i - s' in this connection 'Gymno sophists' were met with, and some taken away

Disclosed in others' narration,
Giving Him meed of highest praise
In delicately worded ways)

Iṭi nānā pra-sankhyānam
taṭṭvānām kavibhiḥ kṛtaṁ ;
Sarvam nyāyam yukti-mat-ṭvāt,
vidushām kim asāmprataṁ ? (Bh)

(In varying ways the sages have described
The same unvarying and essential truths ;
There is no real conflict 'twixt them all ;
The knowers know the way to reconcile
Many the words and ways in which the wise
Have tried to teach One Truth to all Mankind
Each way, each word, is right in its own place.
There is no conflict 'twixt them all at all
The sages see and say the Same in each)

The most beautiful face cannot see and appreciate its own beauty until it looks into a mirror. As Sūfis say, God had to look into the mirror of Non-Being, *A'dam*, A-sat, Shūnya, in order to behold and realise the infinitely varied beauties that lay hidden in Him-Self. *A'yniyat-i-haqiqi*, Ātm-ādvaita-saṭṭā, the Truth of the Self's Oneness, Ownness, is realised only by means of *Gḥairiyat-i-étabārī*, Iṭar-ābhāsa, Dvaita-mithyātva, the Falsehood, the Illusion, of hypothetical, suppositional, Otherness, which has no *real* existence

Sūfis declare that it is meant only for younger souls who are not yet ready for the inner teaching; and that the real *kalemā* is in terms of the first person :

Wa mā arsalnā min qablikā mir
rasūlin illā nūhī ilāhē annahu—

'Inni An-Allāhu lā ilāhā illā Anā' (Q.)

(The prophets, all, that ever have been sent,
Have been so sent by Me, the Supreme Self,
For but one purpose, namely, that they teach,
That 'Men should serve the Supreme Self Al-one',
That 'Verily the I, the Self, am God ;
None Other than the Supreme Self is God ').¹

Lā zidd-i-lah ; lā sharīk-i lah. (Arab, sayings)

(There is no opposite to Him ; there is no sharer
With Him ; there is, indeed, None Else than He)

¹ As commonly recited by the ordinary Muslim, the full *kalemā* is *Lā ilāh il-Allāh, wa Muḥammadin ar-Rasūl-Allāh*. Some maulavis say that the first half is the essential half, and whoever believes in it is a Muslim; while he who believes in the second half of it also, *viz.*, 'Muhammad is the prophet of God', he is a *momin* (*bā-imān*, 'believer in the prophet,' 'one of the faithful to the prophet.') Also, the second part emphasises the fact that Muhammad is only a messenger of God, and is not God himself, so that no person may make the great mistake of substituting him for God, or raising him above God, as followers of bhakti-cults are so apt to do, *i.e.*, raise the immediate object of devotion above even the Almighty. See pp. 80-81 *supra*.

of the spirit of refinement and enrichment of life, is more interesting than that between friends brought up in the same culture. It has the charm of a more diverse-sided novelty, of travel in a new country, full of friendly hospitality, with scenes, foods, drinks, dresses, manners, flowers, fragrances, as beautiful, as tasteful, as delicious, as gracious, as those of one's own, yet also different. That is why God's l-One-ly Self, to vary the mono-tony, broke forth into infinite multi-tony.¹

Tad eva rūpam ramanīyaṭāyāh

Kshané kshané yan navaṭām vidhatṭé

(Shrī-harsha, *Naishadham*)

(Beauty, True Beauty, doth appear, new, fresh,
E'er different, ever splendid, every day,)

To be able to recognise the Dearest of Friends only if He is clothed in one dress and no other, is not to know the Friend at all, but only the Dress. Beloved! I will dress you in many dresses; in the kimono of Japan, the mandarin coat of China, in the *ava-sīya* and *uṭṭariya*, upper and lower wrap, the golden *shāta-pata*, *sārī*, of India, in the *shāls* of Kashmīr, in the *abā* and *choghā* of Persia, in the *burnous* of Arabia, in the multiform hats, blouses, jackets, coats, petticoats, gowns, shirts, shorts, trousers, kilts, of the several countries of

¹ See f.n. (p 61 *supra*), *Yār-i-mārā* . .

To Me, the Self in Whom all selves unite.
 Give up all other ways Come unto Me.
 'I' is the one sole Refuge of all beings
 The 'I' will save and salve thee from all sins,
 All sorrows, prisonments of finitude,
 By giving thee Its own Infinity.)

This is the one teaching of all prophets, *rshis*, *nabis*, *rasûls*, *avaṭāras*, messiahs It is given to earnest and seeking souls, *ahl-i-dil*, 'the men of heart,' genuine hermits, anchorites, *bhikshus*, *faqîrs*, *sannyāsîs*, *durvéshas*, *qīks hitas*, initiates, *miskîns*, to souls that are ready to receive. It is *ilm-i-sinā*, 'doctrine of the heart,' 'of the spirit,' *daqāyaq*, esoteric doctrine of the Mysteries, *Parā-Vidyā*, 'Highest Knowledge,' *rahasya*, *guhya*, *guṭṭa*, 'Secret,' *āḍhyātmika arṭha*, 'spiritual meaning,' as it is variously named in Védic Scriptures Distinguished from this is *ilm-i-safinā*, 'doctrine of the page', 'doctrine of the eye', 'the letter', *a-parā-vidyā*, 'lower knowledge' This latter only, as yet, younger souls, *ahl-i-daul*, 'men that seek worldly wealth,' *shrāvakas*, 'lay disciples,' *upāsakas*, *gṛha-sṭhas*, householders, ordinary family-men-and-women, can apprehend and utilise¹

¹ In Christian writings, sometimes, 'prophets' are contrasted with 'priests', as in Islam, 'sufi auliyās' with 'shara' mullās', and in Vaidika Dharma, *jñānī-bhaktas* with *karmakāndîs* Jesus rebuked

"In China, when strangers meet, it is the custom for each to ask his neighbour, 'To what sublime religion do you belong?' The first is perhaps a Confucian, the second a Taoist, the third a disciple of Buddha. Each then begins a panegyric on the religion *not* his own; after which they repeat in chorus, 'Religions are many, reason is one, we are all brothers'."¹ The critic of one temperament will exclaim, "Hypocrites!"; of another, may burst out, "Old fogeys, marionettes, idiots!"; of a third, unfortunately rare perhaps to-day, would say, "Just, wise, and courteous!". Experts of different sciences, of different arts, wedded, loyal, faithful each to his own favorite, can yet admire, nay, reverence, if they are real and thoughtful experts and not bumptious quacks, the same common factor of genius, skill, unremitting application, manifesting in all.

Those who see good in others, others see good in them. Those who see evil in others, others see evil in them. Those who see both the good and the evil in others justly, others judge them justly also. 'The Science of Emotions'² tells us that if we give credit to another for a virtue, even if it be not manifest in him, his mind, his waking mind, is filled with the idea of it, and thereby we stimulate the seed of that

:¹ J. Estlin Carpenter, *The Place of Christianity in the Religions of the World*, p. 60.

² See the book, bearing this title, by the present writer.

to, them in parables and allegories, because, they, seeing, see not, and hearing, they hear not, neither do they understand" (B, Mat. xiii. 11, 13) (see pp. 102, 128 *et seq.*, *supra*)

"Hear ye indeed, but understand not, and see indeed, but perceive not" (B., Isaiah, vi 9.)

Āshcharya-vaṭ pashyaṭi kashchid Ēnam,
 Āshcharya-vaṭ cha Enam anyah śrṇoti,
 Āshcharya-vaḍ vadati ṭaṭhā éva cha anyah,
 Shruṭvā api Enam véda na cha éva kashchit (G)

(Men see, and hear, and speak of It also,
 But seeing, hearing, speaking, they see not ;
 They simply wonder, and not understand)

Śrṇvanṭo api na śrṇvanti,
 jñānṭo api na jñāaté,
 Pashyanṭo api na pashyanṭi ;
 Pashyanti jñāna-chakshushah. (U)

(Hearing, they hear not ; knowing, they know not,
 Seeing, they see not ; the enlightened ones
 Alone do see with wisdom-lumin-ed eyes.)

Truly the Self is sun-clear, ever near, nay nearest
 of all, is our very Self, yet we see It not !

As Sūfis say :

Ghāyab jo ho Khuḍā sé, ālam hai us ko hū kā,
 Anāniyat hai jis mēñ, mauqā nahīn hai ṭū kā

of the Way, and, bursting forth with man, it teaches him the Middle Way; Buddhism is the flower and fruit of the Way, and appearing after man's mental powers matured, teaches him the final Way. Hence, to love one in preference to another, only shows man's selfish passion . The introduction of another foreign system of faith will add a new cubit to the stature of the Nation's mind, without depriving its predecessors of their authority; indeed each new creed enlightens the old."¹

The poet has well said .

Mockery is the fume of little hearts,
And noble manners come from noble minds

And again,

Let knowledge grow from more to more
But more of reverence in us dwell,
For fear divine philosophy
Should shoot beyond her mark and be
Procuress to the lords of hell (TENNYSON)

" 'The teaching of sects,' said Lu Shun Yan, a distinguished Buddhist scholar, 'is not different. The large-hearted man regards them as embodying the same truths. The narrow-minded man observes only their differences' . . . The wisdom in all ages,

¹ Dr Inazo Nitobe, *Japan*, 61, 370, (pub 1931, The Modern World Series), and *Enc Brit*, 14th edn., art. Japan, 930c

As *Upanishats* say :

Ātmā éva aré shroṭavyo, mantavyo, nididhyāsi-
ṭavyah.

: . . . Na-Anyah aṭo asti vijñātā. (U)

(The Self Alone is to be pondered on ;

None Else is there who knows or should be known.)

With reference to the distinction between *paroksha* and *a-paroksha*, indirect knowledge and direct knowledge, Arabian philosophers have said .

Al ilmo ilmān, matbū'un wa masmū' ; lā yan-fa-
al-masmū' ezā lam yakum il matbū'. (Phil:
maxim.)

(Knowledge is of two kinds, that which is heard,

And that which is felt direct in the heart ;

The heard yields not full fruit until it comes

Home to the soul in own experience)

Har ke rā ḍar jān Khudā bi-nibaḍ mahak

Har yaqīn rā bāz dānad ū ze shak (S)

(A touchstone God hath placed in every heart ;

It separates, with surety, False from True)

Al ilmu ilmān, ilm-ul-abdān wa ilm-ul-adyān (H.)

(Science is dual—science physical,

And science spiritual, where alone

Are firm faiths, based on knowledge, to be found.)

"The Great God has conferred a normal sense
even on the lowliest people." (C, *Shu-king*)

Nivāran-ārṭham arṭnam arṭum yogyo bhavéṭ tu yah,
Aryaṭé saṭaṭam ch-ārṭah, sa Ārya iṭi kaṭhyaṭé.

(Through all forms whatsoever runs One Life,
Immortal, making indivisible
All those that seem divided endlessly—
The higher, *sāttvik*', wisdom seeth thus
But that which takes the separate-seeming many
As many only, separate for ever—
That sight is of the lower *rājas*' mind)
(He who is worthy to go to, for help,
For persons in distress, and unto whom
Such ever do resort—true Ārya, he)

That all the creeds and practices, all the parts, of
any religion, are not equally impor-
tant, not essential, is patent. All
religions themselves make distinc-
tions between the obligatory and the optional,
mohkamāt and *mushābihāt*, *nitya* and *kāmya*,
āvashyaka and *aichchhika*. That duty
varies with time, place, and circumstance. is also
obvious, and is plainly stated too in all religions.

Désha-kāla-nimittānām
bhédair-dharmo vibhidyaté ;
Anyah dharmah sama-sṭhasya,
vishama-sṭhasya cha aparah.
Na hi éva aikāntiko dharmah ;
dharmo hi évasṭhikasah smṛtah.

Sākshinam baṭa kalyānam Ātmānam ava-man-
yasé! . . .

Na hr̥ṣṭ-shayam vēṭṣi Munim Purānam ' . . .

Hr̥ḍi s̥ṭhīṭah karma-sākshī Kshétra-jñō na asya
tushyaṭi,

Ṭam Yamah pāpa-karmānam nir-bharṭṣayati pūru-
sham.

(*Mbh*, Ādi-parva, ch. 98.)

(Why know'st thou not the witness in thy heart?
Why slightest thou that Blessed Guide Within?
He who ignores and does not satisfy,
But disobeys, the One, auspicious, pure,
Perpetual 'Inner Witness', the 'Own-Self',
The 'Ancient Sage', all-knowing, who abides
In every heart, recording every act,
Him Yama doth award dire punishment.)

Istaṭṭeh qalab-ak. (*H*)

(Question your heart)

Na Yamam Yama iti-āhuh, Ātmā vai Yama
uchyaṭé.

Ātmā sam-yamito yēna, Yamah ṭasya karoti kim,
Yamo Vaivasvato dévo, yah ṭava-ésha hr̥ḍi s̥ṭhīṭah
Tēna chéd a-vivādas-té, mā Gangām, mā Kurūn
gamah. (*Mbh*, *M*, viii. 92).

(Yama, the outer god, is but a name;
The One Self, Inner 'Ruler', is true Yama;
He who hath satisfied that Inner God,

(As men change character and ways of life,
 So change the laws their elders make for them ;
 Both vary, side by side, from age to age.
 One law is for the Golden Age of Truth,
 And ready ' doing ' of loved Elders' words
 Another for the Age of infant Sin ,
 Yet other for the Age of equal Strife
 Twixt well-grown Vice and Virtue ; and a fourth
 Is needed for the Time when Discord reigns).

" To everything there is a season, and a time for every purpose under heaven ; . . . a time to be born and a time to die ; to plant, and to pluck up ; to kill, and to heal , to break down, and to build up ; to weep, and to laugh ; to keep silence, and to speak ; to love, and to hate ; a time of war, and a time of peace " (B., Eccles)

Inna-kum fī zamānin man ṭaraka min-kum,
 a'shra mā omera behī halaka ; summā yāfī
 zamānun min-hum be-a'shra
 mā omera behī naja. (H., Tirmizī.)

(Ye now are in an age in which if ye
 Shirk even one-tenth of what is ordained
 Ye will be ruined After this will come
 A time when he who will do e'en one tenth
 Of what is ordered now will be redeemed.)

The greatest of all Sūfī writers, Maulānā Jalāl-ud-dīn Rūmī, has used strong language in distinguishing

which has been described in 'words' by, has 'come' from, others, in Arabic-Persian, *matbū'* (*taba'*, inner nature) and *masmū'* (*sama'*, hearing), also, with a slight difference, *mā'qulāt* (*aql*, intelligence, intuition), and *manqūlāt* (*naql*, copy, passing on from one to another), in European, direct and traditional, first-hand and second-hand

L'Ilāhē al-annāsī hujjatain, zāhīratun wa bātīnah,
 hujjat-uz-zāhira he-al-ambiyā w-ar-rasūl, hujjaṭ-
 ul-bātina he-al-u'qūl (Arab. philosophical
 maxims)

(Two proofs are there of Deity, for men ;
 The outer is the prophets' witnessing,
 The inner is our own rational mind.)

In the case of one's own intelligence and *pratyaksha* or direct observation, again, two kinds (or rather degrees) are recognised by all / Christians speak of intellection and instinctive perception or intuition, Vaidikas, of *sādhāraṇa-jñāna*, (ordinary knowledge) and *yoga-jā-jñāna*, *samādhī-jā-jñāna*, *prātibha-jñāna* (knowledge born of yoga, or *samādhī*, or *prātibhā*), Musalmāns, of *ilm-i-ladunnī* or *ilm-i-wahbī* or *-waydānī* or *-ilhāmī* or *-kashfā* or *-ishrāqī* or *-dīnī* or *-makāshifā*, i.e., sudden, inspirational, illuminational, (risen like the Sun, by faith, by clear vision), and *ilm-i-kasabī* or

(They who are always praising Védic rites
And ceremonies, saying there's naught else
Worth thinking of, are very foolish men.)

Even the benevolent Masters have, now and then,
to use strong, even harsh, language, when it is neces-
sary to shake very heavy inertia !

From another standpoint, for the purpose of
gradually leading on the child-soul from the in-essen-
tial to the Essential, from the symbol to the Meaning,
we are advised to " Give milk to babes and meat to
the strong ", (B) Even Moses and Muhammad
are scarcely able at first to look on the *Nūr-i-Qāhūr*,
' the blinding effulgence of the Face of God wholly
unveiled.' Even Arjuna trembles when his eyes are
first opened for briefest instant to ' That Glory
greater than a thousand suns ', ' Light of lights ',
jy o ṭ i s h ā m j y o ṭ i h, (*Gītā* and *Up.*), the Glory
of the Universal Self ; on beholding which, all small
individual self-hood and self-ishness shrivel into
nothingness. Therefore,

Apsu dévā manushyānām,
divī dēvāḥ manīśhinām,
Bālānām kāshtḥa-lostḥéshu,
budhasya Ātmanī Dévatā (*Agni Purāna.*)

(Child-souls may find their gods in wood and
stone ;
More grown-up souls in sacred lakes and streams ;

"I am (*i.e.*, the Self is) God and there is None-Else"¹

¹ This is the Hebrew form of the Arabic *Kalemā-s*, 'Lā-ilāh il Allāh' and 'Innī an Allāhu, lā ilāhū illā Anā', 'There is no god other than Allāh', and 'Verily I am (*i.e.*, is) God, there is no God but (the) I', and also the Zoroastrian logion, 'Mazadāo sakhāre mainištō', 'Mazadāo alone is to be always ever contemplated and adored'. For an attempt at a philosophical exposition of the full significance of this Mahā-vākya, 'Aham-Eṭaṭ-Na', see present writer's *Science of Peace and Praṇava-Vāda*, or *Science of the Sacred Word*, or the briefer *Science of the Self*.

Gangā Prasāda, *The Fountain-Head of Religion*, p. 12, says that Zoroastrianism has a formula, "N-ēšt Ezed magar Yazdēn", which means exactly the same as "Lā ilāh il-Allāh".

A superphysical supplement to the metaphysical fact, that the Supreme Judge is within us as our Inmost Universal Self, is to be found in an old *Purāṇa* verse, quoted in a commentary (unpublished) entitled *Paramārtha-Prapñā on Gītā* by Ḍaivajña Suri, which was mentioned to me by a Pandit, now no more

Yamasya dūtāś cha, gaṇāś Shivasya,
Nārāyanasya apī tathā ēva pārśhadāś,
Sūryasya rashmīn avalambya sarvā,
Lokān niyachchhan (taḥ) viccharantī sarvadā

(The myrmidons of Yama, Shiva's guards,
And messengers of Vishnu, ever flash
Along the solar rays, to-fro, beholding,
Adjusting, regulating, all that happens,
Within the Realm of Our Lord the Sun)

A mantra of Rg Vēda also says

Ā kṣhnéna rajasā varṣamānab,
Niyojayan Amṛtam marṣ(ī)yam cha,

But in order to make our investigation, very brief and merely suggestive as it must be
 The Nature of Religion here, somewhat systematic, we should try first to ascertain, even though only rapidly, the nature of what is called Religion.

The word 'religion', which is in use in the Christian world, is derived from Latin words (*re* and *legere* or *ligare*) which mean 'to bind back'. Therefore it means that which binds human beings to each other in the bonds of love and sympathy and mutual rights and duties; binds them all also to God; endeavours to lead them back to that World-Soul, from Whom their lower nature makes them stray away again and yet again, in too eager following of the objects of the senses; and binds to, and keeps their minds fixed on, that Supreme Principle of Unity, amidst the press of all their daily work, in order to enable them to do that work with proper balance, righteously. The power to bind together the hearts of men to one another, by the common bond of God, the All-pervading Self, is the power to give birth to and to nourish and maintain, a in real evolution, through which the person undergoing initiation was passed. The intention seems to have been to prepare for real life's trials and tests. Sometimes, this preparation was so severe that nothing in real life could be more so, as, today, in the case of the physical 'endurance' and other trainings, tests, and rehearsals of athletes, racers, aviators, swimmers, film-thrillers, and soldiers

Védānta, goes almost without saying, for those who do not revel in discovering minute differences. In one of his *adānas* (*śhuttahnyāt*, as Sūfis call them, or, in Védic literature, *yog-ārūdh-oktis*), ecstatic utterances of ever-flowing joy joy of realization of identity with the Supreme Self of all—Buddha, arising from *sa m ā d h i*-trance, uses words which are the words of *Upamshats*, but in their Pāli form

(Védānta-gū, vushita-brahma-chariyo, dharmēna sa
Brāhmano Brahma-vādam vadēyya (*Udāna*)

(He who successfully fulfils his vow
Of continence in body and in mind,
And has achieved the final knowledge, he
Acquires the right, high Brahma to declare
To others who would walk the Path, he may
Give to himself the name of Brāhmana)

On another occasion, he exclaims 'I, O priests!,
am Brahma, Great Brahma, the Supreme Being,
Unsurpassed, Perceiver of all things, Controller,
Lord of All, Maker, Fashioner, Chief, Victor, Ruler,
Father, of all beings who have been and are to be.'
(*Kévatta Sutta of Dīgha Nikāya, Buddhism in
Translations, p 311, B B, p 115*)

In a similar mood of exaltation, Ashtāvakra, long
before Buddha, cried out Aho Aham! namo
Mahyam!, and, long afterward, Bāyazīd Bustāmī
re-echoed him, *Subhān ma āsama shānī*, 'How

(The Rod, resistless, of Compulsion, held
By Royalty, which meteth good for good
And ill for ill, and ordereth all things—
That Rod is Dharm' embodied. Thus, the
wise)

And here we see the etymological definition, given
in *Mahābhārata*,

Dhāranāḍ Dharma itī āhuh,
Dharmo ḍhārayaṭi prajāh. (Shānti-parva.)
(That which binds fast all beings, each to each,
With bonds of rights-and-duties ; binding these
Also together, in unfailing law
Of Action and Reaction, whence arise
Reward for good and Punishment for ill,
And thus preserves mankind—Dharma is That.)

The Unity of the Universal Self is the Ultimate
Dharma, characteristic property, quality, attribute,
which is the obvious cause and source of *all* these
aspects and meanings of Dharma.

The 'holding together' of human beings in a
'society' is not possible without perpetual 'give-
and-take', 'right-and-duty', incessant little or great
acts of *self-sacrifice*, *yajña*, *qurbānī*. The 'self-
affirmation' of any one individual is not possible
without corresponding 'self-denial' on the part of
some other or others And *vice versa*. More; each
individual, to secure selfish self-expression, must

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to be almost indistinguishable when translated into a third language. Thus •

(O pilgrims for the Shrine! Where go ye, where?
Come back! come back! The Beloved is here!
His presence all your neighbourhood doth bless!
Why will ye wander in the wilderness!
Ye who are seeking God! Yourselves are He!
Ye need not search! He is Ye, verily!
Why will ye seek for what was never lost?
There is Naught-Else-than-Ye! Be not doubt-
tost!)

(The wise see in their heart the face of God,
And not in images of stone and clod!
Who in themselves, alas!, can see Him not,
They seek to find Him in some outer spot.)

enumerates twenty of his names. The first is *Ahmi* (Skt., *A s m i*), 'I am.' The last is *Ahmi Yad Ahmi* (Skt., *A s m i Ya d A s m i*, *Yo-s m i so-s m i*, *Yo-ham So-ham*, 'I am what I am'). Both of these phrases are also names of Jehovah in the Bible. And God said unto Moses, 'I am that I am', *Ehyeh asher yehyeh*. And he said, 'Thus shalt thou say unto the children of Israel *I am* hath sent me unto you'." (Gangā Prasad, *The Fountain-Head of Religion*, p 47.) "In the Egyptian Book of the Dead, 'I am he who I am' is applied to a god", (M. Yearsley, *The Story of the Bible*, p 79). Jesus says "Before Abraham was, *I am*", (B.), which can mean only that 'I am', the Self, the Principle of Consciousness, was 'before Abraham' and everything Else..

self-sacrifice, though internally motivated by all-wise Philanthropic Love, has yet to be externally regulated by all-loving Wisdom, through Laws which lay down rights-and-duties, which bind rights with duties, and all human beings with the bonds of both. The *feeling*, and the implicit and explicit *recognition*, of the omni-presence of the larger Self; and of one's particular smaller self being a part of, and subordinate to, It, as a cell or a tissue in an organism, this feeling, this recognition, may be said to be the quintessence of 'religion' or 'religiousness'. Conscious *conviction* that every 'finite' is created, ideated, maintained, 'held together', and periodically manifested and withdrawn, by the Infinite; this, and corresponding *philanthropic desire* and *action*, may be said to make up the whole of Religion¹

The word *Islām* has a profound and noble meaning which is, indeed, by itself, the very essence of religion. Derived from *salm*, peace, *ś h ā n ṭ i*, it means 'peaceful acceptance' of God, calm resignation, submission, surrender, *p r a - n i - ḍ h ā n a*, *p r a - p a t t i*, of the small self to the Great Self, letting out of egoism and letting in of Universalism; *n a - m a s - k ā r a*, *n a m a m a k i n ṭ u t a v a ī h ā*,

¹ The idea is more fully expounded in other works of this writer, especially *The Science of Religion or Sanātana Vaidika Dharma*

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Bhūṭānī Bhagavaṭi Ātmanī,
asau Bhāgavaṭ-oṭtamah. (Bh)

(Whoso 'in sees' Divinity everywhere,
Godhead in every living thing, and all
In God—he only is true devotee
And servant of the Omni-present Lord.)

A'in Hasṭi khud tu ī, pas az to chūn munkir
shawam?

Hujjaté hasṭi-é-Tu-st īn hujjat-o-inkār-i-Māi
(Niyāz)

(When Thou, the whole of Being art Thy-Self,
How can I be so dull as to deny Thee?
To doubt thee is to doubt my-Self, indeed!)

The *Upanishat*-expression, *Eka m eva A-d viṭī-*
yam, "One—not a Second," is to be found in *Bible*
(*Ecclesiastes*) also and is echoed in *Tasawwuf*
exactly:

Har giyāhé ke bar zamīn ıoyad,
Wahdabū lā sharīk-i-lah goyad (S)

(Each single blade of grass that sprouts from earth,
Proclaims His word that 'I Al-One am He,
There is No-Other anywhere than I,'
That he, you, I are all *One* I, *One* Life)

The words of Zoroastrian Scriptures are -

Na échīm tém anyém Yūshmaṭ vaédā
(Z Gāthā, XLIV 7)

such laws can be made by only *good-and-wise* persons. Legislation and administration by *such* only can establish 'the kingdom of heaven on earth'.¹

The essence of Christianity is, thus, same as that of Dharma. 'Christos' means 'anointed,' 'bathed in Divine Wisdom', whence only replacement of the small self by the Great Self.

So 'Vaidika-Dharma' etymologically means the Religion of *Knowledge*; 'Sanāṭana-Dharma' means the Religion, the Way, of the *Eternal* Self; 'Mānava-Dharma', Religion of *Humanity* and *Humanism*; 'Bauddha-Dharma', Religion of *Buddhi*, *Wisdom*, 'Ārya-Dharma', Religion of the Good, the Noble-minded. The other Islāmic name for religion is *Mazhab*, which means the 'Way', *i.e.*, the Way of Righteousness, the Path to God and Happiness.

'Dharma' is also a *triple* Way, sub-divided into three intertwining *Mārgas* or Paths, of Knowledge, of Devotion, of Works. Buddhism, as we have already seen, also describes itself as the Middle Path, and, again, in greater detail, as the *Ashtānga Ārya Mārga*, 'the Noble Eightfold Path'.² But always the One and only Path is the Path of Non-Egoism, of Unselfishness,

¹ For fuller exposition, see portion numbered 20, on 'Social Organisation', of ch iv *infra*, and Appendix

² The eight are " *Samyak drshti*, . *sankalpa* . . *vāk*, . . *karmānta*, . . *ājīva*, . . *vyāyāma*, . . *smṛti*, . . . *samādhī*, *right* view, *right* resolve, . . . *speech*, . . .

(In all the months, years, ages, eons, cycles,
 Past and to come, countless, infinitely,
 What doth not ever rise nor ever set
 Is this Self-lit Self-Consciousness al-one.
 Break of this Consciousness was never seen.
 If it was ever seen, then he who saw,
 The witness, he him-Self remains behind
 Embodied as that Self-same Consciousness.)¹

¹ "I find my boy still hardly able to grasp the fact that there was a time when he *did not exist*, if I talk to him about the building of the Pyramids or some such topic, he always wants to know what he was doing then, and is merely puzzled when he is told that he did not exist" This is what Mr. Bertrand Russell writes of his son and himself in his book, *On Education*, p. 171. He is reputed to be a brilliant philosopher and also a great mathematician, yet he told the dear boy that he (the boy) "did not exist" a few years earlier! The child's soul, his Self, knew better, as did Wordsworth, in his *Ode to Immortality*. Consciousness, Self-consciousness, the Self simply *cannot* be *conscious* of a time when it, the Self, it-Self, *Consciousness*, is not, was not, will not be. It is a contradiction in terms. Immortality is indelibly stamped on the face of Consciousness, the face of God. When 'I' say that the solar system was born so many hundreds or thousands of millions of years ago and will last so many more—the whole system with all its thousands of millions of years of life-time and all its thousands of millions of millions of miles of body-space is *in* My 'Consciousness, 'now' and 'here', otherwise, my statement were wholly meaningless. As Sūfi Sarmaḍ well says

Mullā goyaḍ kī bar falak shud Ahmaḍ ,
 Sarmaḍ goyaḍ kī falak ba Ahmaḍ dar shud.

The name of the religion given by Lao-tse to China is *Tāo*, which, again, means the 'Way'.¹

is Divine Monarch of the Central Heaven, *Ṭākā mī onosubī no Kāmī* is Exalted Imperial Divine Offspring of Heaven and Earth, *Kāmī mī nnsubī no Kāmī* is Offspring of the gods, *Isu no gāi no Kāmī* is male dark muscular being, *Ekn gāi no Kāmī* is female fair weaker more delicate being

¹ "The idea of the middle path, that lies between the opposites, is found in China, in the form of Tao. The meanings of Tao are (1) Way, (2) Method, (3) Principle, (4) Nature force or Life-force, (5) the Regulated processes of Nature, (6) the Idea of the World, (7) the Primal Cause of all phenomena, (8) the Right, (9) the Good, (10) the Eternal Moral Law. Some even translate Tao as God. Lao-tse, (born 604 B C), in *Tao-te-king*, says Tao seems to have existed before God. It is indefinable, perfected, . . . formless, al-one, unchanging, inexhaustible beyond reasoning, unseizable, nameless, existing and non-existing also. Dwelling without desire, one perceiveth its essence, clinging to desire, one seeth only its outer form. . . The kinship with the basic Brahmanic ideas is unmistakable—which does not necessarily imply direct contact. The primordial image underlying both the *Ṛta-Brahma-Ātmā* and Tao conceptions is as universal as man, appearing in every age, among all peoples, whether as Energy-concept, or Soul-force, or however else it may be designated. The knowledge of Tao has therefore the same redeeming " [freedom'-giving, 'salvation'-bringing, 'moksha'-bestowing] "and uplifting effect as the 'knowing' of Brahman. The complete one" [the perfected 'son of God', *kāmī*, *mukta*] "is beyond intimacy or estrangement, profit or injury, honor or disgrace. Being one with Tao resembles the spiritual condition of a child," [compare verses of *Gītā*, to same effect]: C. G. Jung, *Psychological Types*, 264-266. What else can

This Self is Self-luminous because, clearly, nothing else can illumine It. It illumines all else. Eyes see sights and ears hear sounds, but who sees the eyes and who hears the ears? They obviously do not see and hear themselves. I am conscious of the eyes and of their objects, of the ears and their objects. Indeed I see and hear, rather than eyes see and ears hear. They are only the instruments I use. The 'I' is *Haq ul Yaqīn*, the Truth in and of Truths, the Certainty in and of all certainties.

Lā tudrikul-absār, wa Fluā'yudrikul-absār (Q.)

(Eyes do not see Him, but He sees the eyes.)

*Shrotrasya shrotram, manaso mano yad,
Vācho ha vācham, Sa u prānasya prānah,
chakshushah chakshuh. (U)*

(Hearer of ear and Speaker of all speech,
Seer of eye and Mentor of the mind,
The Self is verily the Life of life.)

*Kuntu sama'-ul-lazī yasma'n bihī,
Wa bisārat-ul-lazī yubsīru bihī (Q)*

(I do become the ear by which he hears,
And I become the eye by which he sees.)

*Yo vēd-ēdam shrnavān-īti sa Ātmā shravanāya
shrōtram; darshanāya chakshuh, gandhāya ghrā-
nam. (U)*

annihilating fear of annihilation, can abolish need for religion. When man has found God, his own Eternal and Infinite Self, and has thrown away his smaller self, he has himself become the Truth, the Life, the Way, and no longer needs any other way to God.

Whichever track we try, we always come round to the one and only way—of merging the small self in the Eternal Self, the dew-drop in the Sea.

We may distinguish three main parts or aspects in all the great religions. In Vaidika Dharma, they are expressly mentioned Jñāna-Mārga, Bhakti-mārga, Karma-mārga. Generally corresponding to these are, *Haqīqat* or *Aqāyad*, *Tarīqat* or *Idādāt*, and *Sharīyāt* or *Mā'milāt*, of Islām. Gnosis, Pietas, and Energeia, (a) Way of Knowledge, Illumination, Gnosticism, (b) Way of Devotion, Pietism, Mysticism, (c) Way of Rites and Ceremonies and Works of self-denying Charity, Activism, Energism, Practicalism—these seem to be similarly distinguished in Christian theology, and to have the same significance. *Via contemplativa*, *via unitiva*, *via purgativa*, are Latin names for the same, in the writings of the Fathers of the Christian Church. In the Buddhist Eightfold Path, (see p. 109 *supra*), the three most important, under which the other five may be classified, are Right Knowledge,

Yo asya Adhyakshah paramé Vyoman,
So, anga !, véda, yađi vā na véda ! (*Rg-Véda*).

(This vast-spread emanation, measureless,
Filling the infinite expanse of Heaven,
From Whom has it come into being ? Who
Maintains it going ? Or doth none maintain it ?
Who is its Ruler ? Doth it rule it-Self ?
He only knows ! Perchance He too knows not
Quite wakefully, and only dreams it all !)

Cognoscendo ignorari, ignorando cognosci.

(ST AUGUSTINE)

Ai bar-tar az khayāl o qayās o gumān o wabm
W-az har che gufta-ém o shanīd-ém o khwānda-
ém (S)

(Thou art beyond all thought, conception, guess,
Imagination, yea, and far beyond
All we have spoken, heard, or read in books,
These deal with Objects—Thou Subject of all !)

Āshrayatva-vishayatva-bhāginī

Nir-vibhāga-Chitir-éva kevalā

(*Sankshépa-Shārīraka*).

(This marvellous Unique Self-consciousness
Al-one is Subject-Object both at once
It knows It-Self and knows all-Else also.)

The Universal I, the Supreme Self, God, is in-
deed Unique, Al(1)-one One-without-a-second, A-
dvītiya, *Lā-sān* There is No-Thing Else like It,

(Three Yoga-ways have I declared to men.—
Of Knowledge, of Devotion, of right Deed).

Kāma-mayah éva ayam purushah; sa yaṭhā-kāmo bhavaṭi, ṭaṭ-kratur bhavaṭi; yaṭ-kratur bhavaṭi ṭaṭ karma kuruṭé; yat karma kuruṭé, taḍ abhi-sampad-yaṭé. . . Taḍ éva sakṭah saha karṁnā éṭi lingam, mano yatra nishaktam asya; (*Br. Up.*, 4. 4. 4-5-6.)

Aṭha khalu kraṭu-mayah puruṣbah; yaṭhā kraṭur
asmīn lokē puruṣho bhavāṭi, ṭathā ṛṣah prēṭya
bhavāṭi; (*Chh. Up.*, 3. 14. 1.).

(Desire is core of individual man ;
As is the strongest wish, such is the will ;
As is the real will, such is the act ;
As is the act, such doth becomes the man.
As is the craving which absorbs the mind
At the last moment, such the shape also
Which is assumed by the subtle form,
In which the soul goes on to other worlds)
Ṭaṭhā asya Shaktir vividiḥā éva shrūyaṭē
Svābhāvīkī jñāna-bala-kriyā cha. (*Shvetā. Up.*)

**(Threefold His Energy is said to be—
Power of knowledge, of desire, of deed.)**

As a man thinketh in his heart, so is he.

(B, Prov., 23-27).

Shraddhā-mayo ayam puruṣaḥ

Yo yach-chhraddhah sa éva sah. (*Gītā.*)

(Man is made up of faith ; faith is the man.)

Tasmai sam-un-naddha-viruddha-shaktayé
 Namah parasmai Purushāya Védhasé (Bhāg)'

(To Him who wieldeth, in th' eternal Play
 Of the World-Drama, mighty, turbulent,
 Opposed, and ever-battling wondrous powers
 —We offer salutation to that Self.)

Aham Ātmā, Guḍā-késa !
 sarva-bhūt-āshaya-sthitā,
 Aham Ādīś-cha, Madhyam cha,
 bhūtānām Anta éva cha. (G)

(I am the Self abiding in all hearts,
 I am Beginning, Middle, End of all)

Hu-wal-Awwal, Hu-wal-Ākhir, Hu-waz-Zāhir, Hu-
 wal-Bātin, wa Hu-wā be kulle shay'in Alīm (Q.)

(He is the First, He is the Last also,
 He is the Outer, He the Inner too,
 The Manifest and yet Unmanifest,
 The Lord, Ordainer, Knower of all things)

"I am (is) the first and the last . . I am the
 alpha and the omega." (B.)

"I am (is) the Light which lighteth every man.
 . . . without Me " (the Supreme Self in all) " thou
 canst do nothing " (B)

"The Lord, before and beyond whom there is No
 Other." (Z., Yasna, xxviii. 3.)

psychological science, the reason why all religions have this threefold nature. The human mind has three aspects. Human life is one incessant round of conscious or sub-conscious knowings, wishings, and doings. Only if we know rightly, wish rightly, and act rightly, can we secure happiness here and hereafter, for ourselves and our fellow-creatures. Religions teach us what are the most important items under each of these three heads, and how we may secure them.¹

A triad almost more frequently met with, is that of right thoughts-words-deeds; *mano-vāk-karma*; *kṣayāl-gaul-fa'l*; *humata-hukhta-huvarshita*, (Z).² Here, 'words' stands for 'desire'.

¹ "In his pronouncement, initiating the New Life Movement in China, (Feb 1934), Marshal Chiang Kai Shek referred to the four traditional foundations of Good Character Li, I, Lyang, and Chih. These seem to be equivalents of (1) Righteousness in Action, (2) Non-separatism or Unionism in Desire, (3) Free Knowledge, or clear, plain, discriminate right course; (4) Self-consciousness, conscience which makes one feel ashamed to go against I and Lyang. In other words, briefly, (1) karma, (2) bhakti, (3 and 4) jñāna."

(Prof. Tan Yun Shan, *Modern Chinese History*, p 97).

² *Humata* is, in Skt., *su-matam*, right-thought, well-thought, *hu-khta* is *su-uktam*, right-words, well-spoken, *hu-varshita* is *su-vṛṣham*, *su-varhitam*, *su-vṛdham*, *su-vṛtam*, *su-varitām*, *su-kṛtam*, well-done, well-worked, well-rained, right-deeds).

Na san, n-āsan, na sad-āsan,
 Na ch-āpy-anubhay-ātmakam,
 Chatush-kotī-vi-nir-muktam
 Tattvam Mādhyamikāh viduh.
 (Bu, NĀGĀRJUNA, *Mādhyamika-Kārikā*.)

(It is not non-existent, nor existent,
 It is not thus, nor is it otherwise,
 It takes not birth, nor grows, decays, or dies,
 It has no stain to purify away,
 It is the ever Pure—such is the mark
 Of that which hath no mark, the One Supreme.
 It cannot be suppressed, nor yet expressed,
 It cannot die, nor yet be brought to birth,
 Nor is it slayable, nor everlasting,
 It means not any one thing, nor yet many,
 It cometh not, nor ever doth It go.
 Not being, nor non-being, nor yet both,
 Nor free from both ! This wondrous Mystery,
 Void of these four conditions, is the Truth
 Which those that tread the Middle Path declare)

Syād asti, syān n-āsti, syād asti cha n-āsti cha,
 syād a-vaktavyah, syād asti ch-āvaktavyah, syān n-
 asti ch-āvaktavyah, syād-asti cha n-āsti ch-āvakta-
 vyah (J, *Syād-Vāda*)

(Perhaps It is, or may be It is-not ;
 Or it may be that It both is and not ,
 Or It is only Indescribable ;

Thus does the quality of every civilization depend upon its working out of the threefold principles of its religion.¹

Educationists in particular should always bear in mind the fact that the pupil is a unity of intellect, emotion, and physical body, and that that education only is good which informs the intellect with true and useful, cultural as well as vocational, knowledge, disciplines the emotions and the will into a

Their Relation
to Education.

¹ Various religions and sects, philosophies and schools, civilisations and epochs, *emphasise* various aspects, facets, parts of the same One Universal Way and Life and Truth, though all necessarily expound, implicitly, if not explicitly, all the aspects, for these are all inseparable. Thus, one emphasises knowledge more, another, devotion, another, action, one stresses (comparatively changeless) Rest, another changeful effort, Evolution, progress, another, cyclicity and periodical balancing, one, the Shiva-aspect of the Absolute, Peace, repose, abstention from restlessness, another, the Shakti-aspect of the same, Power, Libido, Elan Vital, another the inclusion of the latter within the former, one more prominently embodies and expresses Law and Order, another, Beauty, Music, Fine Arts generally, another Trade, Enterprise, Colonial activity, another, Martial ardour. Which religion or civilisation expresses and embodies which aspect most—opinion as to this will, again, at least partly depend upon the personality of each observer. Thus, one person may think Buddhism mainly philosophical, rationalist, Intellectual, another as compassionate, benevolent, philanthropic, hence Emotional; another as renunciant of comforts for the bhikshus themselves, but ministrant towards the general public, hence Actional

Taḍ-ējati, Tan-na éjaṭi,
 Taḍ-ḍūrē, Tad u antiké,
 Tad anṭar-asya sarvasya,
 Tad u sarvasy-āsyā bābyatah. (*Isha-U*)

(It moveth and It moveth not at all,
 It is the farthest of the far, It is
 The nearest of the near, It is within,
 And yet it is without all that we know.)
 "Alone It standeth and It changeth not,
 Around it moveth, and It suffereth not,
 The Mother of the World It may be called."

(*T., Tao-teh-king, THR*, 6.)

"I am the Lord, I change not" (*B., Malachi*.)
 An-Eka mānhi Eka rājai, Eka mānhi an-Eka-no,
 Ek-Ānéka kī nahīn sankhyā !, namo Siddha
 Niranjano ! (*J, BHŪ-ḍHARA*)

(That which is One in many, Many in One,
 Yet Neither One nor Many—I bow to That !)

"The Tao hath no beginning and no end" (*BB*, 88)

Ai ! ke ḍar héch jā na dārī jā !
 Bu-l-a'jab māndah am ke har-jā-ī !
 Ba-jāhān dar hamésba paidā-ī !
 Lók dar chashm-i-man na mī āyī !

(*S., WESĀLĪ, Mā-muqīmān.*)

(O Thou that hast no place in any place,
 And yet, O wonder !, art in every place !)

CHAPTER II

WAY OF KNOWLEDGE, I.E., THE INTELLECTUAL CONSTITUENT OF RELIGION .

Haqāyaq, basic 'truths', *Daqūyaq*, 'deep' things,
Mārifāt, 'knowledges,' *A'qāyad*,
Way of Know- 'beliefs', which form the object of
ledge the Jñāna-kāṇḍa of Religion,
are but few Nay, there is but one ultimate Truth
Errors are numberless. There is but one straight
line, the shortest distance between two points
Curved lines between them are beyond count. All
that is true and right in knowledge, in feeling, in
conduct, is but corollary of the one Truth. The
whole of geometry is pre-contained in the defini-
tions, postulates, axioms. A Samskrit verse says that
'the whole of arithmetic is contained in the Rule
of Three.'

Sarvam traī-rāshīkam pāṭi.

And the whole of religion, philosophy, science, is
contained in the 'Rule of Three' also, the Trinity-
in-Umty, God-Nature-Man. God includes Nature
and Man

Chakra, chihna, aru varna jāṭi,
 aru pāṭi nahina jihu,
 Rūpa, ranga, aru rékha, bhékha,
 koi kahī na sakata jihu,
 A-chala-mūraṭi, Anu-bhava-prakāsa,
 Amit-oja kahijai !
 Koti Indra-Indrān Shāha-
 shāhāna ganijai !
 Ṭri-bhuvana Mahī-pa, sura nara asura,
 N-étī, N-étī vana trna kahat,
 Tava sarva nāma kathai kavana,
 karma nāma varnata sumat !
 Eka mūrati an-éka darshana,
 kīna rūpa an-éka,
 Khéla khéla a-khéla khélana
 anta ko phira Eka !

(Śī, GURU GOVINDA SINHA, *Jāp*)

(O Thou ! that hath no mark, sign, caste, or creed,
 No clan, tribe, form, or color, or outline,
 No special shape or dress, Thou Movelessness !
 Self-luminosity eternally !
 Measureless, fathomless, All-Potency !
 Lord of the three worlds—Waking, Dreaming,
 Sleep—

Angels, men, titans, forests grasses, all,
 Only 'Not-This', 'Not-This', of Thee declare !
 Who may recite Thy Names and Works in full,

also say that it is very simple, yet very difficult, too, to realize—because we are too strongly interested yet in *selfish* 'errors', and do not *wish* to turn to the *un-selfish* Truth of the All-One-Self

Jainism knows the descent and re-ascent of the Spirit as *samiti* and *gupti*, *sanchara* and *prati-sanchara*, *ava-sarpinī* and *ut-sarpinī*; Christianity, as Fall and Redemption, Sin and Salvation, Death and Resurrection; Sūfism, as *safar-ul-Haq* and *safar-ul-ā'bd*, *qaus-i-nuzūl* and *qaus-i-urūj*, *fisāl* and *wisāl*, Védism systems of philosophy, as *baṇḍha* and *moksha*, *īhā* and *upa-rama*, *a-vidyā* and *vidyā*, *vyut-tḥāna* and *nī-rodha*, *abhy-udaya* and *nīśhréyasa*, *sarga* and *apavarga*, *klésha* and *sva-rūpa-pratīśtḥā*, *pra-sava* and *praṭi-pra-sava*, *līlā* and *kaivalya*, Buddhism uses many terms in common with Védism; western ethics and psychology might call the pair, 'pursuit and renunciation' or 'retirement'; and science, 'involution and evolution (of Spirit into and out of Matter)', or 'integration and disintegration or dissolution (of material form)' A Chinese proverb says: "Heaven's way always goes round"; (Lin Yutang, *My Country and my People*, p. 189).

As Sūfis say -

Chīst dūnyā ? Az Khudā ghāfil shudan ,
Nai ke mā'sh o nuqrah o farzand o zan.

be conscious of consciousness originating or ceasing; which is a self-contradiction. 'Another's consciousness,' 'another-consciousness', cannot be conscious of 'My consciousness,' of 'I-consciousness', beginning or ending, that again is a self-contradiction. The fact is that the Principle of Consciousness, the Self, is One, Universal, all-pervading, a Plenum without parts, without break. The appearance of separate individual selves, of separateness, *tafraḡā*, *bhédā*, is an illusion, is the great *Jā'l* of the *Jā'el*, *Māyā* of the *Māyī*, as the appearance of countless bubbles, ripples, waves, billows, in the ocean, separate-seeming yet inseparable from the ocean and from each other. There is no 'Another-consciousness.' 'Consciousness' is always only 'I-consciousness', 'My-consciousness'; never 'an-other-consciousness'. One Consciousness only animates all material forms. The methods, degrees, kinds, of manifestation are infinitely different in the pseudo-infinite forms. That One Consciousness appears as now sleeping, now waking, in this form, or as giving up that form; or as taking up another. It never can conceive itself as beginning or ceasing. Whatever the point of time, in the past, or in the future, a few seconds away, or trillions and quadrillions of years distant, at which it may try to conceive itself as ceasing or beginning—it is already present *before* and *beyond* that point of time, it *includes* that point.

(One here, one there, from among myriads, setteth
Forth on the quest of Me, hidden in all !
And, of the few that seek, fewer find Me ;
For many do not seek Me steadfastly.
But he who seeketh Me with heart resolved,
He surely findeth Me, his inmost Self !)

Ye cannot serve God and Mammon both . . .
Strait is the gate that leadeth unto Life,
And few there be that find it . . .
Few are chosen though many come (B.)

Ham Khudā khwāhī was ham ʔunyā-ī-dūn ;
In khayāl-ast o muhāl-ast o junūn ! (S.)

(That thou shouldst seek for God and this world
too,
Vain is the wish, futile insanity !)

Samsāra-vāsanā-yuktam
mano baḍḍham vidur-budhāh ,
Tad-éva vāsanā-tyaktam
muktam iti abhi-dhī-yate. (U.)

(Bound by mundane desire, the mind is bound ;
Freed from that same desire, Spirit is free.)

But,

" If ye attain to God and His kingdom of right-
eousness, all things else shall be added unto
you " (B)

of them gives to them What is the proof of the most utterly 'particularised' being? Again, nothing else than 'Am', 'I am' For, obviously, nothing is more 'a-tom-ic', in-divis-ible, more immediately, positively, definitely other-repudiating, nothing more completely distinguishes itself off from all 'other', than 'I', my feel of 'personality,' here and now Yet this so extremely compressed and limited 'here and now and thus' is infinitely expansible to 'anywhere and any-when and also anyhow' Whatever stretch of space or time or wealth of experiences I bring into my consciousness, my imagination, I *envelop* it all

' Wasea ' Rabbonā kulle shayīn ilmā. . .

Huā alā kulle shayīn muhīt

Huā mā-kum yanama kuntum. (Q)

(God's Consciousness envelopeth all things. . .

He doth pervade, include, all things and beings. . .

Wherever you may be, He is with you).

" Saith the Lord Do not I fill heaven and earth ? " (B)

Anor-anīyān, mahato mahīyān (U)

(Greater than greatest, than smallest more small).

So-yam Ātmā... ésha mé Ātmā... sarva-karmā,
sarva-kāmah, sarva-gandhab, sarva-rasah, sarva-
gatah, sarva-prān-āspadah, sarvato-mukhah, sarva-
jñah, sarvatah-pāni-pādah, sarv-ānana-shiro-grīvah,

So, as religions say, man having emerged from God, wanders round and round for long before he thinks of going back again to "God who is our home," nay, who is our very Self And knowledge, of many kinds, is needed before we can 'recognise' God, the God 'within'. Muhammad said: "He dieth not who giveth his life to learning. (H.) Alī said: "Philosophy is the lost sheep of the faithful: take it up again, even if from the infidel": (ERE. IX, 878).

Bé-ilm na tawān Khudā rā shinākht (S., SĀPL)

(Without right learning God may not be known.)

That Védānta, crown of Vēda, 'final knowledge,' teaches this, is well known But Christian Scriptures also say to men:

"Behold, the man has become as *one of us*." (B, Genesis) "I have said, ye are gods; and all of you are children of the most High." (B., Psalms)

"Is it not written in your laws, 'I said, ye are gods'? . . I am the son of God. (B., John.) Behold, the Kingdom of God is within you. . . Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you? . . He is not far from every one of us. For in him we live and move and have our being. . . We are the offspring of God. . . The Spirit of God dwelleth in you . . God is One. . . His Spirit in the inner man. . .

'I am an Indian'—my consciousness at once contracts to three hundred and eighty million 'I am Bhagavan Dās *alias* Abdul Qādir'—it shrinks immensely with amazing rapidity to a single lump of a few score pounds of bone and flesh and blood. 'I am a living being'—it suddenly expands infinitely to embrace all the universe, for there is not an atom of matter that is *not* alive, *not* pervaded by the Spirit, by Consciousness, by Life¹

¹ How it expands consciousness, broadens mind, enlarges heart, and promotes science and philosophy, if we look for similarity amidst diversity, and unity amidst similarity, and how it contracts outlook, narrows intelligence, warps sympathy, hinders appreciation of rational knowledge, if we look for differences rather than agreements, dividing features instead of unifying ones, may be illustrated thus. A greatly esteemed Manlavī friend wrote to me that the 'essentials' of Islam are (a) Belief in (1) Allāh, (2) Muhammad as His Chief Prophet, and other prophets, (3) *Qurān* as God's word, (4) Day of Judgment, (5) God's omniscience, and (b) Practice of (6) *salāt* or *namāz*, prayer, (7) *saum* or *rozā*, fasts, (8) *zakāt*, charity, (9) *hajj*, pilgrimage, (10) *jehād*, war in defence of Islām, (11) three festivals, Id-ul-fitr, Id-uz-zohā, Mubarram. An equally worthy Pandit said, the 'essentials' of Hinduism are (a) Belief in (1) Paramēshvara, (2) Kṛṣṇa as His Chief *Avatāra*, and other *avatāras*, (3) *Vēda* as God's word, (4) Judgment of Yama, in accordance with the Laws of Karma and Re-incarnation, (5) omniscience and accuracy of Yama's recorder, Chitṛa-Gupṭa, and (b) Practice of (6) *sandhyā*, prayer, (7) *vṛta-upa-vāsa*, fasting, especially on *ekādaśī*, eleventh day of the lunar fortnight, (8) *dāna*, charity, (9) *tīrtha-yātrā*, pilgrimage, (10) *dharma-rakṣā*, defence of Dharma, (11) a number of seasonal

Purport of the Arabic-Persian phrase, *ilm-i-sināh*, 'knowledge which is passed from heart to heart,' 'doctrine of the heart,' is the same¹

and esoteric. The *Ṭathā gafa* has no such thing as the *closed fist*, *baḍḍha-mushṭi*, of teachers who keep somethings back. How is this to be reconciled with the widespread belief between sacred and profane, occult and unhidden, arcane and open secret, mystery and public knowledge? Buddha himself is also reported to have said, on another occasion, to his gathered disciples: 'As is one leaf to the rest of the total foliage of a tree, such is the little that I have told you to that which I have not told'. Reconciliation seems to be this. So far as *Meta*-physical Truth, *Védānta*, is concerned, (and it is the deepest and highest Truth), the secrecy, mystery, esotericism, lies only in the student's own inability to face and grasp it. But there are facts and laws of *super* physical science and art, as there are of *physical* (and super-physical and physical shade off into each other), which *are* sought, by their knowers, *to be kept secret*, in order to avoid frightful misuse, witness, the two world-wars, and international excitement over closely guarded secrets of atom-bomb and hydrogen-bomb, now in the possession of U S A, British, and Russian scientists.

¹ In all times and climes, within the fold of every religion, "a group here, a group there, has gathered together with no other motive than that of gaining a greater hold on the spiritual life than was prevalent in the ordinary circles of the people. They seem to have lived on the borderland of an unusual ecstasy, experiencing extraordinary invasions of the Divine, hearing mystic sounds and seeing mystic visions." Among the Jews the 'Essenes' were such. They "were in possession of certain esoteric teachings, of which, those outside their ranks were uninformed." They laid "great stress on fellowship, amounting to a kind of communism", were

sense, of a *common* I, a single I, running through all bodies, and vitalising, energising, moving, controlling them all—is very puzzling and difficult to apprehend at first. Yet it is the very heart, the foundation, of all Religion. Like lesser but also difficult concepts, in all sciences, it becomes more

only to translate the *two* sets of 'essentials' into general terms to see the essential *unity* of them. Thus (a) *Belief* in (1) the Supreme Being, (2) highly advanced philanthropic souls, appearing from time to time in various races, as great teachers and lovers of mankind, (3) sacred scriptures, embodying knowledge which is of most help to mankind, (4) the law of cause and effect, of action and reaction, whereby sin unfailingly meets punishment, and virtue reward, in its own proper time, here or hereafter, (5) the omniscience and impartial justice of the Supreme Being; and (b) *Practice* of (6) prayer, (7) self-denying restraint of the senses, especially of the tongue, (8) discriminate charity, (9) pilgrimage and travel, in the spirit of reverence for all manifestations of God's Nature, (10) defence of the right against the wrong, (11) disciplines, festivals, public rejoicings and mournings for expression and promotion of fellow-feeling, (12) a rational Social Organisation, with a just division of the social labor, of the means of living, and of the necessities, the comforts, and the luxuries or prizes of life, in accordance with the vocational temperaments of the different types of men, as indicated by the principles of psychology. Incidentally, Yama is the same as Al Qābīz, the Regulator, Judge, Punisher; and Chitra-gupta is Al-Muhsīy, the Recorder, Counter, Accountant, the 'Hidden Picture,' Lauh-i-Mahfūz, 'Preserved Tablet' of *Hāfiẓā*, Memory, Universal Mind, in which all is ever recorded and preserved, past, present, and future, Skṭ, Chit or Chit, 'gatherer'.

Sūfis have sung :

Bā wujūdē ke muzhḍa-e tērā ' nahuo aqrab ',
Safahe Masahaf pai likhā ṭhā, mujhe mā'lūm
na thā

(Although the great glad news of Thee is writ
Plainly upon the *Qurān*'s holy page :
' Nearer am I to thee than thy throat-vein '—
Mine eyes, blinded with selfishness, saw not I)

The well known *Kalemā* of faith, *Mahā-vākya*,
' great word ', Logos-word, of Islām, is in terms of
the third person, *viz*,

Lā ilāh il-Allāh, (Q)

(There is no god but God.)

also, by Alexander, one named Kalanos, (*Kalyāṇa*) is specifically mentioned by Greek writers. The word seems compounded of 'gymnast' and 'sophist', meaning *hatha-yogī* plus *rāja-yogī*, 'holy men' versed in various bodily as well as mental disciplines. Jesus is said to have lived and studied among the Essenes. *Gr gymnos* means 'naked', gymnastics are practised everywhere with a minimum of clothing. *Hatha-yogī*-s perform their special 'exercises' (which exercise every muscle of the body, and many of which have now been taken over by enterprising U. S. Americans to their country), with only a tight loin-cloth. There are also *digambara*-s and *paramahansa*-s who discard even that.

Infinite, emotional and intellectual egoism is broken by emotional and intellectual altruism, and leaves behind Universalism. Some prefer to call this mood as Spiritual Consciousness, Super-mind, *yoga-jā-jñāna*, a state transcending ordinary Intellect, a peculiar state of exaltation and realisation, like the rising of the sun upon a world of darkness, though, bye and bye, the exalted glories of the many-hued splendours of the dawn settle down into the steady light of day, and are utilised for the world's work, are made 'integral for life', are 'integrated into the daily life', as some would say

In a sense, it is perfectly true that there is a special descent of the 'supra-mental' Divine, in such a condition; that God comes in, because egoism has gone out and made room, and the whole life is transformed. But it is also true that in the case of the 'lower knowledge' of any special science, the same process of 'yoga', though on a lower level, always takes place. Every discovery and invention is followed by an elation and exaltation in the inventor's and discoverer's being. 'Yoga is performed in all states and stages, on all planes of mind' thus declares *Yoga-Sūtra-Bhāṣya* (1.1). 'Change of Heart', from hard to soft, from *sā-rāgya* to *vai-rāgya* from *krūra-tā* to *karunā*, from *takabbhū* to *hīn*, from *gharīh* to *māksār*, from 'pride' to 'humility', from *mada* to *vinaya*,

Aham éva, Na Maṭ-ṭo- (A) nyaḍ—

Iti buḍḍhyaḍḍhvam anjasā (Bh.)

(' I, only I, Naught-Else-than-I at all '—

This is the whole truth, understand it well)

Iti té jñānam ākhyētam

guhyaḍ guhya-taram Mayā ;

Sarva-guhya-tamam bhūyah

shrnu Mé paramam vachah ;

' Man-manā bhava, Maḍ-bhakṭo,

Maḍ-yājī, Mām namas-kuru ;

Mām-éva éshyasi, saṭyam ṭé

praṭi-jāné, priy-osī Mé ,

Sarva-dharmān pari-ṭyajya

Mām Ekam sharanam vraja ;

Aham ṭvām sarva-pāpébhyo

mokshayishyāmi ; mā shuchah ! (G.)

(The Ancient Wisdom have I taught to thee,

Highest, most secret, sacred , yet again,

Hear thou the secret-most of mysteries,

The Final Word of all that ' I ' can speak :

Place thy whole mind in Me, the Supreme Self,

And place Me, in thy mind, (and Nothing-Else) ;

Love Me, the Universal I, al-one ;

Perform all acts as sacrifice to Me,

As Duty done for All-pervading Self ;

Make salutation and submission, full,

Unqualified, of all thy heart and will,

Such are the stages on the 'return-journey' of the soul 'back to God', on *Qaus-i-Urūy*, or *Safar-i-Abq*, as also, Sūfis call it, i.e., 'the journey of the servant' back to 'God-hood'. The opposite journey, of *Qaus-i-Nazīl*, is correspondingly called *Safar-i-Haq*, 'the journey of God' towards 'servant-hood'. Briefly, the hard in heart cannot see God because they cannot feel that Love which is an integral and essential aspect of God¹. Ego-ism hardens the heart, Altru-ism softens it. This mood of altru-ism, *bé-khudī*, *nīs-sv-ārtha-tā*, *nir-a ham-kāra*, comes to every soul, in its own good time, in the course of evolution².

¹ "Heraclitus says that the road up and the road down are the same . . . But the road down, from the Creator to the creatures, is no business of ours, and, frankly, we know nothing about it. It is wisest to admit that we know neither how nor why there is a universe . . . The upward path, the return to God may be traced." Dean Inge, (see p 27 *supra*). Some Sūfis have also expressed a similar view. To those who do not feel the craving to know 'the road down', 'the how and why of the universe', there is *nothing more to be said, of course*. But to others, who do, Scriptures give the answer, in broad outline. Modern science tries to see the 'how', in terms of Evolution, Integration and Dis integration. Kṛṣṇa says in *Gītā* 'Self-realisation is completed only when the many is seen rooting back into the One, and also the One sprouting and branching into the Many'.

² Other ways of expressing the truth are these. Man must neither any longer feel separate from fellow-creatures, nor feel any separateness between different component parts of his being, he must become a whole,

"We speak wisdom among them that are perfect. . . To you is given to know the mysteries of the kingdom of God, but to them (*the polla*, the worldly-minded mass) it is not given. . . Therefore speak I

and cursed the latter, whom he called 'lawyers', i.e., priests of the 'ritualistic law' "Woe unto you, lawyers! for ye have taken away the *key of knowledge*, ye entered not in yourselves, and them that were entering in, ye hindered" (B., Luke, 11, 52). Buddha distinguished between true brāhmanas and false self-styled brāhmanas, (as indeed does *Manu-Smṛiti*), gave out, to the public, some of the ancient secret wisdom; and thus aroused their hostility. Among Christians it is believed that "the Apocalypse gives the key to the divine Gnosis, which is the same in all ages, and superior to all faiths and philosophies—that *secret science* which is in reality secret only because it is hidden and locked in the inner nature of every man . . . and none but himself can turn the key" J. M. Pryse, *The Apocalypse Unsealed*, p. 5. Muhammad said "I am the city (of occult knowledge), and Ali is the gate into it" Among Muslim Sūfis, the tradition is that Ali first declared to the 'select', who were qualified and ready for it, this Ancient Wisdom, *Ilm-i-Rūhānī*, Ṭasawwuf, Dīvyā-jñāna, 'Theosophy' proper, 'God-Wisdom', 'Soul-Science', 'Divine Knowledge', 'Spiritual Science'. H. P. Blavatsky's *Isis Unveiled* and *The Secret Doctrine* contain a vast amount of astonishing information and profound instruction on the whole subject, but they are not easy reading. This Occult Science, Guṇṭa-Vidyā, *Ilm-i-Sinā*, Ancient Wisdom, had to be kept secret, for long, (and the danger is not over yet), because, as Jesus said "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again *and rend you*"; (B., Matthew, vii 6) Such is the Law of Duality. God proposes, Satan opposes, and often disposes

Upanishats, and of the fall of the archangel Azazel into the state of Satan in Christian and Muslim legened¹ The consequences of such subtle error are

utterly dissolved This ordeal must be endured. Each man is to himself absolutely the Way, the Truth, and the Life. But he is so only when he grasps his whole individuality firmly, and, by the force of his awakened spiritual will, recognises this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly developes, to reach to the life beyond individuality " (*Light on the Path*, Theosophical Publishing House, Adyar, Madras) This opening out of the individual soul to and into the Universal Spirit, takes place, in each case, in its own good time It cannot be forced It begins from within The soul grows as the flower grows, by its own vital force, and in accord with the cyclic laws of life But the gardener can make the conditions which are most favourable to the growth. The old generation teaches the outlines of general geography to the younger generation The actual visiting of any of the places of the earth has to be done by the grown-up So has the message of Essential Religion to be given by the father to the child, and to remain in his mind as seed, to put forth root and shoot, branch, leaf, bud, blossom, and fruit, in its own good time Then the 'heard' will become the 'seen'.

¹ *Al'zāz-i-El* seems to mean 'the Supreme Greatness of God'. Majesty of Benevolence, inverted, becomes Pride of Malevolence *Demon est Deus inversus* There is another, and fine, conception of Satan in Hebrew theology. God commands his highest angel to 'act' as his reverse and adverse, as Satan, deliberately to test and strengthen and advance souls to salvation, through sin and suffering When they fail to stand his tests and temptations, Satan rejoices—outwardly; inwardly he

Zāhidé gum-rāh ké main kis tarah ham-rāh hūn ;
Woh kahé Allāh hai, au main kahūn Allāh hūn ! (S.)

(He who is absent far away from God—
His heart can only say · ' God is ', somewhere ;
He who has found the Loved One in him-Self—
For him God is not He, nor Thou, but I.
How may I take for guide upon the Way
One who himself away from it doth stray ?
He is content to say " God is ", while I
Am desolate till I ' God am ' can say !)

· This is only an expanded and more poetical version
of the Samskr̥t verse :

Asti Brahma itī chéd véda,
paroksham jñānam éva tat ,
Asmi Brahma itī chéd véda,
aparoksham tat tu kath yaté (U)

(Who says only ' God is '—he sees a screen ,
He who can say ' God am '—he, sure, hath seen)

A gāthā of Zarat̥hust̥ra enjoins, in words which
are equivalent to the Qurānic *Kalemā*

' Mazadāo sakhārē mairisto ' (Z, *Gāthā*, 29 4)

(The Great God only is to be adored)

¹ Skt Mahā-dhāb, Mahā-dévaḥ, éka lab, Kévalaḥ,
Sakr̥t, sadā, smar̥tavyaḥ, ' the Great All-Wise Creator,
the Great God, One and only, once for all, always, should
be remembered, borne in mind '.

lest it be not understood, but turned away from, and so put to shame, by those not interested in and not ready for it; or, becoming cheap, be treated with levity and ridicule by the light-minded, in whom familiarity breeds contempt, or, worst of all, being disastrously misunderstood, breed arrogance instead of humility, hateful scorn instead of love. But conditions are different to-day. General level of intelligence is much higher. The opposite error, of sensual and proud egoism, is rampant. Corrective counsel is greatly needed and is perhaps more easily applicable. Argument has perhaps greater chance. Finally, there seems no other resource, no better alternative, for fighting the forces of 'darkness', whose chief weapon is viciously false propaganda, than to spread 'light', right knowledge, by true propaganda. The very purpose of genuine religion is to guard man against such perversion, to lead him from small self to Great Self, from sinner to saint, from selfishness to selflessness, from Darkness to Light, from Untruth to Truth, from Evil to Good, from Satan to God, from *Khudī* to *Khudā*, from *Angra Mainyu* to *Spenta Mainyu*, from Matter to Spirit, from the Third person to the First, from *Jīv-ātmā* to *Parama-Ātmā*, from Egoism to Altruistic Universalism.¹

¹ See fn, pp 59-60 *supra*. Buddhist *Sūtras* distinguish between *mahā-ātmā* and *alp-ātmā*, *kalyān-ātma* and

The Christian world knows this touchstone as Conscience, Intuition, Inner Monitor, the still small Voice of God, etc. Vaidika (now called Hīndū, or, better, Sanātana or Ārya) Dharma refers to it as *Anta-r-yāmī*, 'Inner Monitor, Watcher, Ruler, Endo-censor', and in such expressions as :

Hṛdayēna abhy-anu-jñātaḥ ; Manah-pūtaṁ samā-cha-rét ; Svasya cha priyam Ātmanah , Paritoṣo antar-Ātmanah ; Svasya éva antara-Pūrushah ; Ātmanah tuṣṭir-éva cha ; Kshétra-jño na abhi-shankaté ; Yamo . . . dévo . . hṛdi sthitaḥ ; Taṭ sarvaṁ ācharéd, yukto, yatra vā asya ramét manah (M.)

*Saṭām hi sandēha-padeshu vastuṣhu
Pramānam anāḥ-karana-pra-vṛttayah.*

(KĪLI-DĪSA, Shakuntalā)

(That which the 'Heart' permits; which the
'Soul' likes;

The 'God within' approves; the 'Mind' holds
pure;

Th' 'Eternal Witness' sees as free from doubt,
Without misgiving, as straight-forward course;
'Which brings pure satisfaction to the 'Self';
Which the good mind rejoices in, while doing,
That is the course to follow, for good men.
In matters wrapped in doubt, 'to do or not'—
The 'Inner Organ' of the good is guide)

Tayor-ékah pippalam svādu attī,
An-ashnan Anyo-abhi-chākashīti. (U)

(Two birds do nest upon the self-same tree;
One tastes the fruits—now bitter, and now sweet;
The other looketh on eternally)

Manas tu dvi-vidham proktam
Shuddham ch-āshuddham éva cha;
Ashuddham kāma-sakalpam,
Shuddham kāma-vivarjitam. (U.)

(The mind is of two kinds, one good, one bad;
Motived by selfish egoist desire,
Is the bad mind; inspired by altruism,
Free from all foul desires, is the good mind)

Ashā and Druj (Love and Hate, Ichchhā or Rāga and Droha or Dvēsha), Armañti and Tarmañti (righteous activity and wrongful activity); Spenta-Mainyu and Angra-Mainyu, good or bright Spirit or Mind and bad or dark one; Vobu or Vabishṭo Mano and Achishto Mano, pure mind and impure mind, such are other words, in Zoroastrian Books, for the same pair of opposites, the two *ūrvātā*¹, given to us by Ahurā Mazadā, the One

¹ *Qurān* mentions two angels, Hārūṭ and Mārūṭ. Shri J. M. Chatterji, *The Ethical Conceptions of the Gāthā*, suggests that these are the same as those known to Jews and pre-Christian Armenians as Horot and Morot, to Zoroastrians as Haurvājā and Ameretā, to Vardikas as Rṭam and Amṛtam. But the functions of the two are changed in the theology of each religion

That Higher Self, by ruling his small self,
No outer Yama can touch him at all.
Consult thine own heart, if thou art in doubt.)

"In every heart, there dwelleth a Sajin (Sage); only man will not steadfastly believe it—therefore hath the whole remained buried." (WANG-YANG-MING)¹

(Nowhere can any cover up his sin.
Thy Self in thee, man¹, knows what's true,
what's false.
Indeed, my friend¹, thou scorn'st the nobler Self,
Thinking to hide the evil self in thee
From Self who witnessed it. Thus he who has
The Self as Master, let him walk with heed.)
(*Bud.*)²

Our knowledge is obviously of two sorts, (1) that derived from personal first-hand experience, a very small portion, but the most certain, and (2) that based on the testimony of others, far the larger portion. In Samskr̥t philosophy, the two are called *pratyakṣa* 'immediately before the senses', 'directly cognised,' and *śābda* or *āgama*, that

¹ Quoted from Confucian Laotsian writings of Wang-Yang-Ming, "the Chinese father of Japanese philosophy", by Jung, *Psychological Types*, 269.

² *Anguttara Nikāya* quoted, in translation, by Mrs. Rhys Davids, *Buddhism*, p 71 (H U L, new edn. 1934).

" Very great is the need to be ever alertly and sleeplessly on guard against the awful danger of deliberately identifying ourselves with the lower, selfish, Evil mind, the baser nature, instead of with the higher, un-self-ish Good mind, the nobler nature, and the Universal Self. This *asmi-tā*, *aḥam-kāra*, *kḥudā*, ego-ism, the lower self, is indeed the element of Satan in man. It is the root of all lust and hate, all greed and pride of 'martial glory' and 'land-hunger', all adultery and robbery, all rape and murder, all sadism and masochism, all aggression, all self-assertion and other-suppression, all the most monstrous tyranny and oppression, all political and religious bigotry, fanaticism, persecution and cruellest torturing of dissentients and innocents. "Thy will, O Lord !, Thou Universal Self of All !, not mine !" —says the servant of God and Humanity, the servant of God in Man. "My will, O fool !, thou slave of mine !, not thine !" says the unwitting,

(There is not anything that's wholly good,
Nor anything that purely evil is,
No course of action, no experience,
No happening that is wholly good or evil;
The two, twins, both, pervade the world throughout)

As illustration of the relativity of good and evil,
Maulānā Rūmī says :

Āb dar kashtī, halāk-é kashtī asť,
Āb lékin zér-e kashtī, pushťi ast.

(Water *beneath* the boat is life for it
Water *within* the boat would be its death)

-iktisābī or -nazārī or -istidlālī or *mashhān*, (i.e., labored, argumentative, inferential, pedestrian)

All kinds of cognition, as also of desire and of action meet and merge in the Self. It is Self-luminous and Illuminator of all others. It senses It-Self, perceives It-Self, infers It-Self, intuits It-Self, desires and loves and lives It-Self, 'acts,' wills, maintains, asserts It-Self, and also all things-other-than-Self—eternally.

The well-known Sūfī exclamations, *An-al-Haq*, *Haq-tu-ī*, *Qalab-ul-insān bait-ul-Rahmān*, are exact equivalents of the *Upanishat* utterances, *Aham Brahma*, *Tat tvam asi*, *Esha mé Ātmā antar-hrdayé*, *Hrdī ayam tasmād hrdayam*; 'I am the True, the Real, Brahma; That thou art, too; the heart of man is the abode of God'; and of the Biblical declaration - "Ye are the temple of God." Khalīfā Alī declared :

Qalab-il-momin a'rsh-Illāhī

(The heart of him who knows, and so believes
With full assurance, is the throne of God.)

Ye are the living temple of God . Ye are Gods. (B)

Christ said "I and my Father are one" The *Old Testament* of the Jewish faith, especially the Book of Isaiah, also utters this same great *kalemā*, this *mahā-vākya*, *logion*, ten times and more, viz.,

"In Him all things live and move and have their being . . . Do not I fill heaven and earth ? saith the Lord . . . The Spirit of God filleth all the earth, and that " (space or heaven) " which contains all things." (B.)

"He is the light that lighteth every man and everything" (B.)

"Great Heaven is intelligent, clear-seeing, and is with you in all your doings." (C, Sh: King.)

Obviously, Consciousness, God's Consciousness, Man's Consciousness, the Self's Consciousness, includes, encompasses, illumines all things. 'To be' is 'to be known'; to know is to recognize and thereby impart existence. *Esse est percipi. Vidyate* (is known) is *vidyaté* (exists).

This Consciousness, this I, is behind every name and form and act.

Indram, Mitṭram, Varunam, Agnim, āhuh,
Atho divyah sah Suparṇo Garutmān;
Ekam Sad viprāḥ bahu-dha vadanṭi,
Agnim, Yamam, Mātariśhvānam, āhuh. (*Rg-Vēda*)
Ké-chiṭ Karma vadanṭi Ēnam,

Sva-bhāvam aparé janāḥ,
Eka Kālam, paré Daivam,
Pumsah Kāmam ut-āparé (*Bhāg*)

Etam éké vadanṭi Agnim,
Manum anyé, Prajā-patim,

Zoroastrian scriptural utterances, with the same significance, are :

Ajém țoi āish pouruyo fravoivîdé ; vîspéng
 anyéng manyéush spasyā āvaéshanghā
 Na échîm tém anyém Yūshmađ vaédā
 Tém né yasnāish ārmațtoish mimaghjo,
 Yé ānménî Mazadāo srāvî Ahuro.
 Paré vāo vîspāish paré vaokhémā,
 (Z., Gāthās, 44. 11 ; 45. 10 ; 34. 5)

(Thee only do I know to be Supreme !
 All others I dismiss from this my mind !
 I know Him to be none except Thy-Self !
 He who is known as Ahurā-Mazađā—
 With duteous deeds we worship Him alone,
 We know Thee as Supreme above all lives.)

That the teachings of Buddhism and Jainism, on this essential point, are identical with those of

Hiraṇmayéna Savitā rathéna
 Dévo yāti bhuvanāni pashyan,
 (Along the dark-blue skies Our God the Sun
 Goes circling ever on His Car of Gold,
 Ordaining and compelling into Order
 All beings, mortal and immortal in His Realm)

Consider here the wonders of the photographic pictures which are being radiated away along light-rays every moment to infinite distances, and the Law of Action and Reaction, on physical as well as moral plane More on the subject will be found in *The Science of Peace*

In Zoroastrian scriptures it is called Vahma, the same as Brahma of *Vēda-Upanishats*, in its all-comprehensive transcendent aspect; and Aburā

that the *Same* Mystery is meant by all the different names

Yam Shaivāh sam-up āsaté Shiva itī,
 Brahma itī Védāntīnah,
 Baudhāh Budhā itī, pramāna-pataṇah
 Kartā itī Naiyāyikāh,
 Arhan-itī-aṭha Jaina-shāsana raṭāh,
 Karm(a)-itī Mīmāmsakāh
 So (A)yam vo vidadhāṭu vānchhita-phalam
 Trailokya nātho Hanh.
 Ké-chit Tām Tapa itī-āhuh,
 Tamah ké-chit, Jadam paré,
 Jñānam, Māyām, Pradhānam cha,
 Prakṛtim, Shaktim apī Ajām,
 Vimarśah itī vā Shaivāh,
 Avidyām itaré janāh (*Dēvi Bhāgavata*)
 Rtam, Ātmā, Param Brahma,
 Saṭyam, itī-ādīkāh, budhaih
 Kalpitah, vy-ava-hār-ārtham,
 Sanjñāh Tasya Mah-Ātmanah.
 Sanātanah, Purāṇānām,
 Brahma, Védānta-vādinām,
 Vijñāna-mātram, Vijñāna-
 Vidām, Ekānta-nirmalam,
 Ātmā-(Ā)tmanah, tad-vidusbām,
 Nair-ātmyam, tādṛsh-ātmanām,
 Madhyam, Mādhyamikānām cha,
 Sarvam, su-samā-chétasām,
 Yah Shūnya-vādinām Shūnyo,
 Bhāsako Yo(a)rka-téjasām,
 Vakṭā, Mantā, Piṭā, Bhokṭā,
 Drashtā, Kartā, saḍa-iva Sah;
 Purushah, Sāṅkhya-dṛshṭinām,

wonderful am I', Salutation unto Me', How great is My glory' *Upanishats* reiterate, over and over again, Aham Brahma asmi, Yastvam-asi So-(A)ham-asmi,¹ Idam sarvam asi, Aham éva Idam Sarvam, I am the Infinite; What thou art that same am I, Thou art all This, I am all This'. I, the 'I', the Self, 'Principle of Consciousness', of Self-Existence, of 'I am', is the basis, cause, of all 'This' too, of all this Not-Self, Other-than-I, of all the Object-World, the whole World-Process

Ormazd Yasht, scripture of Zoroastrianism, declares, "My first name is *Ahmi*, (Samskr̥t, *A smi*, 'I am'); the last is *Ahmi yad Ahmi*, I am that I am" *Védic Shatapatha Brāhmaṇa* has the same significant words, *Yo-ham asmi so-smi*, 'I am what I am', i.e., 'I am' ever the Changeless One, ever the same Self, at the end as at the beginning, for 'I have', i.e., the 'I' has, no beginning and no end *Bible* too says "I am that I am. . . I am hath sent me unto you" (*Exodus*). The words "I am hath sent me" are very note-worthy. The sayings of *Védānta* and *Tasawwuf* are so similar as

¹ *Kaushītaki Up*, i 6

² "Then spoke Zarathushtra Tell me, O pure Ahura-Mazdā, the name which is thy greatest, best, fairest, most efficacious for prayer. Answered Ahura-Mazdā My first name is Ahmi, My twentieth name is Ahmi Yād Ahmi", Haug's *Essays on the Pārsis*, 195 "In the *Hurmuzd-Yasht* of the *Zend-avestā*, Ahura-Mazdā

Akerane, (Skt Sarvam or Sāram Akāranam ?) 'Uncaused Cause of all causes', or 'Causeless Essence of all'¹ Some Sūfis make a similar distinction between Ahaḍ and Allāh-ar-Rahmān-ar-Rahīm. The distinction between Impersonal Absolute Brahma, Motionless Spectator, and personalised ideating Brahmā, Active Creator, between Chit, Universal Principles of Consciousness, and chitta, individual mind, is the same

Spentā Mainyūsraoṭū Mazadāo Ahuro yēhyā *Vahmē*
vohū frashī mananghā ahyā khratu fro mā sāsūtū
vahištā . . . At hoī *Vahmēm* dēmānégaro nidāma
(Z., Gāthā, 45, 6, 8).

(Lord of benignant Spirit, Mazadā¹,

Listen to this my prayer, and teach me well

What he should do who would with a pure mind

Seek earnestly to find the Peace of Brahm'¹

. . . May we find Brahma in the House of Songs)

Liber, the Arabian Race, Adonis (same as Dionysus)¹"
(Ansonias, quoted by H. P. Blavatsky, *Isis Unveiled*,
II. 302.)

¹"In Zrwanism the dualistic view of the world was superseded by setting up endless Time, (*Zrwan*, Arabic *qahr*) as the paramount principle, and identifying it with Fate, the outermost heavenly sphere, or the movement of the heavens. Zrwanism came to be recognised under the Sassanid Yezdegerd II, 438-459 A.C., "Dr T. J. de Boer, *The History of Philosophy in Islam*, p. 8.

The originals of this translation are .

Aī Qaum ! ba hajj raftāh ! kujā éd, kujā éd !
 Mā'shūq hamīn jā-st, bi-āyéd, bi-āyéd !
 Mā'shūqe-to, hamsāya-to, dīwār ba dīwār ,
 Dar bādiyah sar-gashtah cherā éd, cherā éd !
 Ānān ke ṭalab gār-i-Khudā éd, Khudā éd !
 Hājat ba ṭalab n-īst, shumā éd, shumā-éd !
 Chizé ke na gardīd gum az bahre che joy éd ?
 Kas ghair-i-shumā n-īst, kujā éd, kujā éd !

(SHAMS TABREZ)

Shivam Ātmanī pasbyanti,
 praṭimāsu na yoginah ,
 Ātma-sṭham yé na pasbyanti,
 tīrṭhé mārganti tē Shivam !

(*Shiva Purāna*)

Sarvasya-iva janasy-āśya
 Viśnūh abhi-antaré sthīṭah ;
 Ṭam pari-tyajya té yēnti
 bahir-Viśhnum nar-āḍhamāh.

(*Yoga Vāsīsthā*, 5. 34. 26)

(The ' All-pervading ' Self, ' Who bindeth all ',
 ' Knits them together ', bides in every heart—
 Who turn from Him, the Innermost Deity,
 Seeking outside, their eyes are yet thick-veiled)

Sarva-bhūṭéshu jah pashyéd
 Bhagavaḍ-bhāvam Ātmanah,

Chief, Victor, Ruler, Father of All Beings
That ever have been, are, and are to be."

(*Kévatta-Sutta, Dīgha-Nikāya, BB., 115*)

Yehovah (Jehovah, Yahveh) is the Hebrew word; Hayy and Yahyā are Arabic for the same, O-hau, O-hau-hau, are *Sāma-Vēda's* names for it; J(I)āo is Phœnician All these names are formed of vowel sounds aspirated; breathings of man, each of which 'names' and invokes God. 'So-(a)ham,' '(a)ham-Sah', 'That am I', 'I am That', is a-japā Gāyatrī, 'unspoken perpetual prayer', of and by each and every living being It is un-uttered, yet is uttered in and by every ingoing and outgoing breath; for none can live at all without perpetual support from Him, *Ānima Munda*, Soul of the World, Life-Breath of the Universe¹

¹ It is noteworthy that there are some 'natural' sound-names of the Supreme First, there is the inner sound of AUM (pronounced Om), like the humming of bees, or the sound heard when the ears are tightly closed With a little practice, this sound can be heard, within the head, between the ears as it were, even without closing the ears It is the an āhaṭa nāda, 'un-struck or un-uttered sound', mentioned in connection with yoga-ways Gradations of it are mentioned in *Upanishads* and Yoga books "The Word was with God and the word was God," says the English *Bible* Probably the original Hebrew word means 'sound', rather than 'word'. Ākāsha, (which means Space, as well as the primal 'element' filling Space), whose 'attribute' or 'quality' is 'sound' (as 'touch' is of 'air', 'taste' of

(None Other do I know than Thee.)

Mazadāo sakhārē mairisto (Z , Gāṭhā)

(Mazadā, the One Alone, we bear in mind)

That only is True, Real, *Haq*, Sat, Sure, Certain, which holds true and abides the same in all three times, past, present, future, and in all three spaces, behind, here, before, unchangingly. That which is *not*, but is imagined or said to *be, as if it is*, that is Unreal That which at one time is and at another is *not*, or *was not* and now is, or is and *will not be*— is half-true and half-false That which *always is*— such alone is True, Real, wholly. Naught-Else than I is such. I is I, in all times, all spaces, all conditions

"I am (is) the Lord, I change(s) not

(B , Malachi 3 6)

"Tao is unchanging, hath no name "

(*Tao-te-king*, BB , *The Texts of Tao-ism*, pt I, p 74.)

Māsa-abda-yuga-kalpēshu

gat(a)-āgāmishu an-ékadhā,

Na udéti, na astam éti éshā

Samvid ékā Svayam-prabhā

(*Pancha-dashī*, 1 7.)

Samvido vyabhichāras-tu

na éva drshto (a)sti karhi-chit ,

Yadi drshtah tadā drashtā

shishtah Samvid-vapuh svayam

(*Devī-Bhāg* III. xxxii)

Hsuen (the Mysterious) Jainism, like Buddhism, gives ultimately the same name, *Param-Ātmā*, i.e., 'the Supreme Self', to the Ultimate Mystery, as Vaidika Dharma does. Thus, in a fine prayer-hymn, which is in common use among Jainas, we read.

Yah darshana-jñāna-sukha-sva-bhāvah,
 Samasta-samsāra-vikāra-bāhyah,
 Samādhi-gamyah *Param-Ātma*-sanjñah,
 Sa Déva-dévo hṛdayé mam-āstām
 Sarvam nirā-kṛtya vi-kalpa-jālam,
 Samsāra-kāntāra-nipāta-hétum,
 Vivikṭam Ātmānam av-éksha-māno,
 Nīliyasé tvam *Param-Ātma* tattvé.
 Yah *Param-Ātmā*-(A)mita-gati-vandyah,
 Sarva-vi-vikṭo, bhrsham an-avadyah,
 Shashvad-dhyāto manasi, labhanté
 Mukti-nikétam vibhava-varam té.
 (J, AMITA-GATI, *Sāmāyika-pāṭha*.)

(May He abide always within my heart,
 'The Supreme Self', the One God of all gods,
 Transcending all 'this'-world's ephemera,
 By deepest meditation reachable
 They who have passed beyond all arguments
 And doubts and false attachments of this world,
 They only can behold in purity
 'The Supreme Self', and in It merge themselves.

N-Ātmā jāyāna na marishyati na édhaté (a)sau. (*Bh*)

(The Self is never born nor dies nor grows.)

Lam yalīd wa lam yulad . .

Kullu shayīn hālikun illā Wajh. (*Q*)

(Neither begetter nor begotten He . .

All things are mortal but the Face of God,

His Self, the primal moveless Cause of all.)

Yad-āparināmi tad-akāranam. (*Nyāya maxim*)

(What changes never, never has a cause.)

"What is incorruptible must also be ungenerable"

(*Western Scholastic philosophical maxim*)

(The mullā—learned in the Scripture-word

But not its sense—says Ahmad went to Heaven ;

But Sarmaḍ says that Heaven came into Ahmad !)

Compare the following

"We sit as in a boundless phantasmagoria and dream-grotto, boundless, for the faintest star, the remotest century, lies not even nearer the verge thereof Him, the Unslumbering, whose work both Dream and Dreamer are, we see not, . . and sleep deepest while fancying ourselves most awake . . The Where and When," [ḍésha and kāla], "so mysteriously inseparable from all our thoughts, are but superficial adhesions The Seer may discern them where they mount up out of the celestial Everywhere and Forever Have not all nations conceived their God as Omnipresent and Eternal, as existing in a Universal Here and Everlasting Now? Space is but a mode of our human sense, so likewise Time. There is no Space and no Time We are . . like sparkles floating in the Ether of Deity . . This so solid seeming world is but an air-image, our *Me* the *only reality*, and Nature . . the phantasy of our Dream" Carlyle, *Sartor Resartus*, Bk I, ch viii

Some call It Force, and some call it God.

Some call It th' Unknowable, some call it God.¹

Whatever the name each person, who has attained² to the stage of 'thinking', may give to it, the Ultimate Mystery has to be recognised. But its nearest, dearest, fullest, greatest, and withal most intelligible and intimately familiar name is 'I', the Self in Me and in All alike.

So-(A)ham asm-īty-agré vyāharaṭi, tato
(A)ham-namā abhavat, tasmād-apī étarhi
āmanṣṛito (A)ham ayam iṭi éva agré uktvā
ṭadā anyan-nāma brūté, yad asya bhavati (U)

('I am' is what He uttered first of all,
Therefore his principal, best, and most true
Name is the 'I'; and so we see that when
A person is thus questioned. 'Who are you?',
He first of all says 'I am', then he adds
Whate'er his special name is—'So-and-so')

¹ "O You who are", Ecclesiastes calls you Omnipotence, the Maccabees call you Creator, the Epistle to the Ephesians calls you Liberty, Baruch calls you Immensity; the Psalms call you Wisdom and Truth, St. John calls you Light, the Book of Kings, calls you Lord, Exodus calls you Providence, Leviticus, Holiness, Esdras, Justice, Creation calls you God, Man calls you Father, but Solomon calls you Mercy, and that is the Fairest of all Your Names" Victor Hugo, *Les Misérables*, Bk. I, ch. v. Incidentally, 'God' seems to be the same word as Persian 'Khudā, and, possibly, the latter is related to Skt. 'Sva dhā', 'Self-maintainer'.

The Self, wishing the wish to hear, became
The ear ; to see, the eye , to smell, the nose . . .)

Na tatra vāg-gachchhatī, as chakshuh, no mano,
na vidmo, na vijānīmo, yathā Etad anu-shishyād ;
anyad-éva Tad viditad atha aviditād adhi. (U).

(Speech reaches not the Self, nor eye, nor mind ;
We know not how we may describe our-Self ,
It is not known, nor is it yet unknown,
The Knower, nor unknown nor known can be.)

Na Aham manyé su véda iti,
No na véda iti véda cha ;
Yo nah Tad véda Tad véda,
No na véda iti véda cha.
Yasya amatam tasya matam,
Matam yasya na véda sah ;
Avijñātam vijānatām,
Vijñātam avijñatām. (U.)

(Who thinks he knows It, he does know It not ;
While he who thinks he knows It not, knows It.
We do not know whether we know or not ,
We know the Self ; and yet what do we know !
Then do we know it not ? But, sure, we know !
How can we say we do not know our-Self !
Indeed It is the only Thing we know
Most positive, most doubtless, here and now !)

Iyam vi-srshṭir yata-ā-babhūva,
Yadī vā dadhē, yadī vā na,

which we have built up from experiencing our effect upon the world around and its effect upon us Ryochi is 'al-one being' or 'al-one knowing', as *summum bonum*, 'bliss'; it is the light which pervades the world; it is immortal all-knowing Good. It is the mediator and reconciler of 'the pair of opposites', namely, R₁ and K₁, world-soul and world-matter respectively, attributes, both, of God, who is their union. Similarly the human soul embraces both R₁ and K₁. As the essence of the world, God enfoldeth the world, but at the same time, He is also in our midst and even in our own bodies" (NAKAE TAJU).¹

Sūfīs say ·

Kufr o dīn har ḡo ḡar raha-t poyān,
Wahdahū lā sharīk-ilāh goyān. (S)

¹ Nakae Taju, the 'Sage of Ōmi' is a "distinguished Japanese philosopher of the seventeenth century. He belonged to the Chu-Hi school of philosophy which had migrated from China". The above account of his view is abridged from C. G. Jung, *Psychological Types*, pp. 268-269, whose description is based upon Tetsujiro Inouye, *Japanese Philosophy*, (1913). The 'bliss' of Ryochi is the same as the ānāṇḍa of Brahma, *lazzat-ul-ilāhiyah*, beatitude, 'persona', 'personality', is the same as individualised puruṣha, jīy-ātmā, *śakhs*. *Yoga-sūtra*, II-3, explains how this 'persona' is concreted, conglomerated, densified, hardened, upon the basis of aśmīṭā, egoism, by the growths of rāga, dvēśha, abhīnīvēśha, likes, dislikes, and stubborn complexes.

or beside It, or except It, nothing *mā-siwā-Allāh*, *ghair-as-Khudā*, *Ātmanah ītarat*, *Brahmanah anyat*, 'other than God,' 'else than Self'. It is *Majmua'-i-siddain*, *Sarva-viruddha-dharm-āshrayah*, 'locus, focus, reservoir, of all contradictions, all opposites'.

Ēkam ēva Aḍviṭṭiyam. (U.)

(One only, always secondless, am I.)

Lā ilāh il-Allāh. (Q.)

(There is no god in truth other than God)

Lā ilāhā illā Anā (Q.)

(There is no God other than I my-Self.)

Aham ēva, na maṭ-to-(a)nyad,

iti buddhyaddhvam anjasā. (Bhāg)

(Know well—There is No-Other-than-My-Self.)

"I am the Lord, and there is none Else; There is no God beside me . . I am the first and I am the last: and beside me there is no God." (B. Israh.)

"To Ahura Mazadā, the Secondless . . I sing the song of Glory." (Z., Ahunavaḍ Gāthā, xxxvii. 3.)

"There is One alone and there is not a second; yea, He hath neither child nor brother; yet is there no end of all His labor" . (i.e., the World-Process is unending). (B., Eccles., iv.)

as are the breaths in the nostrils, so many are the ways to God". But the Goal is ever the Self-same.

Ruchīnām vai-chitryād

rju-kutīla-nānā-patha-jushām

Nṛnām Eko gamyah

Tvam asi payasām arnava iva.

(*Shiva-Mahima-stuti*)

(Thou the One Goal of all the many paths
Some easy, straight, some winding, difficult,
Men follow as they variously incline—
As of the countless streams the one vast sea!)

Yé api anya-dévatā-bhaktāh

yajanté shraddhayā anvitāh,

Té-(a)pi Mām éva, Kauntéya !,

yajanti a-vidhi-pūrvakam (G)

(Who worship other gods with heart of faith,
They too adore but Me behind those forms,
Unknowing yet of the one direct way.)¹

¹ *Quot homines tot dei* is a Latin saying, 'so many men, so many gods'. One meaning of the Indian popular saying, that there are thirty-three crore (three hundred and thirty million) gods is the same, one god for each person. Interpret such sayings as you like, flippantly, sceptically, sarcastically, uncharitably, or seriously, reverently, philosophically, charitably; either way it comes to this, ultimately—that, since Man and God are one in Essence, (by any and every philosophical or scientific view, Materialist or Spiritual), therefore 'God makes Man in His own image', and, *also*, 'Man makes God in His own image', i.e., every man's *ideal*,

"My name is He who hath shaped everything"
(Z., Ahura-Mazda Yasht, 14)

At hoī dāmām, thvahmī ādām, Ahurā'
(Z, Gāthā, 48 7)

(Ahura ' the Beginning Thou, and End ')

All these great words describe, befittingly, the I,
the Self, the Principle of Consciousness Al(l)-One,
and Nothing Else

'I' is the *Ahad*, of which nothing can be pre-
dicated, not even existence or non-existence, *Zāt-
i-sādīj*, *Zāt-i-mutlaq*, *Munqata'-ul-ishārat*, *Lā-ba-
shart-i-shay*, *Shuddha*, *Nir-guna*, *Nir-vi-
shésha*, *Nir-ava-chchhinna*, the Ab-solute,
Pure Being (same as Pure No-Thing), Attribute-less,
Un-particularised, Un-conditioned

N-Āsad-āsīn-no-Sad-āsīt. (*Rg Véda*).

(Neither Non-being was, nor Being then)

Na San, na ch-Āsan, na tathā, na ch-ānyathā,
Na jāyaté, vyéti, na cha avahīyaté,
Na vardhaté, n-āpi vishuddhyaté punah,
Vishuddhyaté Tat Param-ārtha-lakshanam.

(Bu., ASANGA.)

A-nirodham, an-utpādam,
an-uchchhédam, a-shāshvatam,
An-ék-ārtham, a-nān-ārtham,
an-āgamam, a-nirgamam,

(Whatever shows forth glory, splendour, might—
Know, from My tētas-aspect is it born)

Tān akṛtsna-vido mandān
kṛtsna-viṭ na vīchālayēt ,
Na buḍḍhi-bhédam janayéd
ajñānam karma-saṅginām (G)

(Let not the man, who knoweth all, disturb
The slower minds of those who know not all;
Do not confuse child-minds with abstract
thoughts ;

They must continue for some more time yet
To learn from pious rituals and good works.)

they should be entreated to ponder the question " Has the *same* God created *all* the races of men, past and present, or have different Gods done so ? If the same, then must not the same truths about Himself, and the same commands for mutual goodwill and peace among men, be embodied in all religions, past and present , with only as much surface-difference as there is between complexions and clothings and languages of these different races, and climatic and other natural conditions of different countries ?

It is true, there are some sects, in *all* religions, which are firmly convinced that God deliberately creates some souls (belonging to those sects) to enjoy heaven eternally, and other souls (belonging to all other sects) to suffer hell perpetually. Unhappily this stage of extreme self-righteousness has to be passed through, it seems, by every soul, at some time or other, in the course of its eonic evolution. One can only very gently and humbly invite such to reflect whether God, whom they believe to be All-Merciful, can possibly be so cruel.

Or though unspeakable It perhaps is ;
 Or It both is not and unspeakable ;
 Or, seventhly, it may be that It is
 And is not and unspeakable also !)

A-pra-hīnam, A-sam-prāptam,
 An-uch-chhinnam, A-shāshvatham.
 A-ni-ruddham, An-uṭ-pādam,
 Eṭan Nir-vānam uchyatē.
 Astī, n-āstī, astī-n-āstī-iti,
 N-astī-n-āstī-iti wā punah,
 Chala-sṭhīr-obhay-ā-bhāvaiḥ
 Ā-vṛnoṭī éva bālīśah
 Kotyash-chaṭasrah étāḥ ṭu,
 Grahaiḥ yāsām sadā-vṛṭah,
 Bhagavān ābhīr-a-spr̥ṣhto
 Dṛṣhto yéna sa sarva-dr̥k.

(*Bu* , NĀGĀRJUNA, *Mādḥ. Kā.*)

('Tis never lost , nor is it ever found ;
 It never ends ; nor is it ever-lasting ,
 'Tis ne'er suppressed , nor is it ever born ;
 Such is the state that is Nir-vāṇa called.
 Is , is not ; is and is not both at once ;
 Is not, is not at all ; these are the four
 Alternatives that wrap all for child-minds.
 He who has seen the Lord beyond them all,
 He has seen All ; he has touched Omniscience.)

204 BOTH GOOD AND EVIL COME FROM GOD [CH. II

(The wise saw Good and Evil both as God's;
And so they drew their hearts away from both,
And fixed them on the Master of the Two.)

Finally, *Qurān* itself emphatically declares the whole truth

Al khairo wa-s-sharro min Allāhi-tā'lā. (Q)
(Both Good and Evil come from the High God.)

One of the Qurānic names of God is Al-Muzil, the Misleader and Tempter and Tester, so Māyī, the 'Illusion-maker,' in *Vēda-Upanishats* The *implication* of the Lords' Prayer, "Lead us not into temptation", is the same, *i e*, God *does* lead into temptation, those who do not pray thus Other texts of *Bible* make it clear that God tempts, or allows to be tempted, in order to try and test

And the full significance of the *Gītā*-verse, quoted above, is that while radiant and magnificent forms of life and existence manifest the Tējas or *Jalāli* aspect of the Supreme Self, other forms express others of His infinite aspects.

Viṣṭabhya Aham Idam kṛtsnam
Ek-āṁshēna sthīṭo jagat (G)

(The whole of all this restless moving world
Is but a little part of Me; the rest
Of Me is ever in eternal rest.)

That art appearing perpetually,
In every place within this wheeling world,
Yet cannot be encompassed by my eyes !)

"The Tao cannot be heard ; what can be heard
Is not the Tao ; the Tao cannot be seen ;"
What can be seen is not the Tao at all.
By words the Tao may not be well expressed ,
What can be thus expressed is not the Tao.
The Formless gives to every form that form ;
Can we know It as else than Void of Form ?
The Nameless gives to every name that name ,
It-Self may not be named but by all names."

(BB., 87 ; SBE., vol. 40, p. 69.)

"The Tao is not exhausted by the greatest,
Nor is It ever absent from the least,
In all things is It found, complete, diffused.
How wide Its universal comprehension !
How utter Its unfathomableness !
Embodiment of Its great attributes,
In Righteousness and in Beneficence,
Is but a small result of Its pervasion,
Its subtle working in the heart of man,
Only the perfect man knows this for sure,
And only such can hold charge of the world.

(BB. p. 93, 'The Texts of Taoism' ;
Kwang Tse, S.B.E. vol. 39, p. 342)

Pratyaksham Khé Mahā-Shūnyé

(A)sankhy-(a-)āndāni bhramānti hi

(Yoga Vāsishtha)

(Substratum of all Attributes is One,
Al-one, Eternal, Void of Attributes ;
Of these, major and minor, count is not.
The One Possessor of all Attributes
Is yet devoid of all these Attributes ;
This may we see e'en with the eyes of flesh
Does not this Infinite expanse of Heaven,
Vast Emptiness of Space, (Plenum of Self), .
Hold all these countless ever-whirling orbs,
'Eggs of the Infinite', untouched by them ?)

While warning the wise man not to disturb the
simple mind, to the advanced and thoughtful soul
capable of hearing and holding wisdom, Kṛṣṇa
says clearly :

Maṭ-tah para-ṭaram n-ānyat

kin-chiḍ asti, Dhanan-jaya !

'Mayi sarvam idam pr-oṣam

sūtrē maṇi-gaṇē iva.

Yé cha-iva sāttvikāḥ bhāvāḥ,

rājasāḥ, tāmāsāḥ-cha yé,

Maṭ-tah év-éti tān viddhi ;

na tu Aham téshu, té Mayi.

Sukham, dukkham, bhavah, bhāvah,

Bhayam, ch-ābhayam éva cha,

Since every name and every work is Thine !
 One art Thou, countless yet Thy Multitude !
 All forms are Thine through which Thou makest
 Play ;

All merge back into Thee at End of Day !)

A-nir-vachanīyam (Védānta)

(This Self indeed is indescribable
 In words, though indefeasibly Self-known.)

Yan na duḥkhéna sam-bhinnam,
 Na cha grastam an-antarā,
 Abhi-lāsh-opanītam cha,
 Taṭ padam Svah-paḍ-āspadam.

(KUMĀRILA, *Mīmāṃsā-Shloka-Vārtika*.)

(That which is not alloyed ever with pain,
 Nor liable to come to sudden end,
 And has been brought to us by our desire,
 That is the state known by the name of Svah,
 True Heav'n where reigns the Supreme Self alone.)

Whom else can all these 'descriptions' which are
 'non-descriptions', proclamations of inability to
 describe, fit, except the Self? This so indescribable
 'I' cannot be proved by anything else The 'I'
 proves whatever else is provable Nobody saw the
 I' being born or dying. *Bodies* are seen being
 born and dying, never an 'I,' the 'I'. 'I' only can
 see 'I' being born or dying, Consciousness only can

From the transcendental standpoint, each term of every pair of opposites is necessary to throw the other into relief, to bring it into manifest existence, by contrast, and also to neutralise it, ultimately. Good cannot possibly *ex-ist* without contrasting evil, and *vice versa*. Hence to abolish evil, we must abolish good also, neither love nor hate is to be assigned to the Absolute Self, which includes both *equally*.

Pari-natī saba jīvana kī
 tīna bhāntī baranī;
 Ēka pāpa, ēka punya,
 ēka rāga-haranī
 Jā mén shubha ashubha andha,
 doū kara karma-bandha,
 Vīta-rāga-pari-natī hī
 bhava-samudra taranī
 Tyāgu shubha-kriyā-kalāpa,
 karu mata kadē cha pāpa,
 Shubha mén na magna hoi
 Shuddha-tē bisaranī
 Yāvaṭa shuddh-opa-yoga
 pāvata nāhīn mano-ga,
 Tāvata hī karana yoga
 kahī punya-karanī
 Ūcha nīcha dashā dhār,
 chita-pramāda ko bidār.

of time, with all the intervening period, *within* its vast embrace, and reaches infinitely farther still, beyond, on both sides. Truly is this Self-consciousness Unique, vaster than the vastest, smaller than the smallest.

Universal Being, *Hastī-ī-mutlaq*, *Saṭṭā-sā-manya*, is the logician's *summum genus*, *jins-ī-ʿlā*, *parā-jāṭī*. At the other end are the smallest particles, atoms, electrons, protons, ions, super-atoms, *param-āṇus*, or whatever else they may be called, (—and neither the largest nor the smallest can ever be reached in any given time and space, the infinitesimal is also infinite—), *anu*, *zarra*, the *summum individuum* or *parvum* or *parulum* or *minutum individuum*, (*infima species*), *tashakkhus-ī-adnā*, *para-vīshésha*. This I is both Universal Being and, ultimately, finally, particular in-divis-ible In-divid-nal Being. It is Infinite as well as Infinitesimal. What is the proof of Universal Being, of "Is," *est*, *hast*, *aṣṭī*? Is it not I, My Consciousness, 'Am'? Am I not present everywhere and everywhen? Whatever significance, smallest or vastest, can be assigned to these two words, is already *within* My Consciousness. 'Am' is the proof of 'Is'; not 'Is' of 'Am'. The only Being that we know, for certain, without a possibility of doubt, is My Being, 'Am', all other beings, all other existences, have only such and so much existence as my Consciousness

The *Bible* of Judaism and Christianity also clearly indicates that all pairs of opposites, including the pair of Good and Evil, are in the One

"Shall evil befall a city, and the Lord hath not done it?" (B., Amos.) "I form the light and create darkness; I make peace and create evil, I am the Lord that doeth all these things . . . I have created the smith that bloweth the fire of coals, and bringeth forth a weapon for his work; and I have created the waster to destroy" (B., Isaiah)

We have seen before, that in Vaidika Dharma (now, in its corrupted form, in current practice, known as 'Hinduism'—and which living religion today is free from unfortunate degenerations, caused by the evil ingrained in human nature together with the good?), God is Destroyer as Rudra, Tempter and Tester as *Māyā-vī*, Punisher and Corrector as Yama, and so on; that Islam recognises Him as Al-Qahhār, Al-Jabbār, Al-Muzil, Al-Mumīt, i.e. Wrathful, Oppressor, Misleader and Tester, Death-Causer of virtuous and sinful alike; and so forth.

Mystery, perplexity, anguish of heart torn between faith and doubt, faith in the ultimate Beneficence of the Supreme, doubt created by the glaring fact of endless misery of all degrees, within each self and all around—this conflict vanishes as soon as we realise that 'I' is *the* 'I'; that 'I am' means *the*

sarvat - okshī - shiro-mukhah, sarvatah - shrutī - mām,
 sarva-bhūta-sthah, sarv-bhūta-guhā-shayah, sarva-
 bhūta-damanah, sarva-bhūt-ādhi-vāsah, sarva-bhūt-
 āntar-Ātmā, sarva-bhūt, sarva-vyāpī, sarv-ājīvah,
 sarva-samsthah, sarva-srk, sarva-smīt, sarva-harah,
 sarv-ādhi-shthānah, sarv-ānu-syūtah, sarv-ānu-bhūh,
 sarv-āntarah, sarv-āparah, sarv-āshī, sarv-ēshvarah,
 sarv-Āham-māmī, sarv-ābhi-dhānah Aham-iti, sarva-
 mayah (*Upamishats*)

(This Self, My-Self, does *all* acts that are done ;
 Feels *all* desires that are felt anywhere ,
 Smells, tastes, sees, hears, and touches *everything* ;
 All heads, eyes, ears, arms, legs, mouths, hands,
and feet,
 Are Mine, My Self's, *the* Self's , It dwells in all ,
 Creates pervades, preserves, and wipes out all ,
 All life of every living thing is drawn
 From Its infinite life , all death—Its sleep ,
 Whoever knows, and whatsoe'er he knows,
 Is known by It, by Me, by the One Self ,
 It is the Lord of All , Its Final Name
 Is ' I ' , the Universal Name of All,
 That *every* living ' one ' gives to ' one-Self ')

I say, ' I am a human being ', I become identified
 in interest and sympathy with the whole of the
 human race, some two thousand million individuals.

Without Self, without the Principle of Consciousness, the Universe disappears, and science vanishes. All things else may be doubted, Self cannot be. Worst doubter cannot doubt himself. Scientists have therefore grown wise, and have receded from the gush and rush of materialistic turbulence, natural to the first flush of the growth of science. The faith of great scientists of the day has been already mentioned, that this world is a world governed by Spirit and not by Matter, unless, indeed, we endow Matter with all the qualities of Spirit, and then it means only that we have ex-changed the connotations of the two words; (see pp. 22 *et seq*). And this Supreme Spirit is in Me, is I.

. As Christ says :

"Believe Me that I am in the Father and the Father is in Me . . . He that has seen Me has seen the Father . . . If ye had known Me ye should have known my Father also." (B)

And as Muhammad says also :

Anā Ahmad bilā mīm. (H.)

Man rā anī, rā al Haqqa (H)

Man a'rafa nafsahū faqad a'rafa Rabbahū (H) .

, Nas-ullāhā fa'ansāhum anfusahum. (Q.)

(Ahmad am I, minus the letter 'm',

Which means, 'I am Ahad, the One alone'

He who hath seen Me surely hath seen God.

The sense of the 'separateness' of each personality, 'Ego-ism', the sense that 'I am I' and 'you are you', is so strong; this *bhēda-buddhi*, *ghairiyat*, created by separateness of bodies, is so overpoweringly ascendant; that the concept, feeling,

and historical festivals, e.g., Holi (spring), Nūr-jalā (summer), Déva-shāyanī (beginning of rains), Shrāvanī (middle of rains), Dév-oṭthāna (end of rains), Dīpāvalī (autumn), Makara-snāna (winter), etc., and Rāma-nawamī (birthday of Rāma), Kṛṣṇa-ūstamī (birthday of Kṛṣṇa), etc., and (12) Varn-āshrama-dharma (the system of four 'class-castes and four stages of life') Here are two sets of 'essentials' And there are two ways of interpreting them If we see them with the eye of difference, which sees particulars only—the stage is set for a mutual breaking of heads and feuds descending from century to century But if we see them with the eye of agreement, which discerns the common features, the genera, behind the particulars, clearly—then we have irresistible inducement for hand-shakings and embracings and rejoicing of hearts

Sarvaḍā sarva-bhāvūnām
sāmānyam vṛddhi-kāranam;
Hrāsa-hēṭur-vishēshas tu,
pravṛtṭir-ubhayasya cha (*Charaka*)

(If we look at the common elements,
Which make the genus, then all entities
Expand from more to more, but if we look
Exclusively upon the differences,
Then all things shrink to ever narrower limits
Both tendencies are ever at their work
The wise man sides with the inclusive one)

Muhammad has been quoted before (p 83) as appealing to all to meet on high common ground We have

. This, in Védānta, is the distinction between Param-Ātmā and Jīva-Ātmā; in Sūfism, between *Rūh-ul-arwāh* and *Rūh*; in Gnostic Mysticism, between God and Son of God As Christ¹ says :

"I and my Father are one. . . Yet is my Father greater than I. . . I am in my Father, and ye in me, and I in you." (B.)

In the words of Shankar-āchārya,

Satī apī bhed-āpa-gamé,

Nāṭha !, Tav-āham, na māma-kīnah Tvam !

Sāmudro hi tarangah,

Kva-chana samudro na tārangah¹ (*Shat-padi*.)

(Though all false sense of separateness be past,
Yet am I thine, My Lord !, and not Thou mine !
The wave unto the ocean doth belong ;
Never the ocean to the tiny wave !)

"I have said, ye are gods; and all of you are children of the Most High." (B., Psalms, 82. 6)

¹ In the earlier centuries A.C., the word was written in two ways, Chrestos, and Chreistos or Christos, in Greek Chrestos (? Skt shréshtha) meant 'good, best, excellent, gracious', the other meant 'anointed', 'baptised with the waters of the Sacred Wisdom, (? Skt Krshtha, Kishna, meant 'the dragged, harrowed, ploughed, tried and tested and initiated, cultivated and watered, also, the attractor, also, the attracted).

and more clear, by dwelling upon, reflection, meditation. Analogies, as always, are very useful. My toes and fingers, my limbs, my sensor and motor organs, the billions of living cells, which make up the 'I' or 'me' that is my living body, are all separate from each other, and have independent lives. Yet, are they wholly separate? Have they completely independent lives? My 'I' runs through them all, holds them all together. The word 'we'; the feel 'sympathy'; the fact 'common interest'; the thing 'common property', 'public property'—all these would be impossible, if there were no unity, running latent, through the patent diversity and multiplicity of the world

To make this latent Unity less latent, to make human beings more conscious of it, is the main purpose of Religion. To make it fully patent, *varāgya*, *mujānibat*, *vi-shāda*, *bézārī*, *mahā-karunā*, *rahm*, change of heart, altruism, disgust with our own egoism in general, dis-illusionment, world-weariness, world-sadness, satiety, surfeit, *nir-vēda*, *sērī-az-dunyā*, *dil-bardāshṭagī*, and great compassion for the world, a craving, yearning, that all these other helpless souls as well as our own, wandering in the dark, may see light, may find the way out of this terrible labyrinth—all these are needed. They create the state of mind, the condition of soul, in which the finite dissolves into the

(Sightless the tongue is, voiceless are the eyes ;

How then describe that Vision, all unique !

Wall—Emptiness , the Painter—Bodiless ;

Yet pictures infinite in forms and hues !)

“ I am in the Father, and the Father in me . .

I am in my Father and ye in me, and I in you . . .

Abide in Me, and I in you . . without Me you cannot do anything.” (B , John, xiv)

Yé bhajanti tu Mām bhaktyā,

Mayi té, téshu ch-āpi Aham. (G)

(They—who love Me with love sincere, they are

In Me, and I also am e'er in them)

‘ Ū dar dile man ast, wa dile man ba-daste Ū ,

Chūñ āyīnah ba daste man, wa man ḍar āyīnah (S.)

(He's in my heart, my heart is in His hands ;

As mirror in my hand, and I in it.)

Sarva-bhūtastham Ātmānam,

Sarva-bhūtāni cha Ātmani,

Ikshaṭé yoga-yukt-Ātmā,

Sarvatra sama-ḍarshanah.

Yah Mām pashyaṭi sarvatra,

Sarvam cha Mayi pashyaṭi,

Tasya Aham na pra-nashyāmi,

Sa cha Mé na pranashyaṭi. (Gītā)

(The soul established in the final yoga,

Seeing all as Equal, nay, as same and One,

namra-tā, is absolutely necessary, before God can come into it. Sympathy, Fellow-feeling, is of, from, by, Love Spiritual, and such Love is God

God is very near the simple, innocent, guileless, unselfish, loving child—unconsciously, or better, supra-consciously. He is very near, the wise man in his second childhood—who has become as children, 'simple of heart'; but deliberately so, because he has realised the evils consequent on crookedness; 'natural' again, because he has experienced and put aside artificial-ways, 'unsophisticated', by voluntary de-sophistication.

"Except ye be converted, except ye be born again, and become as little children, ye shall not enter into the kingdom of heaven." (B)

Brāhmanah pāṇḍityam nīr-vidya bālyéna tishthā-sét, bālyam cha pāṇḍityam cha nīr-vidya atha munih, a-maunam cha maunam cha nīr-vidya atha brāhmanah. (U.)

(The learned priest—let him feel sick of all
That load of arid learning, argument
Endless, and bitter odious debate,
Let him become again as simple child,
Next let him take to ways of silent thought,
Prolonged communing with him-Self, within;
And, finally, let him pass from that too,
And be the natural duteous Man of God)

Chūn Haqīqat rā Muhagqīq khuḍ ṭu ī,
 Aīn haq īn-ast Aīn-ul-Haq tu ī.
 Haṣṭiyé Rab rā Mujawwiz chūn ṭu ī,
 Bīl-yaqīn Allāb-e-Akbar khuḍ tu ī (S.)

(Since thou decidest who is fit to take
 Or not to take for Teacher, thou thy-Self
 Must surely than all teachers greater be.
 Since thou dost judge that this is True, this Not,
 Maker of Truth, most True, thy-Self must be.
 Since thou determinest whether God is
 Or is not, surely thine own Self must be
 The inmost being of Godhead, Greatest God)

2. EVOLUTION, RECAPITULATION, PHYLO- GENESIS, PALINGENESIS, REBIRTH.

So far, we have endeavoured to expound the fundamental Truth of truths, viz.: There is an Ultimate Mystery behind all Life, behind all World-Procession, behind the whole 'Uni-verse,' (from Lat. *unus*, one, and *vertere*, to turn; 'that which revolves round the One'); It is the Creator, Preserver, Destroyer, of all objects, It can be best and most nearly understood and recognised in terms of Spirit and Mind; It is all-pervading Spirit and Universal Mind; It is the Principle of all Life and Consciousness; It is the Spirit, Soul, Life, Mind of

There is a danger, a great danger, lurking here,
 Man, in trying to find identity with
 God, the inner Spirit of all, may
 deliberately identify himself with the
 Satan of the outer flesh of our body. This is
 illustrated by the story of Indra and Virochana in

A Great Dan-
 ger.

a unity, consistent in all parts, there must be no in-consistency between his thought, his word, his deed, between his intellectual, emotional, and active being-s, his religion must not be kept in a water-tight compartment, carefully preserved from contact with his daily life in the world; his religion must pervade his whole being, guide his thoughts, as well as words, as well as actions; his week-days must be as his Sundays, he must be conscious in feeling as well as in intellect, i.e., he must not allow himself to be run away with, swept off his feet, by his feelings, he must deliberately choose, and feel, only the right and appropriate emotions, his personal life, as a separate-seeming individual, must become subordinate to his impersonal life as really one with the Universal; the centre of egoism, the hardness of heart, must be dissolved, by *nir-veḍa*, *vi shāḍa*, *vai-rāgya*, deep dispassion, *plus mahā-karuṇā*, passionate compassion for all suffering. Truly, 'the hard in heart cannot see God', and 'the meek', the soft in heart, 'shall see God', shall become sovereign ruler and king over their earthly bodies, and, some day, over the whole earth, literally, also, when the majority of human beings have learnt the great lesson of Evolution, have subordinated egoism to altruism and universalism, and have thereby brought the longed-for millennium, Golden Age, *Satya-yuga*, again, to Earth. "Seek in the heart the source of evil, and expunge it. . . It is a plant that lives and increases throughout the ages. . . He who would enter upon the Path must tear this thing out of his heart. Then the heart will bleed and the whole life of the man seem

Tragedy-and-Comedy, 'Pairs of Opposites', wherein God is perpetually forgetting himself into Man, and Man is perpetually remembering himself back into God again.

Out of this arises the next important truth, *viz.*, that of Samsāra-Chakra, *Charkh-i-Gardān*, 'Cyclical Wheeling', 'Revolution', *i.e.*, Involution (of Spirit in Matter) and re-Evolution (of Spirit out of Matter), descent and ascent, regress and progress, *av-āroha* and *ā-roha*, *izāl* and *irtiqā*, *nazāl* and *urūy*. This corresponds to, and links up with, the scientific view of Evolution and Phylogenesis, (Ontogenesis, Palingenesis, etc) Some religions speak of Re-births of the same soul in several physical bodies, one after another Others interpret 'progress' differently. Other English words for 're-birth' are 're-incarnation' and 'metempsychosis', Skt., *punar-janma*, Aṣab-Per, *tanāsukh*. The Vaidika doctrine is well known, that the soul comes to the stage of man after passing through many lower forms, and takes numerous re-births in the human form. In fact, Hinduism Buddhism, Jainism, Sikhism, are so full of it that it is not needed to quote texts in proof. It does not appear that *Bible* and *Qurān* contain any explicit affirmation of rebirth *But they nowhere deny it* either. And Christ said that the prophet Elijah had come again as John the Baptist

endlessly disastrous, as when the public *servant* commits the grievous mistake of regarding himself as public *master*; or the *trustee* makes himself *proprietor*, or the basis of social organization is shifted from *vocational temperament* and aptitude to *hereditary* caste; then all duties are forgotten, and all rights are grabbed, as by divine *birth-right*, without need of any *worth*. The most supernal blessing then becomes the most infernal curse. In earlier times, this sacred truth, of the identity, in essence, of Man and God, was not always preached publicly,

weeps. Ultimately, when they spurn him, he gnashes his teeth—outwardly, inwardly he rejoices greatly. Marie Corelli's fine novel, *The Sorrows of Satan*, is based on this idea. Nāra ḍa (nāraṁ, mokṣhaṁ, daḍāṣṭi, 'he who brings release, salvation') is a very different yet similar figure in Purāṇic mythology. He is a well-known devotee and favourite of Viṣṇu, and his chief 'sport and pastime' is to cause wars between kings, by subtle praises of one to another, to arouse their jealous pride. Khwājā Khizr is yet another, different yet similar, figure in Islamic legend. In Purāṇic mythology Indra, king of *devas*, gods or angels, also discharges the duty of tempting and trying *ṛṣhis*, *yogis*, aspirants for psychical and spiritual perfection and *mokṣha*, through the agency of *apsarās*, nymphs. In Buddhism, Māra is the great tempter. Etymologically, the word means 'slayer', but actually it is used as synonymous with Kāma, Eros, Love-Lust, because carnal love lust 'mars,' leads to death. *Birth* of physical body necessarily means *death* of it, later. Also, Lust precedes and generates all the other evil passions, which 'mar', 'slay', good spiritual emotions and affections. This will be expounded, later on, more fully.

(O Man! thou hast to go back unto God,
Thy God, thy Self, with labour and with pain,
Ascending stage by stage, plane after plane.)

Kṛṣṇa says .

Anéka-janma-samsiddhah

taṭo yāṭi parām gaṭim.

Bahūnām janmanām anṭé

jñāna-vān Mām prapadyaté. (G.)

(Many the births that man has to pass through,
Before the Supreme Knowledge comes to him,
And he accomplishes his destiny,
Reaches the Final Goal, and findeth Me)

"Heaven's way always goes round". (Chinese proverb.)¹

And there are texts in *Qurān* which *may be* interpreted as meaning that man lives and dies repeatedly, even as worlds are created and destroyed repeatedly.²

Manvanṭarāni a-sankhyāni,

sargah, samhārah éva cha,

Kṛīdan iva éṭaṭ kuruṭé

Paraméshthī punah punah. (M.)

¹ Quoted by Lin Yutang, *My Country and My People*. "History repeats itself" is the western version.

² Some Sūfī sects believe that Muhammad was Abraham reborn, and Abraham's two sons were reborn as Alī and Alī's son Husayn.

Mazadā Ahurā! . . Ma-ibyo dāvoī ahvāo as̥tavaṣ
chā hyat chā manangho āyaptā.

Hyat̥ t̥ā ūrvātā sashathā yā Mazadāo dādātā . . .
kbīti chā anīti chā . . . at aipī taīsh anghabaṭi
āshtā

Yayāo spanyāo ūti mravata yēma angrēma no-iti
nā manāo, no-iti sēnghā no-iti khratavo, na ēdā
varanā, no-iti ūkh-dhā, no-iti shyaothnā, no-iti dāe-
nāo, no-iti ūrvāno sachantē (Z., Gāthā, 28. 2;
30 11; 45. 2.)

(Lord Mazadā Ahurā!, grant unto us
To realise the difference between
Our two selves, the physical lower one,
And th' other, higher, of the better mind.
Of these two selves that Mazadā gave to us,
The higher Self points ever to the Right,
The lower one misleads towards the Wrong;
Determined by these two are all our acts
The Brighter Self unto the Darker says: -
Neither our minds, nor well-cognised beliefs,
Nor duties, manners, words, nor our deeds,
Nor our religions, nor our souls agree)

Dvā suparnā sayujā sakbāyā
Ekam vṛksham pari-shasvajātē;

pāp-ātmā, 'great soul' and 'small soul', 'good soul' and
'evil soul'. Confucius distinguishes between 'the princely
soul', chun-tzu, and 'the petty man', hsiao-jen

(From out the earth have I now given birth
To you, and I will send you into it.

Again, and bring you forth from it *again*,
Again, repeatedly, until the End)

Summā ba'asmā-kum min bā'de maute-kum¹la'-
alla-kum tushkurūn. (Q)

(I gave you birth *again* after you died,
That you may think of Me with gratitude)

Abyānā ba'de amātanā Kul yohyī hallazī
anshāha awwalamarra. (Q)

Yukhrijul hayya minal mayyatī, wa yukhrijul
mayyata minal hayyī (Q)

¹(He made us live *again* after our death.

He made you live before, and can *again*.

He makes the living dead, the dead alive)

Kaifā takfurūnā billāhē wa kuntum amvātan fā
ahyakum summā yumītokum summā yohyikum
summā ilaihe ʔarja'un. (Q)

(How can you make denial of your God
Who made you live *again* when you had died,
Will make you dead *again*, *again* alive,
Until you go back finally to Him ?) ¹

¹ A somewhat similar verse occurs in *Veda*

Kasya tvā, katamasya, amrtānām,
Manāmahē, chāru, Dévasya, nāma,

- Ko no mahyā adīṭayē punar-ḍāt,
Piṭaram cha dīṣhēyam, māṭaram cha. (V.)

'Great Wise all-ideating all-creating' Principle of
Consciousness¹

¹ See 'Duality' and 'Opposites' in the subject-Index *infra*. It is a well-known maxim of Védānta that manifestation is impossible without 'opposites': Avyakṭam vyajyate dvam-dvair, 'by pairs of opposites is the Unmanifest manifested'. Gṛīṣa makes repeated reference to dvam-dva-s, and says that the seeker of Peace must transcend these pairs (in mind). Maulānā Rūmī has some good verses on the point. Indeed, all thinkers, of east and west alike, have recognised the axiomatic nature of the maxim, with their heads, though the hearts of many have continued to wish, as do the hearts of all non-thinkers, that pain and evil were abolished, and only pleasure and good remained

Pas, bad é mutlaq na bâshad dar jahān ,
Bad, ba-nisbat bâshad , in rā ham bi-dān.
Bas nihāni-hā ba zid paidā shavad ,
Chūn ke Haq rā n-ist zid, pinhān shavad ;
Pas binā-é-khalq bar azdād būd ,
Lā-jiram mā jangiy-am az zarr-o sūd (RUMI)

(No evil, absolute, is in the world ,
Know well, all evils are but relative
That which is hidden, comes out into light,
'Gainst a relieving darkness opposite ,
Because there is no Opposite of God—
For all such opposites are lost in Him—
His Supreme Status ever hid remains
Very foundation of this varied world
Is the Duality of Opposites ,
Inevitably therefore must we strive
And struggle for the gain, against the loss)

N-āṭyanṭam guṇa-vat kin-chiṭ,
N-āṭyanṭam doṣha-vaṭ śaṭhā ,
Ubhābhyām guṇa-doṣābhyām
Vyāpṭam hi sakalam jagat (Mbh.)

The form of animal I put away
 And took the human shape of Adam-Eve ;
 Why shall I fear that if I die once more
 I shall be lost ? Nay, I shall surely gain,
 At the next onset, dying out of man,
 The flowing locks and shining wings of angels.
 And finally, when next I take my flight,
 ' From e'en that world, I surely shall become
 That Which beyond all comprehension rests ;
 For all things pass, except the Primal Cause,
 The Cause of Causes, the Face of the Self,
 Which is ' Non-being of Aught-Else than Self,'
 —For Self is the Negation of Not-Self.
 And when I am in such Non-Being, then
 My Being in Non-Being shall resound
 In organ-tones, ' Thou hast returned to Me '.)

Elsewhere, in the same *Masnawī*, Rūmī repeats :

, Āmadah awwal ba iqlīmē jamād ,
 Az jamādī dar nabātī oftād ;
 Sālahā andar nabātī umr kard ,
 Waz jamādī yād n-āward az na burd ;
 Waz nabātī chūn ba harwānī futād ,
 N-āmad-ash hāl-e nabātī hēch yād ;
 Ham-chun-in iqlīm tē iqlīm raft ,
 Tē shud aknūn āqil o dānā wa zaft ;
 Aqlahāē awwalīn-ash yād n-īst ,
 Ham azīn a'ql-ash tahawwal kardanī-st ,

or, far worse, the witting, slave of the Satan in Man Be ever on guard, vigilantly, against that Satan ! God and Satan are both *within* us !¹

Science no longer denies this first and most important truth, of the Universal Self, the all-pervading Principle of Consciousness; as we have seen (pp 22 *et seq.*). Scientific materialism is dead It is generally recognized that Consciousness is indefeasible It proves the existence of matter and of the senses which perceive matter It cannot be proved by the senses or by matter It illuminates itself as well as all other things

Brahma sarvam āvṛtya tiṣṭhati

Tasya bhāsā sarvam idam vibhāti (U)

(Brahma abides, enveloping all things ;

All things appear, illumined by Its light.)

Allāho be kulle shayīn muḥīt

Allāho nūr us-samāwātī wal ard (Q.)

(Allah surroundeth and encloseth all ;

His light illumineeth all heaven and earth)

¹ When Self is erroneously identified with the small self, the body, then the indefeasible assurance of Consciousness about it-Self is converted into aggressive self-assertiveness, egoistic individualism, separatism, sectionalism, *bhēda-buddhi*, extreme specialism and expertism, 'art for arts' sake', 'science for science's sake', 'business is business', etc

found in ancient Samskṛt books, and also in modern science.

Asya brahm-āndasya samantataḥ sthitāni ananta-koti-brahmāndāni . . . mahā-jal-augha-matsya-buḍbuḍ-ānanta-sanghavaḍ-bhramanṭi. (*Tri-pāḍ-vibhūti-Mahā-Nārāyaṇa-Upaniṣat*, ch. 6.)

Sankhyā chéḍ rajasām aṣṭi

vishvānām na kadā-chana

(*Dēvi-Bhāgavata*, IX. iii 7 8)

(Worlds beyond count, 'eggs of the Infinite',
'Of boundless Space', orbs like this earth of
ours,

Each with its own peculiar forms of life,
Revolve and wander endlessly in space,
On all sides of this earth, above, below,
Like bubbles or like fishes in the sea,
Dust-atoms may be counted, not these orbs)

Oshaḍhi-vanas-patayah yach-cha kin-cha prāna-bhr̥ṣṭ, sah Ātmānam āvis-ṭarām vēda . . . , Chittam prāna-bhr̥ṣṭsu, . . . (ṭésu) āvis-ṭarām Ātmā . . . Purushé ṭu āvis-ṭarām Ātmā Sa hi pra-jñānéna sampanna-ṭamah, . . . vijñāṭam vadati, vijñāṭam pashyati, vēda lokālokau, . . . Martyéna Amṛtam ipsati (*Āitaréya Āranyaka*, II iii 2)

(Herbs, trees, beasts, men—all are garbs of the
Self,

And each successive form displays It more.

Indram éké, paré Prānam,

Aparé Brahma Shāshvaṭam. (*M*)

Brahma éva sarvāni nāmāni, sarvāni rūpāni,
sarvāni karmāni bibharti.

Kālah, Sva-bhāvo, Niyatih, Yadrchchhā,

Bhūtāni, Yonih, Purushah, iti chintyam,

(*Bṛhat* and *Shvetā. Up.*)

(Some call It Karma, some Self-Nature name It,
Some call It Time, and others call It Fate,
Some say It is th' eternal Urge and Surge
Of Prime Desire, some name It Agni too,
The Luminous Fire which leadeth all to Self.
And some Yadrchchhā, Chance or Wilful Will
Ungovernable of Purusha Supreme.
Some name it Manu, Universal Mind,
Some Prajā-pati, Lord of Progeny,
Some Indra, Chief of all great Nature-Forces,
Some Miṭṭra name It, others Varuna,
Su-parṇa of the glorious wings some call It,
Some Mātarishvā and some Yama too,
Some Brahma, Vast, Eternal, Infinite,
Which, as the 'I', the Universal Self,
Hidden, yet Manifest too, everywhere,
Wears, bears, and does, all forms and names
and acts)¹

¹ Following Skt quotations give many more names, used by different schools of thinkers or devotees, and, at the same time prove widespread recognition of the fact

230 TYPES OF LIFE, MOVING & MOVELESS [CH. II

Puts off old bodies and puts on new ones)¹

Udbbhijjāh, svēda-jāh cha éva,

anda-jāh cha jarāyu-jāh ;

Iti évam varnitāh shāstré

bhūta-grāmāh chaṭur-vidhāb. (*Purānas.*)

(Four are the orders of the living things

That dwell on this our earth—the mineral,

The vegetable, animal, and man ;

First fissiparous, then gemmation-born,

Then oviparous, viviparous last.)

Sṛṣhtvā purāni vividhāni Ajayā Ātma-Shaktyā,

Vṛkshān, sarīṣṛpa-pashūn, khaga-ḍamsha-maṁṣyān,

Taiḥ taiḥ aṭushta-hṛdayah, manujam vidhāya

Brahm-āva-bodha-ḍhishanaṁ, mudam āpa Dévab.

(*Bhāg*)

(House after house did God^e make for Himself—

Mineral and plant, insect, fish, reptile, bird,

And mammal too. But yet was He not pleased

At last He made Himself the shape of Man,

Wherein He knew Him-Self, the Vast Immense,

The final greatest Greatness limitless,

The all-including Universal Self,

¹ " Like the doctrine of evolution itself, that of transmigration has its roots in the world of reality, and it may claim such support as the great argument from analogy is capable of supplying " Prof Huxley, *Evolution and Ethics*, p 16.

Mazadā in its active and immanent aspect, as Universal Mind, Brahma. Another name for Vahma, in Zoroastrian scriptures seems to be Zerouane

Īshvaro, Yoga-vāḍinām,

Shivah, Shashi-kālā-(a)ṅkānām;

Kālah, Kāla-ika-vāḍinām

Yoga-Vāsishtha, III 1 and v, V viii and lxxxvii.

Esha éva Vimarshash, Chitih, Chaitanyam, Ātmā,
Sva-rasā, Uditā, Parā-varā, Svātantryam,
Param-Ātmā, Aun-mukhyam, Aishvaryam,
Sat, Tattvam, Saṭṭā, Sphuratā, Sārah, Mātrikā,
Mālinī, Hṛdayā, Mūrtih, Sva-samvit, Spandah,
ity-āḍi-shabdaih Āgamaih ud-ghushtatē

(*Gupṭa-vatī Tikā* on *Durgā-Saṭṭa-shaṭi*,
'Up-odghāṭa' or Introduction.)

(Shiva, Brahma, Buddha, Kartā, Arhat, Karma, Thought, All-holding Consciousness, Universal Memory, Self, Self-taster, Ever-Awake, Before-and-After, High-and-Low, Self-dependence, Supreme Self, Eagerness, Urge, Lordliness, Being, Essence, Thatness, Existence, Vibration, Core, Measuring Mother, Matter, Cycling Wreath, Heart-Image, Self-awareness, Motion, Breath, Tapas, Tamas, Unconsciousness, Objectivity, Knowledge, Māyā (Illusion), Pradhāna (Root, Source), Prakṛti (Nature), Shakti (Energy), Avidyā (Error), Satyam-Rtam (the True), Para-Brahma, Sanāṭana, (the Ancient Ever-lasting), Vijñāna (Sensation); Madhyam (the Middle), the All, Vacuum, Plenum, Illuminator of all Suns, Speaker, Thinker, Father-Protector, Enjoyer, Seer, Doer, Ishvara, the Lord, Mahā-Kāla (Great Time)—all these are only its names)

The following is an attempt by an ancient Roman poet along the same lines

"Ogugia calls Me Bacchus, Egypt thinks Me Osiris; Musians name Me Ph'anax, Indi consider Me Dionysus (Divānīsham, Day-Night), Roman Mysteries call me

if they have not fulfilled this condition during one life, they must commence another, a third, and so forth, until they have acquired the condition which fits them for re-union with God " ¹

" Behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind " (B Isaiah, 65, 16-17)

Purāṇic legend is that living forms may be dichotomised (i.e., dually classified) into the unmoving and the moving, which are sub-divided into four main kingdoms of nature, which include eight million four hundred thousand species. The last figure may or may not be of the same sort as many modern 'scientific speculations' regarding age of earth, distances and number of visible and invisible stars, size of the universe (or rather our sidereal system, an infinitesimal atom of the Infinite Universe), numbers of radiations from metals, velocities of electrons, time it would take for one element to 'break down' into another because of radiations,

¹ Quoted in *The Universal Text Book of Religion and Morals*, by Annie Besant. In *Bible*, (Gen. 1) order of creation is. Heaven and earth, waters, light and darkness, day and night, firmament, dry land, separated from ocean, grass, herbs, fruit-trees, sun, moon, stars, fish, fowl, whales, cattle, creeping things, beasts of the earth, Man in the image of God. For many Purāṇic details of creation, see *The Science of Social Organisation*, ch II, *Vāyu Purāṇa* is specially full

Ye jī adāish ashē drujēm venghāitī,
hyat asamshutā, yā daibitānā fraokhtā,
amérétāiī daēvāish chē mashyāish chē,
aṭ toī savāish *Vahmēni* vakshat Ahura.

(Z , Gāthā, 48. 1.)

(May Ahurā gives us the truth of Brahm',
May He unite us with that Absolute,
When we have undergone successfully
The disciplines whereby the Vice in us
Is overthrown by Virtue, which make man
Divinely meritorious, and which bring
Salvation unto men and gods alike.)

... *Vestā Vahmeng* Séraoshā rāḍhangho...

(Z , Gāthā, 46, 17.)

(By worship and devotion know ye Brahm'.)
Tad viḍdhi pra-ni-pātēna, pari-prashnēna,
sévayā. (G.)

(Know it by earnest quest, and questioning,
With due submission and with humble heart
And service, of the old and wise who know).

In Buddhist scriptures too the name Brahma is
given to the Supreme ;

"Brahma am I, Great Brahma, the Supreme,
The Unsurpassed, Perceiver of All Things,
Controller, Maker, Fashioner, Lord of All,

had their day' and disappeared, like monster-saunians, twelve-legged horse, aurochs, sabre-tooth tiger, pterodactyl, auk, dinornis, many amphibia, and innumerable forms representing critical junction-points between kingdoms, and many will appear and disappear in future ¹

Bhūṭēshu vīrudbhyaḥ ud-uttamāḥ yé
 Sārī-srpāḥ ; téshu sa-bodha-nishthāḥ ;
 Tāṭaḥ manushyāḥ ; pramañhāḥ ṭāṭaḥ api,
 Gaṇḍharva-siddhāḥ vibudhā-nu-gāḥ yé ;
 Dev-āsurēbhyaḥ Maghavat-pradhānāḥ
 Daksh-āḍayah Brahma-sutāḥ tu, téshām
 Bhavah parah ; sah atha Vīrinchi-vīryah ;
 Sah Mat-parah , Aham divija-dēva-Dēvab. (*Bhāg.*)

('Mongst living growing things, than minerals
 Are vegetables higher , and than these
 The forms that freely move about , than these
 The animals that have intelligence ,
 Then human beings , and then the several grades
 Of spirits, angels, and perfected men ,
 Then the high gods born from the Primal Mind,
 First Ideator, First Intelligence ,
 And finally My Self in which all Rests)

¹ See *The Science of Life*, by H G Wells, Julian Huxley, and G. P Wells, for a comprehensive and also detailed survey

In the Chinese religions It is called Y₁ (Changeless Principle of Change), T'ien (Heaven, Heavenly Destiny, Divine Ordainment, Fate), T'ai Chi (Great Ultimate or Origin), Ch'i (Universal Energy), Tao (Unnameable and Indescribable Principle of All Activity; Way, Reason, of the Universe), Hun Tūn or Hun Lun (Chaos), Ming (Destiny), Shen (Spirit),

'water'), is the *first* manifestation, therefore it may well be said that 'the word', *i e*, sound, was with God, and was God

Next after this natural primal name, which seems to be the Hidden, Inner, Name, sometimes spoken of in mystical works as 'the lost (*i e*, hidden) word or name', there comes the first uttered name. This is some form or other, in the older languages, of a collocation of the primary vowels, combined with the aspirate, and some, times the nasal also, *e g*, O hau-hau in *Sāma-Veda*, also Huvā-hāyī, Huvā-boyī, Hāyī-Hāyī, (cf 'Ā-hāī 'Ā-hāī', of Vikings' and other boatmen's songs), Iao, among Phoenicians and Egyptians, Y (od)-H (ē)-V (au)-H (é), in Hebrew, Hayy in Arabic, also Yahyā, T(Ch)ao, in Chinese, Heu-Heu, among some African Negro tribes. And so on. The sound of 'breathing', wherein and whereby the (non-yogī) living human being realises his Self-existence, continuously, incessantly, 'I am', 'a s m i', is imitated in its various shades by these names. A person in great pain, groaning, utters but a form of this primal sound, and thereby calls upon the Supreme for help, unconsciously. All sorts of 'moods of mind', 'states of being', of grief, wonder, fear, anger, enquiring curiosity, sorrow, joy, may be, and are, expressed by such exclamations, interjections, interrogations, as Āh !, Hā !, Oho !, Oh !, Hūm !, Hūn !, Aīā !, Aīā ?, Hāy !, Ahā !, Wāh !, Ūā ?, Aī-hai !, Umm-umph !, Ahuh !, Ah-āh !, and so forth.

that He is All and Every-thing, again, after millions of years of forgetfulness of his Self's Glory

Sūfīs generally believe in rebirth, *riʿāʿt*, and *irtiqā*, ascent, and have more technical distinctions than even Vaidīkas on this point. Thus, reincarnation as man is *nashh*, as animal is *maskh*, as vegetable is *fashh*, as mineral is *rashh*¹. Such degradation, as in schools, from higher to lower class, stage, is very rare, though detention is not so infrequent. Because Self runs through and wears all forms, therefore the thread of evolution runs through them all continuously, and man has in him the seeds and potencies of all kingdoms of Nature. All is indeed everywhere and always, because God is everywhere and always, and all is in God, the Self.

¹ "Ahmad ibnī Sābit, Ahmad ibnī Yabūs, Abū Muslim of Khurāsān, Shaikh-ul-Ishrāq, and the famous Omar Khayyām, were exponents of the doctrine of transmigration and re-incarnation, basing their arguments on *Qurān*, Sūrat ul-Bāqarā, verses 61-92, Sūrat-ul-Mā'idah, v 55, etc." Khāja Khān, *Studies in Tasawwuf*, p 132. Translations of some of these verses, as made by Maulvi Muhammad Ali, M A, LL B, President, Ahmadiya Anjuman-i-Isbhāt-i-Islām, Lahore, are reproduced below

"And certainly you have known those among you who exceeded the limits of the Sabbath, so We said to them Be (as) apes, despised and hated" (65)

"What then is the reward of such among you as to this, but disgrace in the life of this world, and on the day of resurrection they shall be sent back to the most grievous chastisement, and Allah is not at all heedless of what you do", (85) "And most certainly

Who take their refuge in that 'Supreme-Self',
Stainless, beyond particularities,
And fix their minds on It devotedly,
Unfailingly they gain Its Blessedness)

Says Kwan-yin-tse ·

"Find the Tao in *Your-Self* and you know every thing else. . . The holy man recognises Unity in Multiplicity and Multiplicity in Unity. . . The One is eternally unchangeable."¹

A western poet has written :

Some call It Will, and some call It God ;
Some call It Fate, and some call It God ,
Some call It Evolution, and some call It God ;
Some call It Chance, and some call It God ;

¹ See Suzuki, *History of Chinese Philosophy*, pp 42-43.

The name Aham, given to the I, Self, (Universal as well as Individual), in Samskr̥t, (the word etymologically means deliberately 'well-constructed and refined language') embodies all the above significance and more. In Samskr̥t alphabet, A is the first and H is the last letter-sound. Self, A-h(am), is First and Last and comprehends all, the first and last letters of the alphabet include between them all the other letters and all knowledge of all things, which can be expressed by means of letters and collocations of them, *i e*, words. The special natural significance of each letter of the alphabet is mentioned in *Tantra*-books (See *Isis Unveiled*, 16 Hewa, Eva, lao, etc., with the help of the Index).

Failure would be possible if souls were really wholly separate. They are not. The One Self, *Rū-ul-arwāh*, *Rūh-i-ā'zam*, *Rūh-i-ālam*, *Param-Ātmā*, *Jagad-Ātmā*, *Sūtr-Ātmā*, *Vishv-Ātmā*, Oversoul, *Anima Mundi*, the Collective Unconscious, the Supra-conscious, Universal Spirit, binds them all together. Therefore escape from consequence is impossible. If my hand hurt my foot, shall not the hand also feel the pain? Vaidika Dharma and its off-shoots and reforms, Buddhism, Jainism, Sikhism, current 'Hinduism', are so permeated with the idea of Karma, and this fact is so well-known, that no texts need be quoted; yet, a few may be. The very word Karma has now become part of many languages

Banī Ādam ā'zāi yak dīgar anḍ,
 Ke dar āfrīnīsh ze yak jauhar anḍ.
 Chu uzwē ba-ḍarḍ āwaraḍ rozgār,
 Dīgar uzwa-hā rā na mānād qarār. (S., Sī'pī.)

(The progeny of Adam, all are parts
 And limbs of one and the same organism,
 Risen from the Same Essence, every one;
 Then can it be, while one limb is in pain,
 That other limbs should feel at restful ease?)

Sahasra-shīrshā Purushah
 sahasr-ākshah sahasra-pāṭ. (V.)

Ātmanas-tu kāmāya sarvam vai priyam bhavaṭi. (U.)

(All things that may be dear to us are dear
For the sweet sake of our-own-Self alone.)

Aṭachā ahmāi vīspānām vahīśhtém,
Khathroyā nā Khāṭhrém daidīṭā. (Z, *Gāthā*, 43, 2).

(Give me the gift that is the best of all,
Give me the Inmost Self of all the selves.)

Yoi Moi Ahmāi séraoshém dāna chayas chā,
āpājumén haūrvātā amérétātā (Z., *Gāthā*, 45, 5).

(Who fix their love and choice on Me alone,
Me who reside in them, they do attain
Self-knowledge and Eternal Deathlessness
The Higher Self and Immortality.)

Yam labdhvā ch-āparam lābham
manyāte n-ādhikam ṭaṭah,
Yasmin sthīto na ḍuhkhena
gurunā api vi-chālyatē (G)

{Than gain of Whom there is no greater gain;
When fixed in Whom, sorrows shake one no more.}

"God is the Universal Self, the individual self is 'heaven in us'. The immaterial divine essence, Ryochi, is 'God in us', and dwells in each individual. It is the *true* Self. The false self is an acquired personality arising from perverted beliefs; it is 'persona', i.e., that general idea of our nature

figs of thistles. . The wages of sin is death. . He shall reward every man according to his works . . Give and it shall be given unto you . With the same measure that ye mete withal, it shall be measured to you again God will render to everyone according to his deeds . Unto Thee, O Lord!, belongeth mercy, for thou renderest to every man according to his work" (B, Job, Psalms, Proverbs; Matthew, Luke; Romans, etc)

Wa mā asaubakum min-mosibatūn fa bemā
kasabat aydīkum wa mānya'mal misqāla
zarratūn khairuñ-yarah, wa mānya'mal misqāla
zarratūn sharrañ-yarah F-al yauma lā
tuzlamo nafsūn shai-añwa lā tuzzauna illā mā
kuntum ta'malūn. (Q.)

(Whatever of misfortune falls on one,
Of one's own doings it is the result
The atom's weight of good that you have done,
That you shall see come back to you again;
The atom's weight of evil you have wrought,
That also must you meet unfailingly.
Be sure, no soul shall be dealt with, this day,
Unjustly, in the least, and you shall not
Requited be with aught but what you did)

Jazā-un be mā kānu yā'malūn. (Q)

(Thou shalt receive requital and reward
In just return for whatsoe'er thou dost.)

Belief and misbelief are galloping.
Both, on the road to Thee, both calling loud
For what is the One Only Ultimate !)

Momin o Tarsā, Yahūd o nēk o bad,
Jumlagān rā hast rū sūjé Abad. (S)

(Muslim, Christian, or Jew, or good or bad,
All turn their eyes to the Eternal One.)

Muhammad said :

At-turqu il-Allāhī kan nufūsu banī Ādama ¹ (H.)

(There are as many ways to God as souls,
As many as the breaths of Adam's sons.)

Yé yaṭhā Mām pra-paḍyanṭé,
ṭān ṭaṭhā éva bhajāmi Aham ;

Mama vartma anu-vartanṭé
manushyāh, Pārṭha !, sarvashah. (Gītā).

(Whichever way men seek to come to Me,
On that same way I meet, and care for, them.
Mine is each way men follow anywhere.)

A profound truth Each individualised soul manifests an infinitesimally different aspect of the One Infinite. Therefore its involution, its return-journey to God, must also be, in the same degree, infinitesimally different from that of all others. Christian theology has a saying to the same effect : " As many

¹ Another reading is—Aṭ ṭurqu il-Allāhī ba hasab-ul-Anfūs. Sense is same

242 YOURSELF ARE YOUR OWN PUNISHER [CH. II

Har che bar mā-st, az mā-st (S)

(Whate'er befalleth us, cometh from us)

(These deeds of yours shall verily be brought

Back unto you, as if you were yourself

The author of your own just punishment) (H)

Yāo īshudyo dadénté dēthrānām ha chā
ashā-ūno Yāoschā, Mazadā!, drégvodévyo,
Yā frashā āvishyā, yā vā, Mazadā!, yérésaité
ṭayā, . . . tā chashménéng thvisrā hāro aībi
ashā aībi vaénahī vispā (Z, *Gāthā*, 31. 13, 14.)

(Great Mazadā!, Thou dost requite all deeds

Unto the pious and the impious;

For thou dost see with Thy All-seeing eyes

The secret and the openly expressed

Desires of human beings, or good, or bad)

Yathā āish īthā varēshaite

. . . Ratūsh shyaothanā rajishtā

drégvaṭa-échā hyat chā ashēūné . . .

. . . Hyat Thvā anghēūsh jānthoi darésém

pao-ūrvīm, hyaṭ dāo shyaothanā mīzhdavān

yā chā ūkhghā, akém akāi vanghūhīm ashīsh

vanghaové Thvā hunarā dāmoīsh ūrva-ésé

apémé.

(Z, *Gāthā*, 33 1, 43. 5)

(Great Ratūsh!, Thou doest give unto each one

Just retribution, even as he is,

Vicious or virtuous, or false or true.

Indeed all names belong to It alone

Qurān says

Lillāhul asmā ul husnā (Q.)

(All beauteous names are His—the book declares.)

It tenderly adds the adjective 'beautiful', lest younger souls be disturbed Elsewhere Muhammad has explained -

To kallimun annāso alā qadre uqūlehum. (H.)

(Speak unto men according as may be
Capacity of their intelligence)

So Kṛṣṇa has said the same .

Yad yad vibhūti-mat sattvam

Shrī-mad ūrjitam éva vā,

Tad Tad év-a ava-gachchha tvam

Mama téjo-(a)msha-sambhavam ' (G)

savage's, barbarian's, sophisticate's, un sophisticate's, scientist's, philosopher's, saint's, seer's, sage's, is equally an aspect of God (or Matter or Nature or however else you choose to call the Ultimate Fact), and, therefore, every way that any one follows in life, (whether good or even ill), is, *ultimately*, a way of God, and to God, for God fulfils Himself in countless ways.

¹ Souls not yet sufficiently experienced and advanced, are apt to be repelled, even greatly angered, on hearing such statements as are quoted on preceding pages, of identity, in essence, of man, nay, of all living things with God Such scriptural declarations *must not* be pressed upon them For them, the Third Person, 'He', is enough, later on, they will turn to the First Person, 'I' Meanwhile, for purposes of creedal and communal peace,

and he that setteth a trap shall be taken therein. He that worketh mischief, it shall fall upon him, and he shall not know whence it cometh." (*Bible Apocrypha*, Eclesiasticus).

"The Way of Heaven is to bless the good and to punish the bad ; the end of punishment is to promote virtue and make an end of punishing." (C., *Shu King*)¹

"The recompense of good and evil follows as the shadow follows the figure." (T., *Tai-Shang Kan Ying Pien.*)

(If a man speak or act with evil thought,
Pain surely follows him, e'en as the wheel
Follows the ox that drags the cart along.

(*Bu., Māha-vagga*, 6. 31. 7.)

Yo apy-aḍutthasya narasya dussatī,
Suḍḍhassa posassa an-anganassa,
Ṭam éva bālam pachchéti pāpam,
Sukhmo rājo patī-vāṭam va khittō. (*Dh.*)

(The man who hurts the sinless innocent,
Unto that thoughtless man returns that hurt,

¹ In Chinese, Tien or Heaven stands for God manifest, Tsi-Tsai is the Motionless Self-existent (Skt., Kūta-sīha), Wuliang-Shen is Boundless Age or Time (Skt., An ādi an ananta-pra-vāha, semp iternal flow or motion, beginning-and-end-less.)

Speaking out too much and too freely about things which they cannot yet comprehend will only perplex child-minds As the English proverb wisely advises, 'give milk to babes and meat to the strong.' But elders should diligently coax babes on towards stronger food in due time, and not try to keep them on milk all their life, as priestcraft does but too extensively

A Sūfī supplies the needed comment on the Qurānic adjective "beautiful"

Ba nāmē ān ké Ū nāmē na dārad,
Ba bar nāmē ke khwānī sar bar ārad

(He hath no name, and yet whatever name
Ye may call out, He lifts an answering head,)

Another says plainly :

Dar mazhabé ā'shīqāne Yak-rang,
Iblīs o Isrāfīl ham-sang. (S)

(In the religion of the souls that love
The Changeless One, Satan weighs just the
same,
And is hewn out from the same block of stone,
As Purity's Archangel Isrāfīl)

Yet another says,

Chūn nék o bad az Khudā-e didand,
Rū az hama khalq dar kashīdand. (S)

Attā hī Attano nātho,
 Attā hī Attano gati;
 Tasmā saññamay-Attānam,
 assam bhadram 'va vāṇijo
 Aṭṭanā 'va kaṭam pāpam
 aṭṭa-jam aṭṭa sambhavam
 Abhi-manthattī ḍum-médham
 vajiram 'va 'sma-maṇim.' (Dh.)

(Self is the Self's protector, master, lord
 Who other can be such ? If ye control
 And discipline your-self, ye gain a Friend
 Such as ye cannot have outside your-Self
 Self only is self's final refuge, goal ;
 Then train it well ; so it will swiftly take
 Ye to whatever righteous goal ye seek
 The sin arising from within one-self,

' Samskr̥t form of these Pāli verses, uttered by
 Buddha, would be

Ātmā hī Ātmanah nāthah ;
 ko hī nāthah parah syāt ?
 Ātmanā ēva su-ḍāntēna
 nātham labhatti dur-labham.
 Ātmā hī Ātmanah nāthah,
 Ātmā hī Ātmanah gatiḥ ;
 Tasmā samyamaya Ātmānam,
 ashvam bhadram iva vāṇijah
 Ātmanā eva kṛtam pāpam,
 Ātma-jam, Ātma-sambhavam,
 Abhi-mathnāti ḍur-médhasam,
 vajram iva ashma-mayo manih.

For, indeed, He, the I, is the One in Which *all* the Many is ever included; the One, of Which *all* the Many are but as attributes.

Esha éva Ātmā ānando ajaro amṛto, na saḍhunā karmanā bhūyān, no éva a-sāḍhunā karmaṇā kanīyān, ésha hi éva énam sādhu karma kārayaṭi ṭam yam (anu-ninīshaté); ésha éva énam a-sāḍhu karma kārayaṭi ṭam yam lokébhyo nunaṭṣaté. . . , *Kaushī-ṭaki Up* , III. 9.)

(’Tis He Himself who makes him do good deed,
Whom He doth wish, upward and high to lead ;
And He Himself who, when He wants to taste
The fruit of evil in Life’s burning waste,
Impels the human form, which he assumes,
To do ill deed, whose sin that form consumes
No *Other* doth He, thus, to good or ill
Impel ; Himself of both He tastes His fill.
Good deeds, in countless numbers, add no more
To Him ; nor ill make Him less than before.)

Wahdaṭ dar Zāṭ, Kasrat dar Sifāṭ. (S)

(In Essence, Unity ; Attributes, Multitude)

Guṇānām Āshrayah tu Ekah,

Nirguṇah Kévalah saḍḍé ;

Gun-opa-gunakānām ṭu

Samkhyā na éva iha vidyaṭé

Ekah Dharmī dharmā-shūnyah,

Dharmah ṭu sakalam jagat ;

But if your low self rears rebellious head,
 Then is your High Self kindest Enemy.
 For fear of one another, some refrain
 From sin ; others for fear of the king's rod ;
 Some, fearing Yama's judgment after death ;
 But Judge of Judges is the Inner Self ;
 In whom this Inner Judge is satisfied,
 He hath no fear of any other Judge.)

" I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children and the children's children, unto the third and to the fourth generation"; (*B.*, Exodus, chs. 20 and 34) " Righteousness exalteth a nation," (*B.*), as well as an individual ; and " The wages of Sin is Death ", for a nation as much as for an individual. ' If you turn away from God and the principles of True Faith, then, verily shall We bring forward in your stead another nation who shall not be traitors to Our Cause ', says God : (*Q.*, Sūrā Muḥammad, last verse.)

Yaḍi na ātmani, puṭreṣhu ;
 Na chēṭ puṭreṣhu, naptṛṣhu ;
 Na ṭu éva bi kṛtāb adharmāb
 karṭuh bhavaṭi nish-phalāb ;
 Shanāb ā-varṭamānāb ṭu
 Karṭuh mūlāni kṛṇṭaṭi. (*M.*)

Yashah, ayashah, tapah, dānam,
 Maṭ-ṭah sarvam pra-varṭatē.
 Amṛtam cha éva, Mrtyuh cha,
 Sat, A-sat cha, Aham, Arjuna !
 Tapāmi Aham, Aham varshah,
 Nigrhnāmi, utsrjāmi cha ;
 Prabhavah, Pralayah, Sthānam,
 Nidānam, Bijam, Avyayam
 Mat-tah smṛtiḥ, jñānam, ap-ohanam cha. (G.)

(Nought is outside of Me ; all This is strung
 On Me, as beads upon a thread ; all moods,
 All acts, good, bad, mixed, all are Mine alone ;
 Yet am I not in them , they are in Me.
 Joy, sorrow, life, death, fear, and fearlessness,
 Fame, infamy, gifts, acts of sacrifice,
 All these arise from Me and Me Al-one ,
 Death, Deathlessness, Truth, Falsehood, all am I ;
 Drought, Rain abundant, Seed, Vitality,
 And Birth and Death—all these are made by Me.
 From Me, in Me, Forgetfulness of Self
 And Folly's utmost limit ; from and in Me
 Wisdom too of Remembrance of the Self)

Punyam cha papam cha pāpé.

(SHANKAR-ĀCHĀRYA, *Shārīraka Bhāshya*.)

(Sin, merit, both are sin, for both do bind
 The Soul—with chain of iron, or of gold)

Determinism; the same thing meant by many names. Also, problems have arisen regarding conflict between God's Mercifulness and Forgiveness of sins, on the one hand, and His Justice and Restraint of Wickedness on the other

All such doubts are reduced, controversies allayed, problems solved, views reconciled, if we bear in mind duly that the Great, Infallible, Subtle, all-seeing Judge is ever *within* us, we are compelled, ultimately, by our own heart, our own conscience, our own Self, to expiate our sinful karma and to receive reward of our meritorious karma. What we do from pure sense of Duty, is neither sin nor merit, and has no such 'binding' consequence. If any feel that he is *helpless to avoid committing sin*, he should also feel that he is, and ought to be, *equally helpless to avoid the enduring of punishment*. If the most innocent child drink poisonous liquid by sheerest mistake, it will, by that same mistake, suffer painful resultant illness, even death. If anyone deliberately commits sin, he will equally knowingly suffer the penalty. The Justice which arises within our-Self, and compels us to make *voluntary restitution*, is also the greatest Mercy, since it *purifies* the soul. To feel 'compelled' to commit sin, and 'free' to avoid punishment, is not reasonable.

Mā-ém ba lutf-e-Haq tavallā kardah,
V-az tās't o māsīyat tabarrā kardah,

Ūnchalī ḍashā té giro

maṭa adho dharanī.

Bhāga Chandra !, j ā prakāra

Jīvana hai sukha apāra,

Yāhī ké adhāra Syāḍ—

Vāda kī ucharanī (J , BHĀGA CHANDRA.)

(Three-staged the Path of souls inherently ,
 Each soul must pass through all successively ;
 First is the stage of vicious selfishness ;
 To it succeeds the time of virtuousness ,
 Last comes the stage free from all loves and hates,
 All personal desires This last, the path
 Lighted by Duty only, helps the soul
 To break the bonds of sin and merit, too,
 Forged by the passions which imprison it ,
 And takes it safe across life's stormy sea
 Give up the wish to earn merit for heaven ;
 But do not therefore cease from purity,
 Nor dream of ever doing deed of sin.
 Observe the rules prescribed for piety,
 Till the mind merges in the fount and source
 Of Purity Bear patiently the states,
 Now high, now low, which fortune brings to thee ;
 Guard watchfully 'gainst errings of the mind ,
 See it falls not from noble to base mood
 Such is the only way to fill with Peace
 Of mind and heart our life upon this earth ,
 Such is the essence of what Jīna taught.)

all the blame for its *own* faults, vices, sins, crimes. 'God made me do this, He created me like this, He must forgive me, I am not to blame'; 'Fate, Chance, Nature, compelled me'; 'If there is a God at all, he must be a horrible monster to cause all this suffering to me'; 'Nature is brutal, satanic'; 'The other fellow started the quarrel'; 'The other nation began the war; we are completely innocent'; and so on, and so forth. A glaring, ludicrous, conclusive everyday illustration is—a child runs carelessly, stumbles, falls, hurts itself, begins to cry; the mother runs up, picks up the child, beats the floor, and the child is completely satisfied, ceases to cry: 'The floor was to blame, not I.' In the earlier 'child-mind' stages, a personal God outside is to praise or to blame, in the later 'sage-mind' stage, the Impersonal All-personal All-pervading God *with-in* more than without, is to praise or to blame: 'I am to blame, I have committed faults, sins, crimes'.

Qurān puts it more strongly :

Mā asābekā min hasanātīn fa min Allāhī, wa mā asābekā fa min sayātīn fa min nafasak. (Q.)

(Whatever good ye have, is all from God,
Whatever evil, all is from your-self.)

What is meant is, that all that is good comes from the element of the Higher Self in us, essence of which is God; while all that is evil, comes from

I is ' ; that God, Lord, Allah, Īshvara, all ultimately mean the Universal all-pervading Self ; that all Good and all Evil, the seeds of all the noblest virtues and all the basest vices, are all in *Me*, in every ' individual self ', *because* they all are in the Universal Self ; that all life, all this World-Process, is incessantly, and inevitably, the Interplay of Opposites of endless pains, sorrows, miseries, and corresponding endless pleasures, joys, delights, all which balance and neutralise each other in the Ab-solu-te Self, the Self ab-solv-ed from all relative ' opposites ', *saṃjān, ziddān, dvam-dvam*, two-and-two. But ' child-mind ' cannot, and must not be expected to, see the whole Truth. It has to evolve and grow to the stage of ' parent-mind ', become able to stand on its own feet, and develop power of self-conscious intro-spection, *antar-dṛṣṭi, pratyak-chēṭanā, sair-i-nafasī, chashm-i-basīrat*, ' mental eye ', ' inner eye ', before it will be able to reduce Third Person into First Person, ' He ' into ' I '. Then it will recognise it-self, and every self, as a piece of *the* Self, and as maker of its own destiny, which destiny, in the ' infinite ' view, is the same for all ; endless Play, Pastime, Drama, of equal Tragedy and Comedy. Till then, *i.e.*, so long as it remains ' child-mind ', it must rest in the arms, or be helped along by the hands, of a ' parent ', an ' elder '.

pets, and weaves them all together inseparably, and makes of them a Continuity. Every atom is constantly sending out, and receiving, infinite vibrations to and from all other atoms. The same particles of gaseous, liquid, solid substances are circulating through all sorts of living bodies and things, the same thoughts, feelings, desires, volitions, through all minds. All living things are influencing each other, sharing in each other's pains and pleasures, willy-nilly. Any change, any disturbance, in any department of Nature, has reverberations and repercussions in all other departments. "The fool

Multiplicity, Self through not selves. Mr. Whately Carington, in his books, *Three Essays in Consciousness*, and *The Quantitative Study of Trance Personalities*, reviewed in *Theosophist* for February, 1935, argues to the effect that "Physiologists and biologists, chemists and physicists, are showing with increasing success that there is no kind of discontinuity to be observed between conscious and non-conscious matter, hence the universality of Consciousness is fundamentally one. Apparently distinct consciousnesses are united by a common Sub-Consciousness. . . (There is) a Universal substratum of Consciousness animating all structural forms. . . (It is possible) to envisage, (national panics, enthusiasms, etc., are proof) . . . a process of expansion or enlargement of consciousness without loss of individuality, until in the limit each will be co-extensive with Universal Consciousness." This is all good sound Yoga-Védānta, Tasawwuf Gnostic-Mysticism. Only the word 'comparatively' has to be added before 'Universal', for the 'non-comparative' Universal is—'non comparative', there is no expansion or gradation in, for, to, It.

He who hath known him-Self hath known his God.
He who forgetteth God forgets him-self)-

Confucius says :

"What the undeveloped man seeks is others; what the advanced man seeks is him-Self." (Quoted in *Ency. Brit.*, 14th edn, Art. 'Confucius'.)

Hayashi-Razan, an eminent Japanese scholar of Chinese classics, of the seventeenth century, says :

"The human mind, partaking of Divinity, is an abode of the Deity, which is the Spiritual Essence. There exists no highest Deity outside the human mind." (*Shinto-Duyuu*, quoted in *Ency Brit.*, *Ibid*)

"The heavens are still; no sound
Where then shall God be found?
Search not in distant skies,
In man's own heart He lies."

(*Shao Yung*, translated and quoted by H D Gibbs,
The Religions of Ancient China, 1011-1077.)

"Shintoists . . . consistently upheld the theanthropic doctrine of *Kan-nagara*, of man being essentially divine; *Kan-nagara*, *kan* from *kanu*, and *nagara*, . . . 'man himself divine'. . . The divine and the human are one in quality; only, the latter is temporary, the former enduring. The everlasting divinity is called human during the time it resides on this planet" (Inazo Nitobe, *Japan*, pp 309-321)

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all arise out of this same fact, viz., that the Self is ever-complete and contains all, once for all ; and all actions, vibrations, movements, arise within It, and end within It , issue from It, and return to It.

Pūrnām adah, pūrnām idam,
pūrnāt pūrnām udachyaṭé
Pūrnasya pūrnām ādāya
pūrnām óva ava-shishyató.

(That Spirit-world is Full. This Matter-world
Is Full also. If from the Full the Whole
Is taken out, the Whole remains the Full.)

As Sūfīs say :

Huwal ūna kamū kāna.

(He is as He was.)

I am that I am. (B.)

"There is nothing new under the sun ; That
which is, is That which was." (B., *Eccles.*)

Jīnāni vūsāmsi yathā vihāya,
Navāni grhnūṭi narah aparāni,
Taṭhū sharīrāni vihāya jīrnāni,
Anyāni samyāti na āni dīhī (G)

Prati-kshana-pari-naminī Prakṛtiḥ ;
Chīṭi-shaktiḥ a-pari-nāminī. (*Sāṅkhya-Yoga*)

(E'en as a man puts off his worn-out clothes
And puts on new ones, even so the Self

It is with reference to this that Jesus says,

"Is it not written in your laws, 'I said, ye are gods?' . . . Say ye (to me) . . . 'Thou blasphemest', because I said, 'I am the son of God'?" (B, John.)

The Truth of the Infinite is indeed not easy to put into words which are finite, and are so easily and so frequently misunderstood. What wonder that Buḍḍha and other great Teachers became silent, when questioned on ultimate mysteries, by persons not ready and not able to understand the thought behind the veil of words.

Man a'rafa Rabba-hū kal-lā lesānuhū. (H)

(The man who findeth God loseth his speech)

Guroh tu maunam vyākhyānam,

Shishyāh ṭu uchchhinna-samshayāh (Guru-Gītā.)

(The speaker doth discourse quite speechlessly,
Yet are the pupils' doubts wholly re-solved)

Mahramé in hosh juz bé-hosh n-ist;

Mar zabān rā mushṭarī juz gosh nīst, (RUMĪ.)

(Only th' Unconscious know this Consciousness;
The tongue's sense but the speechless ear can guess.)

Girā a-naina, naina binu bānī,

Kehī bīdhī an-upama jāi bakhānī !

Sūna bhṛtī para bībīdha ranga ké

ṭanu bin likhé Chitréré !

(TULASĪ DĀSA, Rāmāyaṇa and Vinaya Patrikā.)

4. OTHER WORLDS AND PLANES OF BEING.

The fourth great truth, common to all religions, is that as there is the physical world corresponding to man's five outer senses and waking state, so there

"The theory of transmigration of souls is usually associated with ancient Egyptians, with the teaching of Pythagoras and Buddha, and was also held by a sect of early Christian heretics. The idea is much older than these creeds, and *exists throughout the world*. It is often bound up with the idea of a plurality of souls, in a single individual, one of which is separable. Thus the Poso-Alfures of Celebes believe in three souls: (a) *idoso* or vital principle, (b) *angga*, or intellectual, and (c) *ḡanoana* or divine element which leaves during sleep. The Orphic religion of Greece, and the Eleusman Mysteries, included faith in metem-psychosis. Pythagoras was its first famous exponent in Greece. Plato accepted it and enhanced its importance. In Jewish literature, there are traces of it in Philo Judeus, and it is definitely adopted in Kabbala. Within the Christian Church, it was held in the first centuries by Gnostic sects, by Manicheans in the 4th and 5th centuries, in Middle Ages, by numerous sects collectively known as Cathari. Giordano Bruno, van Helmont, Swedenborg, Goethe, Lessing, Charles Bonnet, Herder, Hume, Schopenhauer, and other notable thinkers held it or respected it. Modern Theosophy, which draws its inspiration from India, has taken it as a cardinal tenet, it is, says a recent theosophical writer, 'the master-key to modern problems, among them the problem of heredity'." "

Schopenhauer, *World as Will and Idea*, III, 300-306, has a great collection of texts showing prevalence of this belief in all times and climes.

As regards Jews and early Christians, Origen, one of the most learned Fathers of the Christian Church, taught,

Beholds all things in Me and Me in all.
He who thus sees Me in all things, and all
In Me, unto him can I ne'er be lost,
Nor can he ever be lost unto Me)

" All things are Himself, and Himself is concealed on every side," (*Idrā Rabbā*, X 117) ; " Adam Kadmon, (Adam-i-Qadīm) the Eternal Man or Self of the Kabalists, contains in Him-Self all the souls of the Israelites, and He is Him-Self in every soul." (*Sohar*, or *Zohar*, Introduction, pp 305, 312.)¹

Yah tu sarvāni bhūtāni Ātmani éva anu-pashyati,
Sarva-bhūtēshu ch-Ātmānam, tato na vi-jugupsatē,
tato na vi-chikitsatē (*Isha U*)

(Who seeth all in Self and Self in all,
Doubteth no more, nor hateth any more.)

We have noted elsewhere that the ability of a person to put off any one particular religion, and put on any other, proves that the soul of the human being is superior to all particular religions, and can judge between them all at will

The case for the supremacy of the I has been still more conclusively put, in some Sūfī verses .

Zān ki ustā rā Shīnāsā ham tu ī,
Jumla ustā rā khnd Ustā ham tu ī.

¹ Quoted by H P B. *Isis Unveiled*, II, 342

in this world, even as he passes through dreams in the night between day and day, that there are sub-human, super-human, and co-human kingdoms

who are unhesitatingly proclaimed by history as a body of the most refined, learned, and enlightened men", *Isis Unveiled*, I, 12.

Gibbon, (*Decline and Fall of the Roman Empire*, ch. 47, text and notes), says "The disciples of Jesus were persuaded that a man might have sinned before he was born (John, 1, 2), and the Pharisees held the transmigration of virtuous souls, (Josephus, *de Bello Judaico*). Since the introduction of the Greek or Chaldean philosophy, the Jews were persuaded of the pre-existence, transmigration, and immortality of souls." The Hebrew word for metempsychosis is *gilgūlīm*.

Enc. Brit, 14th edn., art 'Kabbalah', says, "The doctrine was adopted by the Kabbalists in defiance of the Jewish philosophers" Main doctrines of Kabbala, outlined there, are the very same as those of Védānta and Tasawwuf. "The *Zohar* states that 'all souls must undergo transmigration', the Jewish literature of this subject of transmigration is an exceedingly rich one" J. Abelson, *Jewish Mysticism*, 164, 165.

Following is an abstract of a very remarkable article, 'The Ancient Wisdom in Africa', by Patrick Bowen, published in *Theosophist* (Adyar, Madras) for August, 1927. "As a boy, ten or twelve years of age, following my father's wagon through the wild Bushlands of the Northern Transvaal, I gained the friendship of many *Isanusi* (Wise Men) of the Zulus. One of these, *Man-kanyezi* ('the Starry One') said to me, 'Within the body is a soul, within the soul is a spark of the *Itongo*, the Universal Spirit. After the death of the body, *Idhlosi* (the soul) hovers for a while near the body, and then departs to *Esil-went*, the Place of Beasts. This is very different from entering the body of a beast. In *Esil-went*

the whole World, It's nearest, dearest, best, most common, indeed universal, name is 'I'; It, as 'I', bears every name, wears every form, knows, desires, does, everything that is known, every desire that is felt, every act that is done—I am so-and-so; I know, wish, do, this and that'; thus, every living thing, which regards itself as 'I', especially Man, who self-consciously regards and speaks of him-self as 'I', is in essence, one with It; It, that Ultimate Mystery, is our very Self—*so all religions declare*. Though *all* names belong to It, still, every religion, every language, has given It one or two names which are most frequently used in it, *e.g.*, Param-Ātmā, Ātmā, Brahma, in Vaidika Dharma (or Hinduism) and Samskr̥t; Allāh, Rab, Mālik, Manlū, Khudā, in Islām (or Mohammedanism) and Arabic-Persian; God, (another form of 'Khuda') in Christianity and English, Ahurū-Mazadā, in Zoroastrianism; Jehovah, in Judaism (Hebraism, Jewish religion); Sat Srī Akāl, (the Timeless), in Sikhism; Ātmā, Brahma, Shūnya, Amṛtābha, in Buddhism; Ātmā, Param-ātmā, Nīr-anjana, in Jainism; Tāo in Taoism; Shāngtī (the One Supreme Being), Tien (Heaven), Tai-Chi (the Great Ultimate) in Confucianism; Ame-no-mi-naka-nushi (Heaven-centre-ruling Deity, the Absolute Universal Self) in Shintoism. We have also seen that the World-Process is one unending Drama of infinite inextricably mingled

Modern science indicates this possibility by the expression, 'extension of faculty'; and clairvoyance and telepathy have been proved by psychical

from learner to Master, and Higher Ones whose names may not be spoken, and there is one member at least in every tribe and nation throughout this great land' (Africa) This prediction came true, and I did meet other members of the Fraternity, and also saw proofs of clairvoyance and telepathy and will-force, and received teachings Mandhlalanga ('Strength of the Sun'), chief of a very small community of Berbers, or rather Khabyles, Kha-beel-va, [? Arab *Qabilā-s*] who, for reasons unexplained, had come away, five thousand miles, from their home in North Africa, and had identified themselves with the Zulus, taught me in the secret Bantu tongue: '*Itongo* is all Substance, all Power, all Wisdom, but it is also above and beyond them, eternally Unmanifest. There are but two manifestations, Universal Mind and Universal Matter. Force is simply that portion of Mind which endows Matter with Form. At first both Mind and Matter were unindividualised, a vast amorphous mass, growing denser and denser, ether, gas, liquid, solid. When, how, why, individuality began—only the *Itongo* can know. It was like the starting of myriads of whirlpools on the surface of the ocean. In matter the Soul has reached the aphelion of its cycle; now it begins its long slow return journey. It climbs slowly from mineral to plant, animal, man, up through the lower mind to the higher, till, at last, its cycle complete, it merges into its source, *Itongo* ceases to be Individual, becomes one with the All. On his journey, from and back to the *Itongo*, man is born again and again. His physical body dies, as do also his lower mental principles, only his higher mental principles survive from age to age, retaining, throughout the Cosmic Cycle, the individuality bestowed upon them at its opening. The Principles are (1) the physical body

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." (*B*, Malachi.)

"Jesus began to say unto the multitudes concerning John the Baptist. . . For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias (Elijah) which was for to come." (*B*., Matthew.)

"And he shall go before . . . in the spirit and power of Elias." (*Ibid*)

"King Herod the tetrarch. . . beheaded John in the prison " (*Ibid*)

"And his disciplēs asked him . . . and Jesus answered . . . that Elias is come already, and they knew him not, but have done unto him whatsoever they listed . . Then the disciples understood that he spake unto them of John the Baptist " (*Ibid*)

"As Jesus passed by, he saw a man, blind from birth. His disciples asked him : Master, who did sin, this man, or his parents, that he was born blind ?" (*B*., John, 11, 1-2.)

"For I was alive, without the law, once; but when the commandment came, sin revived, and I died." (*B*. Rom., vii. 9)

Muhammad also has said .

Yā ayyohal insāno innakā kādihun elā Rab-
bekā kādihan fa mulāqih. . . laṭarkabun-na
ṭabaqan an ṭabaq. (*Q*.)

kamāl, *mo'jizah*, *harāmāt*, *raushan-samirī*, 'divine powers', 'the luminous heart', 'perfections', 'miraculous powers', 'magical powers', have been believed

By getting full control of the vibrations of his higher planes, a developed Man may despatch, through the Cosmic Ocean of which he is a part, ripples of various kinds and intensities, which will produce effects, according to their nature and strength, on all strata, most of course on the most sensitive highest strata, of the other 'whirlpools' or 'individualities' . . .

The above long, and yet all too condensed and short, account of the belief of Africa, has been incorporated here, in pursuance of the method of this compilation, to show how numerous, how widespread in space, persistently continuous in time, are the votes cast by Demos in favor of the immortality, evolution, or revolution, and rebirths, of souls. The article, 'Transmigration', in *Ency. of Religion and Ethics*, occupies sixteen double-column large quarto pages of minute print, equal to a hundred pages of this book. It shows that the belief has been, and is, spread all over the world, in all known history and anthropology, in one form and another, among primitive peoples of all continents, and has also been held by Indian, Persian (Iranian, Zoroastrian), Egyptian, Jewish, Greek, Roman, Celtic, and Teutonic nations. In the Christian world, the belief, suppressed for a time, seems to be reviving among the educated and thoughtful, as a necessary complement and corollary of the fact of evolution.

The Encyclopedia of Islam, art. '*Tanāsukh*', says, in effect, that "the belief in metempsychosis is widespread in India and among several sects of the Muslim world. Shahrastānī takes the word *tanāsukh* in a wide sense, viz, the successive lives and rebirths of the world, in cycles of revolution, of varying durations, 30000, 70000, 360000 years, and so on" [Cf Vedic yugas,

(Cycles and cycling worlds, all numberless,
 Creations and destructions, doth He make
 Over and over, as in playful sport—
 The Lord of All, standing beyond them all.)

"How will the resurrection of the dead take place?
 To this answered Ahura Mazadā—When I have
 created each and all of these things, would it be
 harder for me to bring about the resurrection?"
 (*Z., Bundehešh*, ch. 31) ¹

Innahū yabda-ul-khalqa summa yoïdoh , le yajze-
 yallazîna-âmanu wa a'melus saulehâte b-il qiste. . .
 Kama bada-anâ awwala khalqin noïdah. . . Yakhloqo-
 kum fi butûni-ummuhâfi-kum khalqam-minâ bâ'qê
 khalqin zulumâfin salas. . .(Q.)

(He makes a world-creation ; then again
 He reproduces it, so that He may
 With justice recompense those who believe
 In God's Word and do good to fellow-beings.
 God sayeth—As We did originate
 The first creation, so we re-produce. . .
 He in your mother's wombs createth you,
 Creation on creation, yet *again*.)

Minhâ khalaqnâ kum, wa fi hâ noïdo-kum,
 wa minhâ nukhruju-kum elâ ta'ârafin-ukhrâ. (Q.)

¹ Quoted by Gangā Prasāda, *The Fountain-Head of Religion*, pp. 70-71.

more surprising than these¹ Svargas, narakas, lokas. bhuvanas; *jannats* and *jahannums*, *bahishts* and *dozakhhs*, *arsh-es* and *ard-s*, *lauhas* and *tabaqas*, paradises and purgatories, heavens and hells of higher and lower levels, and subtler and grosser planes of matter; are affirmed by all religions.² They are subjective as well as objective;

continuous existence of the soul, and its births and re-births into physical bodies, is common to almost all. Of course, there are also sects, in all religions, which deny such transmigration; very few in Hinduism, many in Islam, many in Christianity. Also, there are some texts of *Qurān*, and writings of venerated Muslim writers, which some commentators interpret as favouring belief in re-incarnation, while others interpret them otherwise.

¹ Many *siddhis*, 'accomplishments' extra ordinary powers, bodily and mental, ability to create what would be commonly regarded as 'miracles', are mentioned in *Yoga-Sūtra-and-Bhāṣya*, also, the particular kinds of virtues and 'meditations', 'absorptions', 'rapt contemplations', which develope those powers, respectively

² *T H R* ('Rewards and Punishments' and 'Future Life and Immortality') has no quotations from *Sh, C, T*, mentioning heaven and hell in the specific sense commonly understood. But p 66 quotes "All the living must die. but the spirit issues forth and is displayed on high, in a condition of glorious brightness" Comment on this will be found in Wilhelm and Jung's *The Secret of the Golden Flower* (Eng transln of a Chinese classic), where the extraction of the subtle body from the dense is described. Rebirth does not seem to have been expressly denied anywhere by these three religions. *T H R*, ch. 16, ('Man and His Perfecting'), has three extracts mentioning 'heaven', but in the sense of God

The well-known lines of Maulānā Rūm¹ may be regarded as explicit comment on these texts, fixing the right interpretation.

Ham cho sabzū bārahā royīdah am,
 Haft sad haftād qālb didah am,
 Az jamādi murdam o nāmī shudam ;
 Waz numā murdam ba haivān sar zadam ,
 Murdam az haivānī o ādam shudam ,
 Pas che țarsam kai ze murdan gum shudam ?
 Hamlaē dīgar bi-mīram az bashar,
 Tā bar āram az malāyak bāl o par ,
 Az malak ham bāyadam justan ze jū,
 Kulle shayīn hālikun illā Wuḡh-Ū
 Pas a'dam gardam a'ḡdam chūn arghanūn
 Goyad am ' Innā ilāihā rāje'ūn '.
 Bāre dīgar az malak parrūn shawam,
 Ān che anḡar wahm n-āyad ān shawam (S.)

(Like grass have I grown o'er and o'er again ;
 Seven hundred seventy bodies have I seen
 From out the form of mineral I passed
 And as a vegetable lived again ,
 From out the vegetable form I died
 And lifted up a head as animal ,

(Who is the God of gods, Chief of Immortals,
 By which most holy name may we think of Him,
 Who has sent us *again* to this earth's surface,
 So that we see *again* father and mother ?)

¹ *Masnavi*, Book III, p. 334, (Kānpur edition)

such as are cognisable by human senses, is surely to depart very greatly from due modesty. Scores of species of these, high and low, gentle and fierce, as of herbivorous and carnivorous animals, and of savage and civilised human beings, are named in scriptural books.¹

¹ Jewish and Christian theology distinguishes nine kinds of angels grouped in three great classes (1) Seraphim, Cherubim, Thrones, (2) Dominions, Virtues, Powers, (3) Principalities, Archangels, Angels. Jewish *Kabbala* adds Eons, Sephiroth, Dignities. Izeds (Yazds) Shadim, Sephiroths, Malakim, Teraphim, Elohim, are also spoken of. In Islam, five kinds of Jinns, related to the five elements, are recognised, and it gives special prominence to four great archangels, Jibra-il, Mikā-il, Azrā-il, Isrāf-il, (The Might of God, Gabri-el, the Spear of God, Micha-el, the Punishing Mood of God, Azrā-el, the angel of Death, Dawning, Unveiling, of the Grace, *Sharaf*, of God, Serafi-al, the sweet trumpeter and announcer of Morning), somewhat like the four Loka-pālas and eight Dik-pālas of Vaidika *Purānas*. In Judaism, "Rahm-iel is the angel of Mercy, Tahr-iel, of Purity, Pedā-iel, of Deliverance, *fedā* (z), Tsadk-iel, of Justice, Rāz-iel, of Divine Secrets" J. Abelson, *Jewish Mysticism*, 127. In Arabic language also, which is a cousin of Hebrew, (since Arabs and Jews are descendants of the two sons of Abraham respectively, by tradition), Rahm means mercy, Tahar, Purity, Fedā, Deliverance, ~~subversion~~; Sīdq, Justice, Honesty, Rāz, secret, and so on. These words indicate great outstanding attributes of the Universal Self or Consciousness, and also embodiments of them, as 'characteristic ruling passions', in personalities.

H. P. Blavatsky, *The Secret Doctrine*, III. 402, says, "Sephir is Aditi, Mystic Space. The Sephiroth are

Tā riyāḍ z-īn a'ql pur-hirs-o-ṭalab,
 Saḍ hazārān a'ql bīnād bu-l-'ajab,
 Gar-che kḥuftah gasht o shuḍ nāsī ze pēsh
 Kai gznārānḍ-ash dar-an nīsiyān-e-khwēsh.
 Bāz az ān khwāb ash ba bēdārī kashand,
 Tā kunād bar hālaṭé kḥuḍ rīsh-khand. (S.)

(First into state of mineral he came ;
 And then, as vegetable, ages spent,
 Forgetting all he felt as mineral ;
 Then into state of animal he passed,
 Oblivious of the vegetable state ;
 Ascending thus, stage after stage, he now
 Is man, intelligent, knowing and strong,
 Yet all forgetful of his previous states.
 From this stage of intelligence also
 He has to rise, since it is full of greeds
 And clings to small things and jealousies.
 When he has done so, then a myriad paths
 Of knowledge, wonder, and great mysteries,
 Will open out before him endlessly.
 He will not be allowed to lose him-Self,
 He will be dragged out of his Night of Sleep,
 Into the Day of Wakefulness again,
 Till he laughs at him-Self in ecstasy.)

The same succession of mineral, vegetable, animal,
 human, and higher kingdoms of nature is to be

whence the name *yāṭu-dhāna* for the Atlantean race, called also *Rākshasas*)¹, physical and moral ruin ensue without fail. Prayer for release of such earth-bound souls, and for upward progress of spirits of all kinds, and, indeed, of all living things and beings, is the duty of men, prescribed by all religions. Various rituals and ceremonies, (*essential elements in all of which are benevolent sympathetic all-loving will-force of the officiant, and his mental and moral purity*), are also prescribed and practised in all religions; for purifying the mental, moral, psychical, superphysical, spiritual atmosphere, as fragrant incense purifies the physical; for attracting and facilitating the operations of good spirits, and driving off, and hindering or sterilising and counter-acting the work of, evil 'nature-forces' or evil disembodied human ghosts; as perfumes vivify healthy, and disinfectants and antiseptics kill unhealthy, microbes.

In connection with the science and art of Yoga or *Sulūk*, and its stages, *maṣāmāt*, *bhūmi-s*, the inner side of all religions recognizes three principal layers, bodies, vehicles, sheaths, 'principles,' in the make-up

¹ Apparently so-called because, in the composition of their bodies, (as the result of their peculiar foods, which the purer Aryan races avoid) *rakshah* (pl *rakshāmsi*, germs or microbes or viruses inimical to Aryan bodies) predominated.

Man, who has mind, shows It forth most of all ;
 He has the introspective consciousness ;
 He knows, and also knows that he so knows ,
 He speaks, and also knows that he so speaks ;
 He thinks of yesterday and of tomorrow ;
 He reaches out from Death to the Immortal.)

"God sleeps in the mineral, dreams in the vegetable, wakes in the animal, becomes self-conscious in man." (*Qabbalah* or *Kabala*).

Tad yaśhū pśhas-kārī pśhasah mātrām upādāya
 anyat nava-ṭaram kalyāna-taram rūpam tanuṭé,
 évam éva ayam Ātmā idam sharīram nī-hatya, a-
 vidyām gamayitvā, anyat nava-ṭaram kalyāna-taram
 rūpam kuruṭé (*Bṛhad-Aranyaka-Upaniṣat*, IV.
 iv. 4.)

(Ev'n as a goldsmith takes a piece of gold,
 And makes an ornament; and then breaks it,
 And makes a finer one with it; e'en thus
 The Spirit makes a body for It-Self,
 Then breaks it, and shapes out a finer one.)

Vāsāmsi jīrnāni yathā vihāya,
 Navāni grhṇāti narah aparāni,
 Tathā sharīrāni vihāya jīrnāni,
 Anyāni samyāṭi navāni déhī (G)

(As a man puts away his worn-out clothes,
 And takes up new ones ; even so the soul,

Intellectus or *Spiritu Mundi*; collective total material World-Body, collective total World-Vitality, collective total World-Intelligence. Correspondence to Action, Desire, Knowledge, is obvious

Many kinds of *nafs* and *rūh* are also distinguished, corresponding to kinds of *sharīras*, *koshas*, etc. Corresponding states, planes, worlds, are *jāgrat*, *svapna*, *sushupti*, (i.e. waking, dreaming, and slumbering), or *bhūh*, *bhuvah*, and *svah lokas*; *ālam-i-shahāda* (or *-mulk* or *-nāsūt*), *ālam-i-misāl* (or *-malakūt*), *ālam-i-jabrūt*, etc.¹ Subdivisions are

¹ Mention has been made (p 266 *supra*), of the seven *arḍ-s* ('earths') and seven *arsh-es* ('heavens') recognised in Islām. They are the same as the fourteen *bhuvana-s* or *lokas*, seven below, *aṭala*, *viṭala*, *suṭala*, *ṭalāṭala*, *mahāṭala*, *rasāṭala*, *pātāla*, and seven above, *bhūh*, *bhuvah*, *svah*, *mahah*, *janah*, *ṭapah*, *saṭyam*. *Ālam-i-mā'ūr*, (world or place of 'ideas'), *ālam-i-lāhūt*, *ālam-i-līlūt*, etc., are mentioned in Sūfī books as beyond *jabrūt*, though they are probably only higher and higher subdivisions of *jabrūt*, as the four higher *lokas*, of the third, so *ṭuriya*, *ṭuryāṭita*, etc. in Védānta, may be regarded as degrees or kinds of *sushupti* and *nirvāna*. For purposes of metaphysical theory, as well as yoga-practice, three planes, corresponding to the three familiar states of waking-dreaming-slumbering, (1) world of physical senses, (2) mental world, and (3) world of the unconscious, with a fourth as only summation of the three, are enough. All other states which it may be possible to distinguish, will be only subdivisions of one or other of these, or, will be inventions by the minds of sensationalist sectarians, who wish to show, to a too credulous and wonder-hungry following, that they are possessed of higher and higher

Pervading all, Eternal, Infinite—
And then the Lord of All was satisfied)

"In the first period heaven was created, in the second, the waters, in the third, the earth; in the fourth, the trees, in the fifth, the animals; and in the sixth, man." (Z.)¹

Khalaq al-insāna alā sūrat-ir-Rahmān (H)

"God created man in His own image. . . And God saw everything that He had made, and behold it was very good." (B)

Jewish (Hebrew) *Qabbālā* has an axiom.

"A stone becomes a plant; a plant, a beast; a beast, a man; a man, a spirit, and the spirit, a god."

Embryologists tell us that the human fœtus recapitulates all this succession, passes through all these stages, in the first few months of gestation.

Hebrew (Jewish) *Zohar* says—

"All souls are subject to the trials of transmigration; and men . . do not know how many mysterious trials and transformations they must undergo . . The souls must re-enter the Absolute Substance whence they have emerged. But to accomplish this they must develope all the perfections, the germ of which is planted in them, and

¹ Hang's *Essays on the Religion of the Parsis*, p 192, quoted by Ganga Prasāda, *The Fountain-Head of Religion*, p 65

Elsewhere he tells,

Ān Yahūd-o Mōmin-o Tarsā magar
 Ham-rahī kardand bāham dar safar.
 Pas Yahūd āward un-che dīda būd,
 Tā kujā shab rūh-e ū gardīda būd,
 "Dar pay-é Mūsā shudam tā Kōh-i-Tūr,
 Har do gum gashtém w-az Ishrāq-i-Nūr".
 Bād-az-ān Tarsā dar-āmad dar kalām,
 K'-"Aī, Masīh-am rū namūd andar maqām."
 Pas Musalmān guft, "Aī yārān-i-man,
 Pēsh-am āmad Mustafā Sultān-i-man" (S.)

(A Jew, a Muslim, and a Christian too,
 Happened to come together on the road
 Walking and talking, first the Jew described
 Whereto his soul had wandered in the night;
 "I followed Mosēs to the Mount of Tūr,
 Where both of us were lost in Blaze of Light."
 The Christian said, "My Christ appeared to me."
 Lastly the Muslim said, "Beloved friends,
 To me my King and Prophet showed himself.")

In these lines, Jāmī not only speaks of the soul wandering away from the body during sleep but also shows that there are many mediators, helpers, guides; and that each earnest soul is helped, in dreams, visions, and superphysical states, by the great personage in whom it may have placed its whole-hearted faith and trust. Incidentally, he

number of millions of eggs laid by one cod-fish at one laying, number of atoms contained in Earth, number of miles from Sun or our Earth to nearest star, etc — 'speculations' based on mathematical calculations, which, in turn, are based on other 'speculations', 'hypotheses'. But succession of various orders of life is very much the same as that sponsored by modern science. Thus -

Sthāvaram vimśaṭśāḥ lakṣham,
 jala-jam nava-lakṣhaḥ,
 Kūrmāḥ cha nava-lakṣham syuh,
 daśa-lakṣham cha pakṣiṇaḥ,
 Trīmśal-lakṣham paśūnām cha,
 chaṭur-lakṣham tu vānarāḥ,
 Tāṭaḥ manushyatām prāpya
 ṭaṭaḥ karmāṇi sādhyēt.

(*Bṛhad-Vishnu-Purāṇa.*)

(Mineral and vegetable worlds,
 Unmoving, count 'tween them two million forms;
 Nine hundred thousand are aquatics then,
 Reptiles, as many; birds, a million;
 Then comes the mammal world, three millions,
 Four hundred thousand kinds of anthropoids,
 Two hundred thousand human species, last.)

It is explained that all these are not to be supposed as co-existing to-day or at any other given time in past or future Majority of them 'have

Jaina prays :

Sharīratāḥ karṣam ananta-shaktim,
Vibhinnam Ātmānam apāṣṭa-dosham,
Jinendra !, koshāḥ iva khadga-yashtim,
Tava prasādēna mama astu shaktih.

(J , AMITAGATI, Sāmāyika Pāṭha)

(E'en as a sword is drawn out from its sheath,
So to draw out my pure ethereal soul
From this gross body, do thou teach me, Lord !)
Bahir-a-kalpita vṛttiḥ mahā-vidhā.

(Yoga-Sūtra, III. 43)

(The pow'r to pass out from this case of flesh,
In subtle sheath, and roam about at will—
Mahā-vi-dhā is this power named)

Soul, ātī-vāhika dhā, sūkṣma-sharīra,
jñāna-dhā, nirmāna-kāya, *nafs-i-jārī*,
jism-i-latif, *jism-i-musāl*, subtle body, 'astral'
body, has to be loosened from physical body,
sthūla-sharīra, ādhi-bhautika dhā, jada-
dhā, *jism-i-kasīf*, *jism-i-shahāda*, *nafs-i-muqīm*,
gross or dense body, body of flesh, by regulated fasts
and vigils, physical and psychical disciplines, and
various subtle introspective processes, of yoga-
sūtrik, under the guidance of a wise teacher, guru-
murshid, *pīr-i-mughān*, yogī, rishi, who has him-
self passed through the experience and achieved
'freedom' of subtle body from gross-body. After

Zoroaster says ;

Yé vahyo vanghéūs đazade yas chā hoī vārāī rādaṭ
Ahuro kshaṭhrā Mazadāo aṭ ahmāī akāt ashyoyéhoī,
no īt vidāīté apémé anghéūs ūrvayésé.

(Z., *Gāthā*, 51-6)

(In each succeeding birth the Great God gives
To him who seeks His favour by good deeds,
Greater Self-knowledge, greater self-control ;
But unto him who acts not well but ill,
He gives a worse fate in each following life)

Ṭān Aham dvishaṭah krūrān
samsārēshu nar-āḍhamān
Kshipāmi ajasram ashubhān
āsurīshu éva yonīshu. (G)

(Those evil ones, the hateful, cruel, mean,
Fall into evil wombs, birth after birth,
Till by reaction consequent, in pain,
They learn to turn into the ways of good)

Man is the 'crown of creation', *ashraf-ul-*
makhhlūqāt

Sanātanam guhyam iḍam bravīmi,
Na mānushyāṭ shrēshtha-taram hi kin-chit (*Mbh*)

(This ancient secret I disclose to thee .
There is naught nobler than 'humanity')

This is so only because, in the human form, God
becomes able to recognise Him-Self, and to realise

'microcosm', *ālam-i-sagħīr*, kshudra-virāt, so
'macrocosm', *ālam-i-kabīr*, mahā-virāt, as terrene
man so heavenly man—this is how Hebrew, Chris-
tian, Islāmic, and Védic mystics put it. As one, so
all, in short, because individual and universal are the
same.¹ As atom, so solar system—as scientists put it.

Yāvān ayam vai purushah,
Yāvaṭyā samsthayā miṭah,
Tāvān asau api Mahā-
Purushah loka-samsthayā. (Bh)

Vidyā-vinaya-sampanné
Brāhmaṇé, gavi, haṣṭini,
Shuni cha éva, shva-pāké cha,
Panditāḥ sama-ḍarśinah. (G.)

(As are the components, organs, and parts,
Of single human beings—such are those
Of the Vast Macro-Cosmic Man also.
The learned cultured brāhmaṇa, endowed
With the humility which is the crown
Of virtues, as also the elephant,
The cow, the dog, and eater of the dog
—Spirit of the same Spirit are all these,
And Matter of the same Root-Matter too;
Only arranged in ever-varying forms,
And the same Laws of Nature work in all—
Thus the same-sighted Wise do understand.)

¹ See *The Science of the Self*, pp 110-115.

3. KARMA

Third important truth is that of reward and punishment. Virtue and merit are rewarded; vice and sin punished; some day, somewhere, sooner or later, here or hereafter. All religions equally proclaim this great truth. As we sow, so must we reap. This Law of Karma is only the scientific law of Cause and Effect, or, better, of Action and Reaction, working on the psychical and spiritual plane. Karma works from within. Because the Self is in all, therefore pain given, means, later, pain suffered; and pleasure given, becomes pleasure received. Sins as well as merits come home to roost, without fail.

We gave Moses the book, and We sent apostles after him, one after another, and We gave Jesus, the son of Mary, clear arguments, and strengthened him with the holy revelation "What!, whenever, then, an apostle came to you with that which your souls did not desire, you were insolent, so you called some liars, and some you slay" (87) "Evil is that for which they have sold their souls, so they have made themselves deserving of wrath upon wrath, and there is a disgraceful chastisement for the unbelievers" (90), *Al-Bāparā*.

" (Worse is he) whom Allah has cursed and brought His wrath upon, and of whom He made apes and swine, and he who served the devil, these are worse in place and more erring from the straight path " *Al-Mā'idah*. Maulānā Muḥammad Ali, in his comments, says that the words 'apes' and 'swine' are not to be taken literally. The learned Sūfis, whom Khwāja Khān mentions, as above, seem to have thought otherwise. More on this point will be said in a later foot-note.

"The mystery of the earthly man is after the mystery of the heavenly man . . . The wise can read the mysteries in the human face" (*Ju, Zohar*, II, 76 a.)

twelve zodiacs are the twelve holes in the human body, the seven planets are the five senses plus the senses (organs) of talking and understanding. The body is the earth; the bones, the mountains, space, the sea, . . . This, as well as the theory of the five elements and twenty-five *gūṇas*, qualities, possess a distinctive Hindu stamp. The Muslim philosophy in Southern India is so much mixed up with that of the Hindus, that it is difficult to distinguish it." But the difficulty should be welcomed very heartily. Is there any need to distinguish, to see difference, instead of agreement? Is not 'mixing up', assimilation, very desirable, very helpful? The correspondences between the 'large' and the 'small', Infinite and Infinitesimal, have been described, in various ways, in *Purāṇas*, *Upaniṣads*, *Smṛitis*, *Vēda* itself, repeatedly. And now, as said in text above, western Science is discerning them. Some scientists have even put forth the view that orbs of heaven are living beings. For a brief statement of reason 'why' of Law of Analogy, working in all departments of Nature, reader may see the present writer's *The Science of Peace*, 3rd edn., ch. xv. Detailed and astonishing illustrations of it are to be found in those marvellous mines of 'occult' knowledge, H. P. Blavatsky's *Isis Unveiled* and *The Secret Doctrine*. The ancient Samskrit work, *Niṣkṛta*, explains how and why certain *Vēda*-texts have to be explained in three ways, metaphysical or *ādhyāt mika*, scientific or *yājñika* (or *ādhi-dāivika*), and historical or *atithāsika* (or *ādhi-bhautika*), each interpretation being true. Madame Blavatsky's works explain how these and other interpretations, in terms of other sciences, are all correct. She speaks of the 'seven-fold' key to the Scriptures

(The countless heads, eyes, ears, and hands and feet
Of living beings are all parts of One Man)

" When one member " (of the body) " suffers, all
the members suffer with it ; or one member be
honored, all the members rejoice with it " (B , Paul)

Wa mā kēn annāso illā ummatin wahīdatan. (Q)

(Not other than but one community,
All human beings whatsoever are, indeed.)

Sukhasya ḍṇhkhasya na kō-pi ḍātā,

Parah ḍadāṭi-iṭi ku-buddhīh éshā ,

Sva-karmanā éva grathitah hi lokah,

Karṭā aham asmi iti vṛṭhā abhimānah,

Svayam kṛtam svéna phaléna yujyaṭé ;

Sharīra, hé !, nistara yaṭ tvayā kṛtam.

(*Garuda Purāna.*)

(Sorrow or joy none other gives to us ,
False is the thought that others give us these ;
Our own acts bind us humans to each other ,
Our own deeds bring to us their own just fruit—
Body of mine ' repay by suffering ;
Give up false feel ' I do ' , and then be ' free '.)

" Woe unto them that call evil good, and good evil
: . Be not deceived, God is not mocked, whatsoever
a man soweth, that shall he also reap . They that
sow iniquity and sow wickedness, reap the same. . .
To him that soweth righteousness shall be a sure
reward . Men do not gather grapes of thorns or

sees but is not seen : " (*Ju., Talmud*, quoted by J. Abelson, *Jewish Mysticism*, pp. 155-56)

Yathā pindē tathā Brahm-āndē. (Védānta axiom.)

(As is the small man, such the Cosmic Man ;
As the 'small egg', such the vast 'orbs of space'.)

"All that is Yonder, is also here," (*Plotinus*)

Yad éva iha, tad amutra ; yad amutra tad anu
iha. Mrtyoh sah mrtyum āpnōti yah iha nānā
iva pashyaṭi. (*Katha Uṣ*, 2-4-10).

(That which is 'here', is 'there' ; that which is
'there')

Is here also. Who sees but Many only,
And not the One too, death on death is his.)

This sam a-tā, this uniformity, in the working of
Laws of Nature, can be due to nothing else than
the Unity of Nature's God, as one so all ; as once
so always ; as here so everywhere, because the
Same One Self is in all, is ever present, is every-
where present.¹ It is also *basis* of that *Equality*
which democratic heart craves after, and right-
ly, when within due limits. Védānta states the

¹ But to know that same laws of matter and mind
are working in every living being, does not abolish
difference between right and wrong, good and evil, gentle
and fierce, it does not mean that we should behave in
same way towards wolf and human child. Nature's
laws include ample provision for differential behaviour.
See *infra*, Ch III, Section 3, on Golden Rule.

N-iṣṭ bātīl har che Yazdān āfrīd,
 Az ghāzab, w-az hīlm, w-az nūsh o makīd,
 Pas bi-ḡān, ranj-aṭ natīja-ī zillaṭ-aṭ,
 Āfaṭ-é īn zarbaṭ-at az shahvat-at. (RŪMĪ.)

(Nothing that God has made is meaningless,
 In wrath, in mercy, or in graciousness ;
 Therefore, be sure, thy sorrow and thy hurt
 Are consequence of thine own lust and sins,
 Sent for thy chastening unto thee, by God.)

Hṛḍi sṭhīṭah Karma-Sākshī . . .
 svasya éva Āntara-Pūrushah . . .
 Yamah Vaivasvaṭah Dévah
 yah ṭava ésha hrḍi sṭhīṭah,
 Téna chét avivāḍah ṭé
 mā Gangām mā Kurūn gamah ¹ (M.; Mbh.)

(This Ruler-Yama who dwells in thy heart,
 Watchful, awake, as thine own Ātmā-Self,
 Unfailing Witness of thy smallest deeds—
 If He no quarrel has with thee, then thou
 Needst not make pilgrimage to holy shrines,
 To Kuru-kshétra or to Gangā's stream.)

¹ A western poet has put the truth of the Law of
 -Karma more softly and soothingly

All Nature is His Art unknown to thee,
 All Chance, His Order which thou canst not see;
 All Discord, His Concord not understood,
 All Partial Evil, His all-reaching Good
 Take heart, beloved ¹, in erring reason's spite,
 Whatever wrong there is, will be set right.

Science speaks of the potency of infinite multiplication present in each seed, germ, microbe; of infinite vibrations of each atom perpetually affecting all other infinite atoms, of infinite photographs being conveyed to each point of space eternally by infinite rays of light from all directions from the most distant stars and planets, of infinite sights, sounds, etc., filling all space constantly, and needing only appropriate apparatus to be caught; and so forth.¹ Obviously, to know *all* about the least little atom, is to know all about the Universe, for each part of a Whole is inseparably connected with all the other parts of the Whole.

6. LONG LINE OF SPIRITUAL HIERARCHY

Another thought, which all religions hold unitedly, is that, as chain of evolution extends below man, so it extends above him also; and that advanced souls, forming a Spiritual Hierarchy, take care of the 'Human' Race, and guard and guide it on its upward path, as parents and teachers do their children and pupils. Famous western scientists also have openly expressed their belief that this must be

¹ "There is no material point that does not act on every other material point. When we observe that a thing really *is* where it *acts*, we shall be led to say, as Faraday was, that *each of them fills the world*", Bergson, *Creative Evolution*, p. 214. .

Thou, Mazadā', that art both First and Last,
 At the beginning and the end of life,
 According to Thy fixed eternal Laws,
 Thou dost award to each his just desert,
 Reward or punishment, in word and deed,
 Ill unto ill and good unto the good)

"O men! learn ye these laws of happiness and misery which Ahura Mazadū has ordained. They are, suffering of pain for a long time for the wicked, and blessings for the righteous, by which they attain happiness " (Z *Ahūnavad Gāthā*, 111 11)

"Good and evil do not wrongly befall men, but Heaven sends down misery or happiness according to their conduct. From the loving example of one family, a whole state may become loving; and from its courtesies, courteous. From the ambition and perverseness of one man, the whole state may be thrown into rebellious disorder. Such is the nature of the influence " (C, *Liki*, 39 18.)

"Those who do evil in the open light of day—men will punish them. Those who do evil in secret—God will punish them. Who fears both man and God—he is fit to walk alone " (T, Kwang Tze, 23 8.)

"Whoso casteth a stone on high, casteth it on his own head; and a deceitful stroke shall make wounds. Whoso diggeth a pit shall fall therein;

give his life again and again, that his pain may be a spring of joy and righteousness to many hearts."¹

Kṛṣṇa and Dēvi-Shakti say ;

Yadā yadā hi dharmasya
glāṇiḥ bhavati, Bhārata !,
Abhy-ut-thānam a-dharmasya,
taḍā Ātmānam sṛjāmi Aham
Pari-trāṇāya sādhūnām,
vināśhāya cha duṣh-kṛtām,
Dharma-sam-sṭhāpan-ārthāya,
sam-bhavāmi yugé yugé. (G.)

Itiham yadā yadā bādhā ,
dānav-oṭtha bhaviṣyaṭi,
Taḍā taḍā ava-tīrya Aham
karishyāmi ari-san-kshayam.

(*Durgā-sapta-shatī*)

(To guard the good and slay the wicked men,
And re-establish on firm base My Law,
I manifest My-Self age after age.
When law and righteousness decline and fade,
And vicious sin uplifts a fearless head,
Then I incarnate to redress the world.)

¹ Quoted by J. Estlin Carpenter, *The Place of Christianity in the Religions of the World*, p. 60.

² Faizi, Court-poet of Emperor Akbar, has translated this famous verse into Persian thus,

Chu bunyād-i-Īn sust gardād basé,
Numāyém Khud rā ba shaklé Kasé,

Unfailing, as fine dust flung 'gainst the wind)¹.

Attā hi Attāno nātho,

ko hi nātho paro siyā;

Attānā 'va su-ḍaṇṭēna,

nāṭham labhaṭi dullabham.

¹ For vivid concrete illustration, in terms of *practical* politics and economics and current history, illustration of the spiritual-metaphysical truth that all selves are One Self, and therefore right or wrong done, pleasure or pain given, comes back, see the following excerpt from G. B. Shaw, *Collected Works*, 1938, paper on 'Family Life in Germany under the Blockade' (written in 1919).

"The Peace Treaty of Versailles has imposed on the vanquished Germans a colossal tribute. How is it to be paid if German industry is ruined and German labor is starving? It can be paid only if Germany buys things from us (the British) at more than cost price, and sells things to us at less than cost price, until her ransom is paid. There is no other way. That means that German production must continue side by side with British production. If we are to have the spoils of victory, German industry must be restored. And if German industry is to be restored, German labor must be fed. That is why, in starving the Germans, *we are biting our noses to spite our faces*. If our *vengeance-mongers cannot divine by spiritual intuition, that we are members of one another*, they will have it rubbed into them most unsympathetically and uncomfortably by the hard fact that there will be no business doing in many of their trades until German industry revives, that is, until Germany is producing enough to pay *more than enough* for British goods". The history of the world since 1919 and the Second World War, all only proves the unshakable nature of the metaphysical laws and facts.

Yasya amsh-āmsbhēna jāyanṭé
 dēva-ṭīryaṅg-nar-ādayah. (Bh.)

(My Universal Mind is the One Fount,
 Exhaustless, the One ever-fruitful Seed,
 Of all the Sparks infinitesimal,
 Atomic, countless, that ensoul all forms
 High, low, of gods, men, animals ;
 While rarer Sparks of greater Light and Might
 Appear as Avatār's to guide them right.)

Muhammaḍ says :

Le kullé qaumin hād. . In min ummatin illā
 khalā fihā nazīr. . . Wa la qad ba asnā fi kulli
 ummaṭin Rasūlan. (Q , 35. 25 ; 16. 37.)

(To every race great Teachers have been sent
 God hath not left any community
 Without a prophet, warner, and true guide.
 He sendeth Prophets to the ignorant
 And those misguided into evil ways,
 Raising these prophets up from 'mongst them-
 selves
 To purify them, and to teach to them—
 His signs and wisdom and philosophy.)

Inn-Allahā yaba'so lihāzeh-il ummaṭé a'lā rasé
 kullé méyaṭé sanaṭin māñ-yujaddaḍ lahā dīna-hā.

(H , recorded by Abū Dāūd)

Churns up that evil mind within itself,
E'en as the diamond-grinder's grinding stone
Grinds down the jewel-stone till it shape true.)

Sam-ud-dharanti hi ātmānam

Ātmanā éva vi-chakshahnāh.

Ātmano guruh Ātmā éva,

purushasya vipashchitah

(*Bhag. XI. vii. 19-20.*)

Uddharét Ātmanā Ātmānam,

na Ātmānam ava-sādayét,

Ātmā éva hi Ātmanah bandhuh

Ātmā éva ripuh Ātmanah :

Bandhuh Ātmā Ātmanah tasya,

Yéna Ātmā éva Ātmanā jītah ;

An-Ātmanah tu shatrutvé

vartéta Ātmā éva shatru-vat. (G)

Paraspara-bhayāt kéchiṭ pāpāh pāpam na kurvaté ;

Rāja-danda-bhayāt kéchit, Yama-danda-bhayāt paré ;

Sarvéshām api cha étéshām Ātmā yamayaṭām Yamah ;

Ātmā samyamitah yéna Yamah tasya karoṭi kim ?

Na Yamam Yama ity-āhuh, Ātmā vai Yamah uchyaté.

(*Mbh , M.*)

(The wise man's special Teacher is his Self.

Save and uplift your-self by your own Self ;

Degrade it not ; your-Self is your best Friend,

If your High Self but masters your low self ;

... Yé dāthaébyo éresh Ratum kshyāmsa ashivāo
chistā. *Gāthā*, 46. 3, 48. 12, 51. 5)

(Take up the disciplines enjoined by them,
The Saoshyantas, Lovers of Mankind,
Masters of Yoga, for thy soul's welfare ;
In thought, in word, in deed, yea, take them up !
In every land, of e'en barbarians,
Are there Saoshyantas who have attained
The Great Peace of the Universal Self.
This Sovereign of the World, the Self of All,
Hath sent down righteous Prophets unto us,
Saoshyantas, to show us the Right Path.)

(In every age, a religious Guide appears
Who ministers to the people and protects them,
Obeying, in such work, the Will of Yazdān)

ò ó

(A Zoroastrian text.)

Theurgists and Platonists of the earlier centuries
of the Christian era seem to have distinguished between
Theo-pneusty (inspiration or the mysterious
power to hear the oral teachings of a god), Theo-
pathy (assimilation of divine nature), and Theo-
phany (actual appearance of a god in man), as
grades of spiritual progress.

Buddha says :

"In 'duē time another Buddha will arise He will
be known as Maitréya" (which means 'he whose
nature is kindness'). . . "After the death of each

Aṭy-ugra-punya-pāpānām
 iha éva phalam asnuté
 Hṛdayé sarva-bhūtānām
 Antar-yāmī Yamah sṭhiṭab. (*Mbh.*)

(Sin doth not always bear its painful fruit
 Unto the sinner, here on earth, at once ;
 But, circling, it reacts unfailingly,
 And cuts the sinner's very roots of being ;
 And often it inflicts the consequence
 Upon the children and grandchildren too,
 [As patently the sins of venery] ;
 Never goes sin without its due return ;
 And deeds of noble goodness, or dire sin,
 Bear their just fruit, here, in this very life.
 Never is there escape from consequence,
 Because the Great Judge dwells within each
 heart.)

In the last line is the secret of the perpetual ' Day of infallible Judgment '. No one can escape him-Self, his own heart and memory and conscience, and avoid reward or expiation.

Doubts, disputes, problems, have arisen, in this connection, regarding Free-Will and Destiny (*ḍiṣṭa*), Liberty and Necessity, Vitalism and Mechanism, *puruṣa-kāra* and *daiva*, *ud̥yoga* and *n̄iyati*, *qadr* and *jabr*, *mukṣṭār* and *maybūr*, *sva-tantra* and *para-tantra*, Self-Choice and

Even simply to bear these great souls in mind, as loving helpers, as examples, as standards, as proofs of the possibility for all of high achievement; and much more, to get into touch with them, by developing spiritual and moral merit, and opening up the subtler senses, 'extending' the faculties into the superphysical, the finer and more ethereal, planes; this helps our own progress as members of the vast *Fraternity of Man*, nay, of all living beings.

Fundamental Truths and Teachings remain ever the same, but frame-works in which they manifest, decay and lose vitality, over and over again, in race after race, age after age, clime after clime, tongue after tongue. Words, names, forms, become hackneyed, with lapse of centuries; and human hearts respond to them no longer, vividly and actively. The new spiritual impulse, new descent of the divine fire of life, that is needed to vivify afresh those Truths and Teachings, and give them a new birth in the living frame of a new language and new forms, in a new generation, or a new race, new place, new epoch—such divine afflatus can be given only by such Supermen. They incarnate as Founders of Religions; and, by the fire and fervour of their *ishq-i-haqīqī*, *karam-bā-khalq*, *dunyā-dostī*,¹

¹ Bā khalq karam kun ke Khudā bā to karam kard. (SĀ'DI) 'Since God loves thee, thou too shouldst love all beings.'

Har-jā ke i'nāyatē To bāshad,
 Nā-kardah cho kardah, kardah chūn nā-kardah !
 Aī ! nēk na kardāh, va badī-hā kardah !
 W-angāh ba luṭfe-Haq ṭavailā kardah !
 Bar u'fwu ma-kun ṭakiyah, ke hargiz na buvad
 Nā-kardah cho kardah, kardāh chūn nā-kardah !

(OMAR KḤAYYĀM)

(Some say. In God's great Mercy we have faith,
 And take no thought of good or evil deed;
 On whomsoe'er His eye of Favour rests,
 His 'not-done' deeds of good become all 'done',
 And his 'done' deeds of evil all 'un-done' !
 O thou ! that didst not do one deed of good,
 But hast been doing many deeds of ill !
 Do not deceive thyself, that if thou throw
 Thyself upon the Mercy of High God,
 Thy sins will be forgiven in such wise
 That the 'done' deed shall be as if 'not-done',
 And the 'not-done' become as if 'twere-done',)
 [All the great sages with one voice declare—
 Whom the Lord loveth, him He chasteneth,
 With trials sore and penalties severe,
 - Which cleanse him of his sins and make him pure,
 And worthy of His love and love of all.]

It is an outstanding characteristic of the egoistic inexperienced young soul, young mind, of our baser, lower, nature, that it always tries to fasten on *others*,

It should also be noted that the Evolutionary Chain or Spiral of living beings, high and low, stretches infinitely, above as well as below, according to the Scriptures of nations; and modern science also vouches for it. Thus:

"Looking at the matter from the most rigidly scientific point of view, the assumption that amidst the myriads of worlds scattered through endless space, there can be no intelligence as much greater than man's, as his is greater than a black beetle's; no Being endowed with powers of influencing the course of Nature as much greater than his, as his is greater than a snail's;

parents and child; but only that the work of education, clear exposition of the philosophy, begins after the child, the movement, has been born. As history has gone, so far, usually philosophy and movement have acted and re-acted on, and helped to define, each other. If parents and teachers have been in consultation with each other before the child is conceived and gestated and born, or if parents are also teachers—then conditions for successful growth are most favorable. Only in rare cases, of some *pūrṇa-avaṭāras*, *insān-ūl kāmūl*, *mazhar i-aṭamm*, have aspects of Al-Bāḍī and Al-ʿAlīm, Brahmā and Viṣṇu, Creator and Teacher, been combined, and then too, all aspects have scarcely been equally manifested. Either the aspect of Knowledge as Teacher, or of Action as History maker and Warrior, or of Desire as Inspirer of Love and Devotion and Purifier of soul, prevails, and manifests more than the other two, but, of course, never exclusively, for all three aspects are inseparable, though distinguishable.

the lower self-ish self in us, (which also is in and from God).

Sūfis have made it clear :

Har che az zain o shain-i shumā-sť,
 Sar ba sar muqtazā-ı a'in-ı shumā-st.
 Har che a'in- shumā řaqāzā kard,
 Jaud-ı-faiz-ı-Man huwaıdā kard.

(Good, evil, both are all your own demand ;
 Whate'er your heart desired, My bounty gave.)

Nature is a Continuity. Life, The Ever-living Self, *Whose Nature it is*, is not only a Continuity but also a Unity. Because Life is a Unity, therefore is Nature a Continuity; therefore are all constituents of the universe interdependent, smallest or largest. One Life runs through all forms¹, an unbreakable thread, Sūtr-Ātmā, Thread-Soul, strings, threads,

¹ Western scientists are coming to see this Continuum of Life and Consciousness more and more. Thus, "When we view ourselves in space and time, we are obviously distinct individuals, when we pass beyond space and time, we may, perhaps, form ingredients of a *continuous* stream of Life" Sir James Jeans, Address at annual meeting of the British Association for the Advancement of Science, quoted in *The Modern Review* (of Calcutta) for February, 1935, p 227. It may be added that it is not necessary to pass beyond space and time to feel this continuity. Indeed, *continuity* necessarily *involves* space and time, and is possible only in them. Beyond them there is Eternity, Motionlessness, Unity (or indeed the Absence of both Unity and Multiplicity) instead of Continuity, for Continuity means Unity running through

back to It-Self, remembers its forgotten Infinitude. The Wanderer returns Home. In symbol, the Serpent of Wisdom and of world-cycles swallows its own tail. A circling of the soul is completed. Extremes meet. Infinitesimal is seen to be Infinite. Individual and Universal become One.

'End', 'aim', 'purpose', 'goal', 'object', 'fundamental value' of life, *Purus̥h-ārtha*, *maq-sad-i-zindagī*, is dual. There are two *Summa Boni*. First purpose of life is *Abhy-udaya*, *na'mat-i-dunyavī*, prosperity, success, in the life of this world, enjoyment of the good things of Earth, through sensor and motor organs, it is three-fold, (1) *dharma*, (2) *ārtha*, (3) *kāma*, (1) *dayānat*, (2) *daulat*, (3) *lazzat-ud-dunyā*, or (3) Sense-joy, refined by (2) Wealth, regulated by (1) Law; in other words, happy (3) Family-life, beautified by (2) Property and artistic possessions, restrained, controlled, regulated by (1) Religion-inspired Law of Right-and-Duty. This first triple end of life is to be pursued in first half of life. Second half of life is to be devoted to achievement of the final goal, *moksha*, *naṣṭ*, 'salvation', freedom from all sorrow, the second *Summum Bonum*, *Nis-shrēyas*, *Param-Ānanda*, *Hazz-i-ā'lā*, *Kḥair-i-mahaz*, *Lazzat-ul-Ilāhiyā*, Greatest Good, joy than which there is no greater joy, 'to be like God', 'to become merged

hath said in his heart, there is no God," and thinks he will evade the consequences of his evil ways, but God is hiding all the time in that same heart, as much as in the wise heart, and He will impel him, from within, to put himself in a position where he will have to eat the bitter fruit of the tree of evil that he has planted; thus will the erring one learn wisdom by sad experience. As nothing can pass out of the Whole, sin and are always being balanced up by their respective consequences. The Whole as such is ever in a state of perfect sameness, equilibrium, *samatā, tulita-tā, wahdat, mawāzinah*

Sukhasya anantaram dukkham,
dukkhasya anantaram sukham,
Chakra-vat pari-vartété
Sukha-Dukkhé divā-nisham. (*Mbh*)

(After joy, sorrow, after sorrow, joy,
After day, night; and after night, the day;
Ceaseless rotate they on the Wheel of Life,
O'er and between the two, broods Peace alway.)
Inna ma'l usra yusrin fa inna ma'l usré yusra.
(Q, 'Sūrai Sharah')

(After pain, pleasure cometh, verily;
So too comes sorrow surely after joy.)

The scientific laws of causation, of action and reaction, of conservation of energy and indestructibility of matter amidst perpetual transformations of form,

separateness and egoism, and blossoming of sense, and tasting of Bliss, of Oneness with the Universal Self, which constitutes 'return' of the soul to its Source. Islām knows it by words which are exact equivalents of *Mukti* and *Nir-vāna*, viz, *Najāt* and *Fanā-f-Ilāh*. The last words means extinction or annihilation into God, with its accompanying ecstasy of joy, *Lazzat-ul-Ilāhiyā*, *Brahm-ānanda*, Spiritual Blessedness, dissolving into 'Bliss of God', opposite of *vishaya-ānanda*, or *lazzat-ul-dunyā*, worldly 'joy of sense-objects'. Obverse of *Fanā-f-Ilāh* is *Baqā-f-Ilāh*, 'remaining' or 'abiding' eternally in God. Corresponding Skt. words would be *Brahma-līna-ta*, 'disappearance in Brahma', and *Brahma-bhāva* or *Brahma-sthā-tā*, 'state or Brahma' or 'establishment in Brahma'.¹ Jewish

man should be such extinction. This 'denial of self' by Buddha is only the 'self-denial' of English language, but with a far greater and deeper significance. *Sāṅkhya Kārikā*'s 'na aśmi na mé', and *Charaka*'s 'Na Etad Aham' and 'Na Eṭan Mama', have the same significance.

¹ The late Sir Ahmed Hussain (of Hyderabad, Dn) wrote to me that *Baqā-f-Ilāh* is the result of 'idealisation of the real and realisation of the ideal'—an excellent way of putting the thought in words. In theosophical terms 'attaching the upper half of the fifth principle to the sixth and seventh principles, or higher *Manas* to *Buddhi* and *Ātmā*, (see fn, p 263, *supra*), means the same' thereby, the nobler thoughts and emotions which make up higher *Manas*, and constitute what may be called

Casts off old bodies and takes up new ones.
 God's Garment, Nature, changes hues and forms,
 Moment to moment, tireless, ceaselessly,
 His Consciousness continues e'er the same)

Kullu yaumin huā fishān (Q.)

Dam-ba-dam gar shawad libās badal
 Mard-ı-Sāhib-ı-libās rā che *khalal* ? (S.)

Ta'iyun būd laz hastī judā shud.
 Na Haq banda, na banda bā Khudā shud.
 (Shahābuddīn Mohammad Shabistari, *Gulshan-
 ı-Rāz*)

(Each moment is He in a different state.
 But how may it affect the One who wears
 These Many garbs, if these change ceaselessly ?
 A Limitation, Definition, *seems*
 To shape out in the sea of Boundless Being ;
 Nor God grows Servant, nor the Servant God.)

Dream-worlds, world-dreams, world-dramas, arise
 and disappear endlessly ; the 'substance-quality-
 quantity' of Infinite Consciousness in, for, from,
 by, out of, which they are made and come and go,
 remains the same. Multiply the endless infinite
 Circle of the zero by any finite number, it remains
 zero.¹

¹ NOTE On Karma, Rebirths, and Evolution.

Following is abridged from the art. 'Metem psychosis', *Enc. Brit.*, 14th. edn.

Shakhsīyat-i-adnā, the Individual, becomes *Anāniyat-i-ā'lā*, *Shakhsīyat-i-ā'lā*, the Universal, Chitta becomes Chit, Vi-shiṣhta-Chaitanya, limited, particularised, individualised consciousness, Vi-shiṣhta-Sattā, specific existence, becomes Chaitanya-sāmānya, Universal Consciousness, Sattasāmānya, general, Universal Being; *Khud* of *Khudī* becomes *Khuḍā*, the Drop becomes the Ocean; the Infinitesimal, the Infinite, Man becomes God. *Becomes*, by recognising the identity of the two, which were never two.

As-Sıdgo yunji, w-al-kızbo yohlık. (Q.)

(Truth giveth freedom, Untruth giveth death.)

As described by those who have experienced the realisation, there is, in it, the 'intellectual conviction' of identity of one-self with the Universal Self; there is also the 'affective' or 'emotional feeling' of that union, a very great exaltation, a sense of utter security and certainty; as the first romance of perfectly reciprocated human love raised to a very high degree, even to infinite, degree, for here we have love of all, instead of only two, and there is also the 'actional' or 'volitional' aspect of the 'will', the 'resolve', to become, or, indeed, the sense of having become, or, of being, a 'missionary of God', a 'son of God', the sense of one's (triple) body being now an 'instrument', an 'organ' of the Universal Will-Life-Intelligence.

are other worlds corresponding to subtler senses and other states of his consciousness; that through these the soul of man passes between death and rebirth

in the 2nd century, A. C., that "forth from God come all spirits that exist, all being dowered with free-will. Some refused to turn aside from the path of righteousness . . . and took the place of angels. Others, in the exercise of their free-will, turned aside from the path of duty, and passed into the human race, to recover, by righteous and noble living, the angel condition . . . Others, still in the exercise of their free-will, descend yet deeper into evil and become devils . . . All were originally good—by innocence, not knowledge . . . Angels may become men, men angels, and even evil ones may climb upwards once more, and become men and angels again": (*De Principiis, passim*, quoted in the *The Universal Text Book of Religion and Morals*, by Annie Besant) But Origen's form of the doctrine was condemned at a Church Council, A. D. 533

Josephus, *De Bello Judaico*, says "They say that all souls are incorruptible, but that the souls of good men are only removed into other bodies, and that the souls of bad men are subject to eternal punishment", and again "all pure spirits live on, in heavenly places, and in course of time they are again sent down to inhabit sinless bodies, but the souls of those who have committed self-destruction are doomed to a region in the darkness of the under-world" This last sentence is an almost exact equivalent of a verse of *Īsha Upaniṣad*,

Andham tamah pra-viśanṭi yé ké cha Ātma-hanah
janāḥ

(Into deep darkness do they fall who turn
Away from their true Self and slay It thus.)

"Origen, Clemens Alexandrinus, Synesius, Chalcidius, all believed in metempsychosis; so did the Gnostics,

Let no one say hereafter that I am
Other than Thee, or Thou other than I)

Yathā satah purushāṭ kēsha-lomāni,
Taṭhā Aksharāt sambhavaṭi iha Vishvam. (U)
(As from the human being grow hairs and nails,
So grows this Cosmos from th' Eternal Self)

Haq jān-i-jahān ast, wa jahān jumla baḍan;
Tauhīd hamīn ast; digar shéwa o fan. (S.)

(One single Body—this Whole Universe;
God—Its One Soul; spirits, souls, angels all—
Its organs and its senses, th' elements,
And all the Natural kingdoms are its limbs—
Such the significance of Unity)

Tat sṛṣṭvā tat éva anu-prā-vishat . . .
Ēsha vai Vishva-rūpah Ātmā Vaishvā-narah . . .
Tatra ko mohah, kah shokah, Ekaṭvam
anu-pashyatah. (U)

(The Self creates this world and enters in,
As soul in body, to the very nails.
The Total of All Bodies and All Souls
Is His One Single Body and One Soul.
For him who sees him-Self in every self,
In everything, there is no longer left
Any perplexity, doubt, sorrow, fear)

Other names for this Bliss are *surū-i-jāwēdānī*,
'permanent intoxication', *istighrāq*, 'mergence'
into the One, *Brahma-līnaṭā*; 'disappearance in

of beings which inhabit them; and that man, by special efforts and processes of training, can develop inner senses and latent powers which can open these worlds to him.

- the soul assumes a shape, part beast and part human. This is its true shape, for man's nature is very like that of the beast, save for that spark of something higher. After a period, long or short, according to the strength of the animal nature, the soul throws aside its beast-like shape, and moves onward to—a place of rest." [This African belief corresponds to that in Prêta-loka, and thereafter Pitṛ loka plus Svarga-loka, of Vêdism. See *Manu-smṛiti*, ch. xii, especially verses 52-82, these verses indicate that by 'births' into low, gross, animal and other forms, are meant *post mortem* states of the erring and sinning soul, imprisoned painfully in such forms, made of tenuous invisible matter, shaped by its own mentality. Some Sūfī sects also interpret the Qurānic verses, ré 'apes' and 'swine', (see pp 236-'7, *supra*), in a similar sense] "In that place of rest it sleeps, till a time comes when it *dreams* that something to do and learn awaits it on earth, then it awakes, and returns, through the Place of Beasts, to the earth, and is born again as a child. Again and again does the soul travel thus, till at last the man becomes true-Man, and his soul, when the body dies, becomes one with the *Itongo*, whence it came. The common man cannot understand more than that the *Itongo* is the Spirit of his Tribe, but the Wise Ones know that It is the Spirit within and above all men, even all things; and that at the end, all men being one in Spirit, are brothers in the flesh' Mankanyezi, a year or two later, predicted to me that I would meet one of his 'Elder brothers', an Elder in the Family (Society), to which he belonged, whose members are the guardians of the *Wisdom-which-comes-from-of-old*, they are of many ranks,

Self-consciousness, All-Self-consciousness, is the one purpose and goal of all evolution, the one ever very near and yet seemingly "far-off divine event to which the whole creation moves," as western modern poet and philosopher also see and say, more or less gropingly ; while the scriptures of the nations say and show the Great Truth in full blaze of light.

Manyé-ush hachā thvā é-é-āonghā

Yā-ishā anghéush po-uruyo khavata

(Z., *Gāthā*, 28, 11.)

(By force of knowledge and expanding thought
Shall we return to Thee, unto that state
Which was at the beginning of our life)

Kaṭ vé kshaṭhróm, Mazadā !, yathā vāo bakhmī
. . . paré vaskhémā . . . yaṭhā . . . ūrvāid-yās
. . . ayéni paīti.

(Z., *Gāthā*, 34 5, 6.)

(Thou art beyond all this we see, Supreme !
Teach us what resignation, fortitude,
And what detached aloofness from the world,
May join us unto Thee, Lord Mazadā !
And make us thus to realise our-Self.)

Ṭaṭ shrutam, tat cha vijñanam,
Ṭaṭ dhyānam, ṭat param tapah,
Ayam Aṭmā yat āsāḍya
Sva-svarūpé layam vrajēt

(J., SHUBHA CHANDRA, *Jñān-ārnava*.)

research, conducted by recognised scientists. Yoga-siddhis, *divya-shaktis*, *vibhūtis*,

(*umzimba*), (2) the etheric body (*issifunzi*), (3) the lower mind (*amandhla*), (4) the animal mind (*utivessilo*); (5) the human mind (*utivomuntlu*); (6) the spiritual mind (*utivetongo*), (7) *Itongo*.'"

In terms of Yoga and Vedānta, these are (1) *anna-maya-kosha*, (2) *prāṇa-maya-kosha*, (3), (4), and part of (5) *mano-maya-kosha*, rest of (5) and (6) *viññāna-maya-kosha*, (7) *ānanda-maya-kosha*, and *Ātmā*. In terms of Theosophical literature, they are the 'seven principles' which make up 'man' (1) physical body, or *sūhūla-sharīra*, (2) *prāṇa*, or etheric double, (3) *linga-sharīra*, (4) *kāma-rūpa*, (5) *manas*, (6) *buḍḍhi*, (7) *Ātmā*. In another Vedāntic and Rāja-yoga scheme, the main 'bodies' or *śarīras* are (1) *sūhūla*, gross, dense, physical, which includes the first three, (2) *sūkṣma*, subtle, astral, which includes the next two, (3) *kāraṇa*, causal, equivalent to the sixth, *Ātmā* being the wearer of the three bodies.

Mr Bowen continues. "The Brotherhood is called, in the ancient Bantu speech, *Bonabakulu abase Khemu*, i.e., *The Brotherhood of the Higher Ones of Egypt*. (Khem, whence 'Chem-istry', was an ancient name of Egypt). It was founded by a Priest of Isis in the reign of the Pharaoh Cheops, to spread *The Wisdom which comes from of Old*, among all races and tribes of Africa, and the study and practice, among its members, of *Ukwazi-kwasi-ithabango*, which means, *The Science which depends on the Power of Thought* (Yoga). The grades of the Brotherhood are (1) the Pupil, (2) the Disciple, (3) the Brother, (4) the Elder, (5) the Master, (6) Those who Know (*Isangoma*), (7) *Abakulu-bantu*, i.e., Perfect Men, for whom rebirth has ceased, who dwell on earth in physical form by their own will, and can retain or relinquish that form as they choose;

(O, join not other gods with me ; 'tis sin ;
For unto Me shall ye return at last) (Q , 31. 13)

The beautiful poem of *Wesālī*, *Mā-muqīmān*, is an extended comment on this verse of the *Qurān*. Only the first and last verses are given below.

Mā muqīmān-e-kū-e-Dildār ém ;
Rukh ba dunyā wa dīn na mī ārém ;
Bulbulān-ém, ke az qazā wa qaḍar,
Oftādāh judā ze gulzār ém.
... Man na-dānam ke andar īn hairat,
Ba Wesālī ke dād paighāmé,
Ke ba chashmān-ī-dīl ma-bīn juz Dost,
Har che bīnī be-dān ke mazharī-ī-Ū-št.

(S , *WESĀLĪ*.)

(In the Beloved's Garden did we dwell !
Of His rose-garden are we nightingales ;
His Will, as Destiny, did cast us out,
To wander, seeking, in this labyrinth.
But now we've done with this world and its creeds.
After long yearnings and far wanderings
The wonder comes ! He filleth all our being,
With His own Self—Yea, 'tis the Belovéd !—
And a vast music in our Soul resounds,
“ Ye are united with Me once again,
With the heart's eye see now naught but the Friend ;
For whatsoever ye behold, ye know
Is but the glory of the Belovéd ! ”)

in, everywhere, always. They are only *extensions* of such powers as we daily exercise, and not, in the least,

kalpas, mahā-yugas, etc.] "In another sense, it means the diffusion and distribution of the Divine Spirit among the beings of our world. Extreme Shiās believe in the descent or incarnation (*hulūl*) of all or part of the Divine Principle in certain men" [Cf, Védic *ava-tāras*, *amsh-āva-ṭāras*, etc.] "In the popular sense, of passing from one body to another, the belief is held by several Shiā sects. Among the Mo'tazilis, the disciples of Ahmad bin Hā'it taught that God first created beings in a kind of paradise" [Satva-Yuga, Golden Age, Arcadia, Eden], "then those who were guilty of disobedience were sent by him into our world in the form of men or animals, according to the gravity of their sins, they then migrate from form to form until the effects of their sins have ceased. The Ismā'ilis did not admit the passage of the soul into the bodies of animals; but they did admit successive (human) lives until it recognised the Imām; then it rose to the world of Light. The Nusūrīs believe that sinners of their religion will be reborn into other religions, out-right infidels will become camels, mules, asses, dogs, etc., there are seven degrees of metempsychosis according to them. The Druses believe that the souls of the enemies of their religion will enter the bodies of dogs, monkeys, and swine. The Kurds and the Yazidis believe in transmigration into the bodies of men and also animals, and in successive existences separated by an interval of ~~72~~ years. According to Sayyad Sharif Djurdjāni, *ṭandūsukh* is the passing of the soul to a new body without intervals, on account of the inclination of the spirit for the body".

All sorts of beliefs, as to kinds of transmigration, similar to those of these Muslim sects are to be found among different sects of other religions also. Belief in

(Not for its own sake is aught dear to us,
 Whatever thing or being, high or low,
 Parents, spouse, child, friend, house, or gold, or god,
 Is dear to us—is so for sake of Self)

Kufr o ġin har do dar raha-t poyān,
 Wahdahū lā sharīk-ilah goyān.

Har kas tālib-i-Yār and, che hushyār o che mast;
 Hama jā khānai ishq aşt, che masjid che kanisht.

Tu-hī Maqsūd hai, Ka'bā
 wa But-khānā bahānā hai (S.)

(Sceptic or faithful, both run after thee,
 Seeking the One Great Ultimate of all.
 Sober, inebriate, sane or insane,
 Each one for the Beloved One doth seek;
 Musalmān's mosque or Magian's fire-place,
 Each is the sacred shrine of Love Divine.
 Thou art the Goal for which all are asearch;
 Temple and Kā'bā, both, but roads to Thee!)

Kāfir-é Ishq-am; Musal-
 mānī ma-rā dar-kār n-īşt;
 Har rag-é man tār gashtah,
 hājat-é zunnār n-īşt.
 Az sar-é bālū-e man
 bar khéz, ai nādān tabīb !;
 Dard-mandé Ishq rā
 qārū ba-juz Diđār n-īst.

in us, and also *outside*; as mental scenes of joy and woe in us, parks and jails outside us.

Dévas and upa-dévas, ganas and pārsha-
ḍas, siddhas and vidyē-ḍharas, apsarās
and gandharvas, yaksha-s and raksha-s;
farishtās and *malāyak*, *parīs* and *jinnāt*; *frā-
varshīs*, *farshārs*, *amesha-spentas*, *yazds*; *dévs* and
darvands, *iblis-es* and *shaitāns*; daityas and
asuras; angels and devils, good and evil spirits
of earth, water, fire, air, woods, hills, etc., fairies,
gnomes, sylphs, nymphs, undines, dryads, salamand-
ers, brownies, banshees, elves, imps, fiends, demons,
devils, spooks, etc., are common to all religions and
all peoples. As human bodies are made of certain
forms of matter, so the bodies of these are said to
be composed of other forms of matter, which are
not ordinarily perceptible to our senses (as human
bodies are not, to theirs); except in special condi-
tions; as air becomes 'visible', when, as whirl-wind,
it 'puts on' a column of dust, sand, or water. To
think that no other forms of life are possible than

or the Supreme Mystery and Power for Good. Lin
Yutāng, *My Country and My People*, p 189, quotes
Chinese sayings. 'Heaven's way also goes round,'
'Keep your own status and resign yourself to heaven's
will', 'Let heaven and fate have their way', 'At 50
years of age, Confucius knew heaven's will'. Through
Buddhism, however, belief in rebirth seems to have be-
come common throughout China.

Kahīn sabzī kī hariyālī hai
 Kahīn phūlon kī gulkārī hai ;
 Dīn rāt magan khush baithē hai,
 aur ās Usī kī bhārī hai ;
 Bas āp hī Wah dātārī hai,
 aur āp hī Wah bhandārī hai.
 Har ān hansī, har ān khushī,
 har waqt amīrī hai, bābā !
 Jab āshiq mast faqīr hué,
 phir kyā dīl-gīrī hai, bābā ! (S., NAZIR.)

(Whichever way the eye is turned, it sees,
 The Garden of the Loved One burgeoning,
 Blooming and blossoming with life upwelling
 From the One Fount, which gives and takes
 back too ;
 He is the Giver, He the Gatherer ;
 He is the one main stay of all our hopes ;
 All days are one long laugh, all nights one joy,
 All life one opulence and affluence—
 When once the heart all worldly things disowns,
 And owns again its Own-Self's ecstasy)

And again .

Āshiqé zār hūn main, tālib-e-ārām nahīn,
 Nang-o-nāmūs-e-dunyā sé mujhé kām nahīn
 Bé-sar-o-pāyī kā usshāq ko khatrā kyā hai,
 Asar-e-Ishq hai yah, gardīsh-e-ayyām nahīn.
 Ālam-e-Ishq kī dunyā hī nīrālī dékhī,

Different from these are certain disembodied human spirits, floating midway, so to say, between 'this-world' and the 'other-world' proper, midway also of heaven-and-hell, in an abnormal way, like lunatics and maniacs in a community. They are kept tied to the earth, by various strong unfulfilled desires, for varying periods, before passing on to the 'other-world.' Some of these spirits are good but feeble and foolish, others powerful and malignant, according to the quality and strength of their manias. They are known as *préṭas*, *piśhāchas* etc., of many kinds, in Vaidika Dharma, *ghools*, *āsēbs*, etc., in Islām; ghouls, ghosts, vampires, incubi, succubbi, etc., in Christianity.

There is no sufficient cause to deny these non-human 'spirits', 'sprites', 'nature-spirits'; nor to worship them. But the better sort, friendly to man, and willing to help, as inferiors, or as superiors, may be utilized by special processes, as domestic animals, or as superior human friends possessed of power and authority. If the evil sort are evoked, (particularly disembodied human spirits), by *ṭān-trika* processes of black magic, *jāḍū*, (Skt, *yāṭu*,

identical with the Hindu *Prajā-pāṭis* (*Ādityas*), the *Dhyān-Chohāns* of Esoteric Buddhism, the Zoroastrian *Amshas-pents*, and the Elohim, the 'seven angels of the presence', of the Roman Catholic Church." They have some correspondence with the seven best known planets of the solar system

(A second time my reverend Ancient went
 And changed his gaberdine for 'sacred thread',
 His store of wisdom, gathered ninety years,
 He gave away unto the infidels,
 And in exchange took up their faithless faith.)

, Rūmī sings the same great lesson in another mood :

Bar Shāh-e khūb-rūyān
 wājib wafā na bāshad,
 Aī zarf-rūye āshiq !
 tū sabr kun, wafā kun ! (S.)

(The King of Beauty owes no duty,
 Of fi-delity to a *single* one !
 Thou pale-faced lover ! do thou cover
 Thy love with resignati-on !
 Be faithful ever, and forget never,
 His constancy is to *every* one ,
 As to every dew-drop, of the Sun !
 He loveth all ; do *thou* love all ;
 So thy smallness shall be all undone !
 His Greatness shall by *thee* be won,
 And thou shalt gain *All* of the One !.)

"Make the Great Discovery for yourself, freshly,
 each of you, all of you, brothers and sisters !, sons
 and daughters !"—this is the one desire, the one
 teaching, of all the Great Teachers, of all the Great
 Scriptures, of all the Great Religions.

of man, which are in touch, respectively, with corresponding worlds or planes as well as with one another. Védānta names them sṭhūla, sūkshma, and kāraṇa, i.e., physical, subtle, and causal; Jainas know them as audārika, taijasa, and karmāṇa śharīras; Buḍḍhist nirmāṇa-kāya, sambhoga-kāya, dharma-kāya correspond. Christian mysticism calls them body, soul, and spirit¹ Jewish mystics designate them as *nefesh*, *ruach*, and *neshamāh* (*nūsmā*). Tasawwuf uses the Ar. words *nafs*, *rūh*, and *nafs-i-nātiqā*, or *nafs*, *dil*, *rūh*. These three, in the individual, the microcosm, pīṇḍ-āṇḍa or kshuḍra-virāt, ālam-i-sagḥīr, have their correspondents in the Universal, the Macrocosm, Brahm-āṇḍa or Mahā-Virāt, Ālam-i-kabīr. These latter are called in Samskr̥t, Vaiśhvānara (or simply Virāt), Sūtr-ātmā (or Hiraṇyagarbha or Prāṇa), and Sarva-jña (or Īśha, Antar-yāmī), in Sūfī terms, *Jism-i-kul* or *Shakl-i-kul*, *Rūh-i-kul* or *Ṭabīyat-i-kul* or *Nafs-i-kul*, and *Aql-i-kul*; *Carne* or *Corpus Mundi*, *Anima Mundi*,

¹ "Your whole Spirit and Soul and Body" (B., Thes-salonians) In Egyptian *Book of the Dead*, these same three seem to be indicated by Khā, body, Kā or Rā, soul, Bā, higher soul or Spirit. In Græco-Roman religion we have, *carnis*, *umbra* (or *manes*), *anima*. Some early Christian Fathers, like Ireneus, speak of "carne, anima, spiritu". Zulu terms for these have been mentioned before, at p. 262-'3, *supra*.

There is Naught-Else than the One Self Alone,
In very truth, to be sought, thought, seen, known)

" Know thy-Self." (SOLOX, the Greek Sage)

" Harken unto Me (the Supreme Self), my son ;
blessed are they who keep My ways . . . Blessed is
the man that heareth Me, watching daily at My
gates . . . For whoso findeth Me, findeth life, and
shall obtain favour of the Lord . . . But he that
sinneth against Me wrongeth his own soul . . . and
loves death " (B., *Proverbs*, vii)

Nas-Ullāhā fa'ansāhum anfusehum (Q)

(He who forgetteth God forgets him-Self.)

Kah Abam, kah tvam, kuṣah āyātab,

Tat-tvam chinṭaya, Taḍ-ḍam, bhrātah !

(SHANKAR-ĀCHĀRYA)

(What is I and what is Thou ?

Whence are we, what for, and how ?

What the truth of all this show ?

Ponder this, my brother !, now !)

Kim té dhanéna, kim-u banḍhubhih éva vā té,

Kim té dāraih, puṭraka !, yo marishyas' ;

Atmānam anu-ichchha, guhām pravishtam,

Piṭamahāh té kva gatāh, piṭā cha (Abh)

(What hast thou, son !, to do with riches ; what

With kinsfolk ; what with loved and loving spouse ?

Of these none shall bestand thee, O my child !,

also distinguished. Sūfīs speak of *nafs-i-ammārā*, *nafs-i-lawwāmā*, *nafs-i-muṭmainna*, *nafs-i-mulhūma*, *nafs-i-Rahmānī*, etc.¹ These are lower and higher states of the soul, from one standpoint ; from another, they may be said broadly to correspond with the five koshas of Vedānta and skandhas of Buddhism. Another distinction is between *nafs-i-jārī* and *nafs-i-muqīm*, 'wandering body' and 'stationary body'. *Jism-i-latīf* and *jism-i-kasīf* mean the same, i e., fine or subtle body and dense or gross body. This is the same pair as āṭī-vāhika and ādhi-bhautika sharīras of Vedānta, or khe-chara chitta or sūkshma-sharīra and sthūla-deha of Yoga. Sūfī Jāmī has hinted this living separation of subtle from gross body thus :

Dād ū dil bā har kasé,
 Man ze ghairat be-murdam basé !
 Yak bār bi-mīrad har kasé,
 Béchāra Jāmī bārahā ! (S)

(The Loved One gave him-Self to every one,
 And of that shame of Other-ness I die !
 All other human beings die but once,

~~This~~ helpless Jāmī dies repeatedly !)

mysteries and powers which are utterly inaccessible to others See R. A. Nicholson, *Studies in Islamic Mysticism*, pp. 122-125.

¹ For explanations, see *infra*, Ch. III, section '7. God in Man,' sub section 'A great Danger'.

Eshā buddhi-matām buddhih,
 Manishā cha manishinām,
 Yat Satyam an-rtēna iha
 Martyēna āpnoti Mā Amrtam.

(*Bhāg*, xl. 29. 22.)

Iha chēt avēdīṭ, atha Satyam asti,
 Na chēṭ iha avēdīṭ mahatī vi-nasbtih. (U)

Iha éva santah atha vidmah Tat vayam,
 Na chēt avēdīḥ mahatī vi-nasbtih :
 Yé Tat viduh amṛtāḥ té bhavanti ;

Atha itaré dukkham eva api-yanti. (*Bṛhat U*)

(Best of all trades is mine—that I have sold
 My mortal things and bought Immortal Soul !
 This is true Wisdom, this, best merchantry ;
 That we should part with Lie and lay in Truth,
 And with the mortal buy th' Immortal Self !
 Great is our loss if we fail to buy back
 Our 'birthright' with this 'pottage-mess' and gain
 Our Deathless Self while still in mortal sheath
 Let us make sure to see Him while still here ;
 If we do not, then very great our loss.
 And we pass o'er and o'er from pain, to pain ;
 But if we do, then Deathless Bliss our gain !)

Great is the yearning of the Elders of the Race,
 Sages, Saints, Seers, Prophets, that the youngers
 should make this Great Discovery and so be freed
 from all sorrows, even as is the yearning of mother

provides a beautiful instance of the brotherliness of the wise and pious of all religions.

Muhammad gave, to the select, the counsel :

Muṭo qabl un ṭamūṭo. (H.)

(Die before you die)

The Ṛshi of *Upanishats* gives the same advice, to the promising disciple worthy of receiving it :

Ṭam svāṭ śharīrāṭ pra-brhēṭ, munjāṭ "
ishikām iva dhairyaṇa. (U.) "

(As from the thatching-grass the core is drawn,

So from the body should be drawn the soul

With patience, perseverance, fortitude)

"I knew a certain man—whether in body or outside of body, I know not, God knoweth—who was rapt into Paradise and heard things ineffable, which it is not lawful for a man to repeat . . . I knew a man . . . caught up to the third heaven." (B., Paul, 2 Corinthians.)

"The children of *this* world marry and are given in marriage; but they which shall be accounted worthy, to obtain *that* world and the resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection." (B., Luke.)

knowledge of the Son of God, into a perfect man, unto the measure of the stature of the fulness of Christ. (B., Ephesians) Work out your own Salvation, for it is God which worketh in you (B, Philippians) The law of the Spirit of Life in Christ Jesus hath made me *free* from the law of life and death (B, Paul.)"

We may legitimately interpret 'the law of life and death' as 'the law of involuntary re-births':

"The things that hath been, it is that which shall be; and that which is done is that which shall be done. . . The wind goeth toward the south, and turneth about unto the north; it whistleth about continually, and the wind returneth again according to his circuits . . . All the rivers run into the sea, yet the sea is not full, unto the place from whence the rivers come, thither they return again." (B., Eccles)

This Law of Cyclicity is true of things physical as well as things spiritual or psychical.

"For as many as are led by the Spirit of God, are the sons of God." (B, ROMANS)

"By the help of the Best Purity, by the help of the Supreme Purity, O Ahura Mazada, may we see Thee, may we draw near Thee, may we become one with Thee for Eternity." (Z, Yasna, ix. 12)

"We become One with Thee", by realising that the individual is, in essence, identical with the Universal.

successful achievement of this great experience, the 'subtle' wears the 'dense', as a person wears a suit of clothes, and can pass into and out of it at will. Then only may the person be said to be 'free' of the bonds of Karma on the earth-plane, bonds which cause his unconscious and involuntary births and deaths here; then he is *mukta*, has gained *najāt*, 'release', freedom, so far as this plane is concerned.¹ This, in technical 'superphysical' sense; in 'metaphysical' sense, unshakeable and permanent conviction of Self-dependence and Immortality and Universality is 'freedom' from all fear and doubt.

5. LAW OF ANALOGY OR CORRESPONDENCES.

Another important truth is that of *sama-darshitā*, 'same-sightedness', Law of Correspondences, Law of Analogy. This Law of Analogy, indeed, is the basis of that method of induction which is the foundation of all science. As

¹ 'Art of Dying' 'Craft of Dying', 'Science of Death', is dealt with in various books of many dead and living religions. See *The Tibetan Book of the Dead*, by Evans-Wentz (with Foreword by Sir John Woodroffe); *The Secret of the Golden Flower, a Chinese Book of Life*, by R. Wilhelm and C. G. Jung, and, of course, *Yoga Sūtra*, and literature of Yoga generally. *Euthanasia* is the Greek word for 'good dying'.

(into human form)', in Védānta; Buddhas, Bodhisattvas, 'Enlightened', 'Wisdom-souled', in Buddhism¹; Arhats, 'worthy,' Tīrthan-karas, 'helpers-across, ferrymen, of others', in Jainism, Sons of God, Messiahs, Christs, ('Christos' means 'anointed' with Divine Wisdom) in Christianity, *Insān-ul-kāmil*, *Mard-i-tamām*, *Mazhar-i-atamm*, Perfected Men, Completed Men, Divine Men, Incarnations or manifestations of Divinity, in Islām.

"Be ye perfect, as your Father in heaven is perfect. And ye shall know the Truth (of the essential identity of the individual with the Universal Self), and the Truth shall make you free (of all fear). . . Ye are gods." (B)

(God says . But follow thou My laws, O Man !
And thou shalt sure become like unto Me ;
Then if thou say, ' Let there be this ' it is !) (H)

Mayi dhārayatah chétah
upa-ṭisṭhantī siddhayah. (Bh)

(If any one will fix his heart on Me,
All secret sacred Powers shall wait on him !)

* Such perfected, completed, souls, having achieved
'at-one-ment' with the All-Self and therefore with

¹ It seems that, in Buddhist books, the equivalent for *Jīvan-mukṭi* is *santīttṭhakam nibbānam*, (Skt *san tiṣṭhika nirvāna*), 'the staying-on nirvāna,' nirvāna while staying on here

Sharīra-sthāni tīrthāni
 proktāni śtāni, Bhāraṭa l.
 Sharīrasya yaṭhā uddēśhāh
 sharīr-opari nīr-mitāh,
 Taṭhā pṛthivyāh bhāgāh cha,
 punyāni salilāni cha.

(*Mbh.*, Anu-shāśana, ch. 170.)

(As in the body different organs serve
 Differing functions, even so on Earth,
 Do various tracts of land, and lakes, and streams,
 And oceans own differing properties,
 Some holy, beneficial unto man,
 Others not such, but the reverse, malign.)

It is common experience that some places inspire cheerfulness, others, gloom.

A Sūfī almost translates the above *Gītā* verse,

Muhaqqiq hamīn bīnaḍ anḍar ebīl
 Ke dar khūb-rūyān-e Chīn o Chagīl. (S)

(The wise see in the camel's frame,

The same laws manifest

As in the beauteous Chinese dame

Or Chagīl's belle, the best)¹

¹ Khāṣā Khān, at p. 89 of his excellent work, *The Philosophy of Islam*, says. "Referring to Sūratul Hā Mīm, 41, 53, (of *Qurān*) it may be gathered that God has referred to certain signs in the heavens and in the individualities of men. From this, Sūfis have constructed a theory of micro-cosm and macro cosm, e.g., the

Great, are distinguished as *sālokya*, *sāmīpya*, *sārūpya*, *sāyujya*, *āvēśha*, *kalā-(a)vatāra*, *amshā-(a)vatāra*, *pūrnā-(a)vatāra*, etc., in *Védānta* and *Yoga*, and as *wajd*, *jazba*, *wasl*, *qurb-i-farāyaz*, *qurb-i-nawāfil*, *burūz*, *hulūl*, *mashar-i-atamm*, etc., in *Tasawwuf*, i.e., nearness of several degrees, assimilation of many degrees, and identification of various degrees.

In ascent, *urūf*, *āroha*, to this perfect realization of identity of individual and Universal, the soul passes through three main inner stages. In terms of knowledge, they constitute three main 'views,' *darshana-s-* (1) Dualistic Theism or Deism, (2) Pantheism, (3) Non-dualism; (1) *Dvaita*, (2) *Vishisht-ādvaita*, (3) *A-ḍvaita*; (1) *Ījādiyyah*, (2) *Shuhūdīyah*, (3) *Wujūdīyah*¹; (1) Popular view of

¹ *Ījād*, from the root *wajd*, means 'giving existence (to what was non-existent)', 'invention', 'creation'. *Wujūd*, from the same root, means 'existence', 'being'. *Shuhūd* means 'witnessing', 'seeing'. *Wajd* is also equated with *samādhi* or trance, rapture, rapt-ness, transport, ec-stasis. There is much hair-splitting over 'nice' distinctions, as to what exactly *shuhūdīyah* is. As usual, there must be an element of truth in each view. Broadly speaking, the doctrine is that God, Spirit-Force, 'witnesses' the 'manifestation' of the infinite Material attributes that are inherent in Him-Self, and this manifestation-and-witnessing is World-Process plus God, interplay of Spirit, Mind, Energy, and of Matter, of Thought and Extension, *Purusha* and *Prakṛti*. For fuller exposition, consult Khāṣṣ Khān's *Studies in Tasawwuf* and *Philosophy of Islam*. If we say that

"As above, so below," (*Ju.*, Kabbalist axiom.)

"Just as the soul fills the body, so God fills the world; as the soul bears the body, so God endures the world, as the soul sees but is not seen, so God

Khājā Khān, at p 13 of his book above mentioned, gives a diagram showing twenty-eight 'potencies', inherent attributes or principles, *Asmā-i-Ilāhi*, and twenty-eight corresponding 'manifestations' *Asmā-i-Kiyāni*, in the Universe at large. If he had only pursued the same 'principles' in their manifestations in the human being in particular, he would have seen that the view was not peculiarly 'Hindu', as he says, but natural and universal. In *Purāṇa*-Mythos, Brahmā, Creative Cosmic Mind (of our Solar Cosmos or System) first creates seven (or ten) *mānasa-putra*s, 'mental sons'. These are called primal, primeval, *prajā-patis*, patriarchs, progenitors, of all types of living beings. They correspond to, or are same as, Sephiroth, Angels, Elohim, etc., of other religions, see fn, pp 268-'9, *supra*. They are also 'presiding deities', 'vitalising souls', of the seven (or ten) planets of our solar system. Each planet has its own types of life; they all exchange their *jīvas*, also, in accord with 'occult' laws, as countries and continents of this earth exchange 'colonists', 'immigrants' and 'emigrants', which is only another illustration of the working of the Law of Analogy, on minutest as well as vastest scales. Reader who may be interested in this *lyceum* of thought, or 'science', or 'speculation', may consult H P Blavatsky's great books, and some of the later 'theosophical' literature. Famous American philosopher, William James, in his book, *A Pluralistic Universe*, descants magnificently on the idea entertained by a German thinker, Fechner, that Earth is a living being, a great cosmic Individual. In Indian mythos, of course, she is Prthvī-Dēvī, great 'goddess' Earth.

cosmos is a Dream-Illusion of the One Spirit or Self or Principle of Consciousness, (1) 'Ārambha-vāda of Nyāya-Vaiśeṣika, (2) Parrināma-vāda of Sāṅkhya-Yoga, (3) Vi-varṇa (or Ā-bhāsa or Adh-yāsa)-vāda of Mīmāṃsā-Vēdānta.

Sūfis put the three stages in three logia, mahāvākya-s, *kalemā-s*; (1) *Hama az Ū-st* 'all is (made) by (or is from) Him', (2) *Hama andar* (or *ba*) *Ū-st*, 'all is in (or by) Him', (3) *Hama Ū-st*, 'all is He'. Other forms of the logia are (1) *Lā ma'būdah* (or *maqsūdah*) *illā Hū*, 'none is to be adored but He', (2) *Lā mashahūdah illā Hū*, 'none is to be witnessed, sensed, felt, experienced but He,' (or 'none is Witness but He'), (3) *Lā maujūdah illā Hū*, 'naught is but He'. A Skt. verse sums up all these three and their sub-varieties, in terms of the Prepositions which signify Relations between Nouns through Verbs, here, Relations between God and the World through Al-Mightiness, to which three, the grammatical trinity corresponds.

Yasmin, Yasya, Yato, Yasmāt, .

Yēna, Yam, Yah Idam Svayam,

Yah asmāt parasmāt cha Parah,

Tam prapaḍyē Svayam-bhuvam ! (*Bh.*, 8 3.3.)

(I take my refuge in th' Eternal Self,
Subject of all, Self-born, Self-evident,

metaphysical fact on which Law of Analogy, *samañā*, is based, as *Sarvam Sarvañra Sarvadā*, 'All is everywhere and always'. *Tasawwuf* describes it as *Indiñj-ı-Kul-f-ıl-Kul*, 'Immanence of All in all, in each and everything'. *Bible* speaks of it as "the fulness of Him that filleth all in all." Jewish sacred book, *Talmūd*, honored next after *Old Testament* of *Bible*, says: "No atom of matter, in the whole vastness of the universe is lost; how then can man's soul, which comprises the whole world in one idea, be lost?"¹

Whole of Sun is imaged in every the most microscopic dew-drop reflection, and every such reflection comes from, is present and included in, the vast light-sphere of the sun.

Vidyatē sa cha sarvasmin,
sarvam śasmin cha vidyatē,
Tasmāt Sam-vit itī prokṭah
Param-Ātmā mah-ātmabhīh.

(*Vāyu-Purāṇa*.)

(Since Everything exists in Consciousness,
And Consciousness exists in Everything,
Hence Sam-vit, 'Principle of Consciousness',
Is one of the great names by which they know,
The great-souled ones, the Supreme Self of All.)

¹ Riley, *Bible of Bibles*, p 148.

We have referred before to the three main functions or aspects of mind. They correspond to three Primal Guṇas of the Nir-guṇa, *Sifāt* of *Zāt-i-lā-sifāt*, Attributes of the Attributeless, *Zāt-i-sādiq*, Shuddha-Sat, Tatṭva-mātra, Pure Being, Pure Essence, Mere Thatness; *Munqata'ul-ishārat*, *Lā-ta'iyun*, *Lā-ba-shart-i-shay*, *Ba-shart-i-lā-shay*, *Maḡhūl-un-nās*, Nir-anjana, Nir-vishésha, Nir-mala, Shuddha, Un-conditioned, Un-defin-able, 'No'-thing, At-tribute-less, Ab-solu-te, ab-solv-ed from all limitations, De-void of all marks, stains, particularities, specialties; Param(a)-Avyakta, *Ghaib-ul-ghayīb*, Utterly Hidden; Aṭyant(a)-Ātīta, *Ghaib-i-Mutlaq*, absolutely Transcendent; Saṭṭā-mātra, *Wajīd-i-bahat*, Pure Being; Whose Infinite all-enclosing Generality and Unversality can be described only by apa-vāda of all adhyāropa, *tanzīh* of all *tashbīh*, negation of all particular affirmations, rejection of all de-fini-tions, repudiation of all narrowing characterisations, of all names and forms, na-iti, nāma-rūp(a)-āpalāpa, ākāra-nirākāraṇa, vishéshan(a)-apa-vāraṇa, *isqāt-ul-ishārat*, *inqitā-ul-ashkāl*, *tardīd-ul-hayākāl*, 'I am this,—No,' 'I am that,—No,' 'I am that other,—No,' 'I am I al-one,' 'I am that I am'.¹ The careful reader will see that these,

¹ For fuller exposition of the subject, see *Science of Peace and Science of Self*.

so. All religions mention these hierarchs. Vaidika Dharma calls them Avaṭāras, Amsbas, Kalās, Vibhūṭis, Kumāras, Manus, Ṛshis, Munis, of many degrees. Buddhism names them as Buddhas, Praṭyēka-buddhas, Boḍhi-saṭṭvas. Jainism knows them as Tīrthan-karas, Siddhas, Munis, and Arhaṭs. Islām knows them as Qutubs, Ghausas, Watads, Abrār, Badals, Akhyār, Walis, Nabīs, Rasūls. Christianity calls them Sons of God, Messiahs, Thrones, Principalities, Powers, Prophets, Saints. Judaism calls them Patriarchs, Prophets, Sages. Zoroastrianism knows them as Soshyants, 'Renovators, whose task is to re-interpret the Eternal Truth from time to time', 'Lovers of mankind', also *Naroish-naro*, i.e., 'Men of men', Supermen.¹

Tao-ism says :

"The High Emperor of the Sombre Heavens descends to earth . . . hundreds . . . (upon) hundreds (of) times, to become the companion of the common people and teach them the truth . . . to heal the sick . . . to endure suffering patiently and

¹ The word Soshyanta, it seems, etymologically means 'lover' of mankind, also 'renovators' of Humanity as well as of Truth, 'givers of a new, a second, birth to mankind', by giving birth afresh to the Eternal Truths, for their instruction, purification, and advancement; Skt. sū, to pro-create. Zoroastrians believe in "three prophets . . . Oshedar-Camī, Oshedarmah, and Sosiosh, preceded by Zarathustra". H. P. Blavatsky, *Isis Unveiled*, II, 467.

We cannot tell what God is, we can tell only 'what He is not' For the creation of the world, which is an emanation of the Divine, the Infinite became as it were, contracted, *Tsimtsum*, and took on certain attributes of the finite. To this finite, belongs 'darkness,' evil," [Skt, *tamas*] "The finite, the world, opposite extreme of the Infinite, is evil. Evil, sin, are *Kelsoth*, 'coverings', screens, which hide the Truth," [Skt, *klésa-s*, *āvaraṇa-s*, *upādhi-s*] "Whatever in the world is evil, and not of the Divine, cannot be real. Hence evil is that which has no being [*a-sat*]; it is a sort of illusion [*māyā*]; it is a state of absence, negation, it is a thing which merely appears to be, but is not. It is man's duty to strive after re-union with the Infinite; his pursuit of the finite, the false, constitutes evil. He can attain the real only when he seeks *the Real*, Who is his fount, his home" ¹

¹ This quotation is abridged from pp. 128-132 of Dr. J. Abelson, *Jewish Mysticism*, (The Quest Series), in his own words. Another western writer says "In Egypt they have a popular rhyme which is thus rendered by Canon Gairdner,

Whatever idea your mind comes at,
I tell you flat, God is not that "

The original is perhaps,

Kulla mē haṭarā bī bālik,
F-Allāhu siwā zālīk

Thus popular instinct and religio-metaphysical meditation come to the same conclusion. Extremes meet

Whene'er the evil ones oppress the good,
I will take birth, and slay them without fail)

Bahvīh samsara-māpah Aham
Yonīh vartāmi, Sat-tama I,
Dharma-sam-rakshan-ārthāya,
Dharma-sam-sṭhāpanāya cha.
Dharmasya Sétum badhnāmi,
chalité chalité yugé ,
Tāh tāh yonīh pra-vishya Aham,
prajānām hita-kamyayā.

(*Mbh.*, *Anu-Gītā*, ch. 54).

(Many the types of wombs through which I pass,
Moving for ever through the Universe,
To guard from harm or re-establish Dharma.
Time and again I strengthen Dharma's Bridge
Whene'er Forces of Darkness weaken it.
For helping on of all, e'en animals,
Who also are my progeny and My-Self,
I take on form of even bird and beast.)¹

Eṭaṭ nānā-Avatārānām
nidhānam bījam Avyayam,

Another reading of the first line is,
Cho ahwāl-i-dunyā bi-gardad khasé.

¹ Rudyard Kipling, H. Melville, E. Thompson Seton, E. Bullen, C. D. Roberts, and others, have written very interesting stories of 'leaders' of flocks of mountain sheep, shoals of seals, schools of whales, herds of deer, flights of pigeons, etc.

as he himself has erred but returned, so all these others also will, each in his own proper time and without fail, come back to the Right Path and reach Home. Soon or late, each 'erring' soul tires of its 'wanderings', *vaīrāgya*, 'world-weariness' and 'passionate compassion' for all 'wanderers in the dark', come upon it; and it begins the 'Homeward Journey'. One way of looking upon *vaīrāgya* is that it is cessation of *rāga*, desire, for 'foreign travel', away from Self, 'from God, who is our Home'.

"There is One Alone" [*ī e*, the Uni-versal Self], "and there is Not-a-Second Yea, He hath neither child nor brother, Yet is there no end of all His labor" [*ī e*, this endless World-Process], "neither is His eye satisfied with riches" [for all the Universe is His always], "neither saith He, For whom do I labor, and bereave My soul of good" [*ī e*, forget My infinity and fall into limitation]. "This is also Vanity" [*Māyā-Līlā*]. "Yea, it is a sore travail" [*klésha*, in *Yoga Sūtra*, 'misery-breeding original sin or error of Self-forgetting'] "(B, Eccles. 4) This sore travail hath God given to the sons of man to be exercised therewith . . . to seek and search out by wisdom concerning all things that are done under heaven. I gave my heart to know wisdom and to know madness and folly . . . In much wisdom is much grief, and he that increaseth knowledge increaseth sorrow. . . I

(At the beginning of each 'hundred years',
God sends, for every race, a teacher who
Revives Religion freshly for the world)¹,

Kāna fi Hindé nabī-yun aswad-ul-laune isma-hū
Kahīnan.² (H, recorded by Dailamī, in *Tārīkh-i-*
Hamdan, Bāb-ul-Kāf.)

(A Nabī-Prophet lived and taught in Hind,
Dark of complexion, Kahīn was his name)

Zālekā fazi-Ullāhé yoṣīhé mañ-yashāo, w-Allāho
zul-fazi-il. Allāho yā'lamo haiso yaja'lorasālatāhu. (Q.)

(Such prophetship is a great gift from God.
And God is very generous. He also knows
Who worthy is to be His messenger)

Zoroastrian *Gāthā* says :

Anghēūsh ḍarēthrāya fro ashabyā frārēntē
véréjaḍāīsh senghāīsh Saoshyantām kbraṭavo. .

Aṭ ṭoī anghēm Saoshyantō ḍakhyūnām yōī
kshanūm vohu managhā hachāontē. .

¹ There is a very similar doctrine stated in theo-
sophical books. Another verse of *Qurān*, 23 45, says,
in view of the fact that most 'prophets are not honored
in their day' or country,

(To people after people have we sent
Apostle on Apostle, mostly, though,
The people have denied, or even killed, them.)

There is a similar statement in the Bible

² I e., Kr̥shna, which means 'the Dark One'

In which all finites are, eternally
 To know the Truth, we must first Error know;
 By Error, we pass through the gates of Death;
 And then, by Truth, to Deathlessness we go)

Good is good, evil is evil, wisdom is wisdom, folly is folly, though both are parts of the one Drama. The soul has to pass from evil to good, from folly to wisdom, to become Son of God, *Jīvan-mukta*, *Insān-ul-kāmil*, and win back the lost, i.e. merely forgotten, Immortality.

'Descent' along *Qaus-i-nazūl*, *Avāroha-mārga*, and its attendant *isbāt-ul-ishārat*, *adhyā-ropa*, 'putting on, assumption, of particularising marks and limitations', and selfish *tashbīh* 'donning of name-and-form', *nāma-rūpa*, and then re-ascent along *Qaus-i-urūṭy*, *Āroha-mārga*, and its appertenant *isqāt-ul-ishārat* *apa-vāda*, 'putting off, repudiation, of all definition', and unselfish *tanẓīh*, *nirā-karana*, 'negation of limitations'—are both part of *lahv*, *līlā*. Yet the latter is better.

At-Tauhīdū *isqāṭ-ul-ishārat*. (S)

(Oneness is shedding of all signs and marks)

Na-īti, na-iti. (*Up*)

(Not *this*, not *this*.)

The pair, of good as well as evil, virtue and vice, merit and sin, is also part of the World-Illusion in this wise, together with all other countless pairs.

Buddha, his religion flourishes for a time, then decays, and is at last completely forgotten, until a new Buddha appears, who again preaches the lost truth of Dharma." (*Seven Baskets.*)

Jesus says :

"I will come again and receive you unto myself, that where I am, ye may be also." (B.)

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord" (B., *Malachi.*)

And elsewhere we read in the Bible :

"Out of thee (Bethlehem) shall He come forth unto Me that is to be ruler in Israel ; whose goings forth have been from of old, from everlasting." (B., *Micah.*)

The last words are especially significant.

"God hath not left himself without witness in any land." (B.)

Isaiah says :

"The Spirit of the Lord God is upon me." (B.)

"The Spirit of the Lord shall rest upon him (i.e., Jesus)." (B.)

And Jeremias :

"And the Lord said unto me—Behold, I have put My words in thy mouth." (B.)

In *Qurān*, the fact is emphasised over and over again that it is Allāh who is speaking through the lips of Muḥammad.

la'ibun, idle sport and play,¹ *Tasalluf*, delusion, *Fisāna*, story, *Sar-āb*, mirage, *Fitna*, deception, *Ja'l* of *Ja'el*, *Māyā* of *Māyī*, magic-forgery, juggler's deceit, false snare of illusion, *Khayāl* or *Khawāb-i-Khudā*, thought or dream of God (S.); *Hādīsūn*, *Hālikūn*, *Bātīla*, fleeting, perishing, nullity. (Q.)

In this Infinite and Eternal Miracle of Imagination are to be found all possible experiences—of 'sub'-conscious 'under-worlds', and 'supra'-conscious 'upper-worlds'; of hells and heavens; of most horrible nightmares and most beautiful paradises; of most simple and most complex, most childlike and artless and most sagelike and profound, most frivolous and frolicsome and most serious, solemn, earnest, and grand, types and characters; most Empty Show and Fullest Reality.

- Haqāyaq-ul-ashiyā sābitūn, w-al ālamu hādīsūn
(H)

Kullu shayīn hālikūn illā Wajh. (Q.)

Kullu shayīn mā-siwā-Allāhu bātīla. (H)

(The Essence bides; the world's a passing dream.

The Cause, the Face of God, God's very Self,

¹ Some say the name *Al-Lah* is connected with or derived from *lahv*, and means the Great Player, Playwright, corresponding with Védic *Kavi*, Ancient Poet and Dramatist, Author of World-Drama, others derive it from *walhum*, love, still others, from Hebrew *El*, (Arab. *Al*, That), God.

Love divine and universal, Brāhma-nishthā, Viśhva-préma, Loka-hiṭ-śhā; ardent flame of their compassion for man-kind; fed constantly by the fuel of their deeds of self-sacrifice—by such ṭapas-fire in their own hearts, they set aflame hearts of other human beings, all around, with similar love of God and of mankind. Thus they give a New Life-time, of a whole Great Era, to the Eternal Truths, and so give birth to a New Civilisation. This is their supreme work—of bringing into the world afresh, a great influx of spiritual, moral, emotional force. Intellectual work, also indispensable, of re-proclaiming basic eternal truths, is also done by them; but that of expounding and reconciling their teachings, is done afterwards by studious followers, lesser persons. While these latter remain true servants of the Spirit, and well-wishers of mankind, the religion flourishes. When they become false, selfish, aggressive, proud, malevolent, then they begin to misinterpret and to divide instead of reconciling and uniting; sects arise and multiply; decay begins.¹

¹ Creators of a movement, who give it its origin, its life, its energy, its emotional impulse, and its actional impetus, are, usually, other than those who give it its detailed philosophy, and do its teaching, and guiding, its right direction, even as parents of a child are usually other than its teachers. This does not mean that teacher and teaching begin to exist, are born, after

True, Good, Beautiful, Free, Infinite, Eternal, Changeless Reality; that God Al-one is; 'I Al-one am'; and all This Else-is-Naught, is Dream, is My Will-and-Imagination, and 'I' can create, maintain, destroy, anything, as 'I' please, by sufficiently intense and strong Will-and-Imagination

Dhyānikam sarvam éva étaḍ

yaḍ 'Étaḍ'-abhi-shabdītam ;

Na hi an-adhy-ātma-vit kash-chiḥ

kriyā-phalam up-āśhnuté (M.)

(All this, the Object-world that we call 'This',
It is made up of Thought; he who knows not
This truth, his actions bear not wholesome fruit)

Mahramé in hosh juz bé-hosh n-ist,

Mar zabān rā mushtarī juz gosh n-ist,

Har ke bédār ast ū dar khwāb-ṭar ;

Hast bédārī-sh az khwāb-ash baṭar,

Har ke dar khwāb-ast bédārī-sh beh ,

Hast ghaflat a'yn hushyārī-sh beh (S)

(None but th' Unconscious knows this
consciousness ;

The tongue's speech but the speechless
ear can guess.

He who seems now awake is in deep dream ;

His wakefulness is false and worse than sleep.

And he who seems asleep doth truly wake ;

The true sleep's better than false wakefulness)

seems to me not merely baseless but impertinent. Without stepping beyond the analogy of what is known, it is easy to people the cosmos with entities in the ascending scale until we reach something practically indistinguishable from omnipotence, omnipresence, and omniscience."¹

7. GOAL OF LIFE—TO FEEL SELF IN ALL.

The great truth which may be mentioned last here, is only another aspect of the first Self comes

Reader who cares to pursue the subject further, may look into the present writer's *Kṛṣṇa, A Study in the Theory of Avaiāras*

¹ Prof. T. H. Huxley, *Essays on Some Controverted Questions*, p. 36 (edn. of 1892). Prof. Huxley was one of the most renowned scientists of Britain, in the last quarter of the last century. Later, the more famous A. R. Wallace, and also Sir Oliver Lodge, publicly professed adherence to the same belief. The latter has written "Two things I am impressed with—the first, the reality and activity of powerful, but not almighty, helpers, to whom, in some direct and proximate sense, we owe guidance and management and reasonable control; and next, with the fearful majesty of still higher aspects of the universe, culminating in an Immanent Unity which transcends our utmost possibility of thought." Julian Huxley, a grandson of the Professor, writes (*Essays in Popular Science*, p. 119-120) "The truth is, of course, that Huxley was essentially and deeply religious, but that this really obvious fact was completely masked for the average man of his day by his on-slaughts on what that average man imagined an integral part of his religion, but Huxley regarded as a dead weight, an obstruction to any true religion." And he supports his statement by many quotations from Huxley . . .

(Man of the West I, what thou wouldst fain
 Seek in far space's dark retreat,
 That I behold spread out full plain
 Here, now, in every lane and street.) (S.)

Yasya sarvāni bhūṭāni
 Ātmā ēva abhūt vijānaṭaḥ
 Tatra kaḥ mohah kaḥ sbokah
 Ēka-tvam anu-pashyaṭaḥ. (U.)

Idānīm asmākam patu-ṭara-vivék-ānjana-jushām
 Samī-bhūṭā ḍrshtih ṭribhuvanam api Brahma
 manutē. (BHARTṚ-HARĪ.)

(For whom all things have now become him-Self,
 Who knows that I al-One exist in all,
 For him there is no more sadness or hate.
 With new eye-lotion dropped into our eyes,
 Of the same-sighted knowledge, all the worlds
 And their contents are seen by us as Brahm'.)

Questioning arises, again and again, in sensitive heart of earnest seeker, whatever formal religion he may profess. It arises even after he has arrived at the stage of thought and feeling which has been described before as A-ḍvaṭṭa-vāḍa or Aḍhyāsa-vāḍa, *Wuḍḍiyah* view, 'meta-physical or illusionary or will-and-imaginātion theory of causation'. The questioning can be finally set at rest only by long-continued

into God', 'to become God', Supreme Beatitude and Bliss.¹

The final purpose of life, inherently cherished by every human heart, is Return to the Original State from which we have erred away; is Assurance, Realisation, that the whole World-Process is Play of One-Self, My-Selfs without restraint by an-Other; is *Liberty* from all compulsion by another, Recollection of Our-Self as Supreme Maker, Mender, and Ender of all, *Freedom* of Spirit from bonds of fear, doubt, sorrow, *Salvation* from sin, *Deliverance* from error, *Emancipation* from superstition, *Ab-solu-tion*, ab-solved-ness, Ab-solute-ness, from all limitation and its consequences. Some time, sooner or later, this Freedom comes to each and every soul, after experience of all kinds of joys and sorrows, sins and merits, deeps and heights of life, *because* all souls *are* parts of the One Supreme Self, and it comes by realisation that there is *no Other* than Self, which can restrain or compel. Vaiḍika Dharma, Buddhism, and Jainism know this state as *Mukti*; also as *Nir-vāna*,² annihilation or extinction of *sense of*

¹ Reader who cares to pursue the subject of 'Goal of Life' further, may look into the present writer's *The Science of the Self* and *The Science of Social Organisation*.

² Buddha's 'denial' 'of any self', has been commonly *mis*-understood to imply that *nirvāna* is annihilation, complete extinction, and that the sole aim of the wise,

Dard-e-dil ké wāṣṭé insān ko paidā kiyā,
Warna ṭā'at ké hiyé kāfī na ṭhīn karrobīyān ? (S.)

Kufr kāfir rā, wa dīn dīn-dār rā,
'Qaṭra-é-dard-é-dilé Aṭṭār rā ? (S.)

(To know the joys of Heartache, God made man;
For service He had made angels enough !
From the supernal hymns and harmonies
Of the celestial choirs of cherubim,
Divinity felt urge and surge for change.
It made It-Self the shape of mortal man,
To taste the joyous pain, the sweet heartache,
Of Father, Mother, Brother, Sister, Child,
Friend, Foe also, alas !, Misery and Bliss—
Till, tired of these, It pass to Peace again.¹
Doubters, let doubt ; believers, let believe ;
Drop of Divine Heartache, let me receive !)

If I held Truth in my hand, I should let
it go, for the joy of pursuing it is greater
than that of finding it.

(SIR W. HAMILTON, *Metaphysics*, I. lec. 1.)

Love-chase is more exciting, more pleasurable,
than love-capture.

Na Aham tu, sakhyah !, bhajātaḥ api jantūn
Bhajāmi amīśhām anu-vṛṭṭi-vṛṭṭayé ;

¹ See p. 317 *supra* also.

Kabbalists call it 'the Palace of Love'; Gnostics, 'the Pleroma of Eternal Light'; Christians, the Kingdom of Heaven'. Christianity calls it also Beatitude of Salvation accomplished, Supreme Blessedness and Divine Bliss,¹ the soul feels 'salved', 'saved', from 'death', *i.e.*, that death of -'soul', which is 'the wages of sin', break-up of 'subtile body', *sūkshma-sharīra*, which results from persistent gross sin; death of physical body is, of course, inevitable. St. Paul speaks of "the Glorious Liberty of the Sons of God". And again, he says:

"Stand fast therefore in the *Liberty* [mukti] where-with Christ hath made us *Free*, and be not entangled again with the yoke of *Bondage* [bandha]." (B., Paul.) The Truth " (of the identity of the Individual with the Universal) " will set you free." (B.)

There is no 'other-ness,' *ghair-īyat*, *ī tara-ṭā*, left in this state of Bliss. All is I. "The Universe grows I". *Purusha* becomes *Brahma*; *Jīv-ātmā* becomes *Param-Ātmā*; *Amsa* becomes *Pūrṇa*, the Part, the Whole; *Anānyat-ī-adnā*,

'real', are 'idealised', 'spiritualised' and the supra-conscious unspecialised, un-'real'-ised, 'ideal' *Buddhi* and *Ātmā* are 'realised'

¹ Epicurean *Indolentia*, Perfect Repose, is one aspect of *Nirvāṇa*, as in *Gītā*

Yathā dīpah ni-vāṇa-sthah
na līgaṭṭe sū upamā smṛtā

(Steady as lamp-flame in a wind-less place)

342 "UNREST WILL TOSS HIM TO MY BREAST" [CH. II

And rest in Nature, not the God of Nature ;

' So both should losers be.

Yet let him keep the rest,

But keep them with repining Restlessness ;

Let him be rich and weary, that, at least,

If Goodness lead him not, then Weariness

May toss him to My Breast " !

(GEORGE HERBERT.)

God forgets Himself in order, first, to feel the Divine Heartache of longing for Him-Self ; and then to feel the Divine Bliss of re-collecting, remembering, re-cognising, re-covering Him-Self. This is one way of putting the Truth. But the full way of putting it is,

Purnam Aḍah, purnam Idam,

Purnāt purnam udachyaté,

Pūrnasya purnam āḍāya,

Pūṛṇam éva ava-shishyaté. (U.)

(This endless universe is all derived
From Spirit Infinite ; yet, taking out
The Endless Whole from the Whole Infinite,
The fullness of the pseudo-infinite,
Th' illusion of this ever-fleeting dream,
From the True Infinite, the One who Dreams
Yet changes never—E'er the Full remains.)

Gar khurī jurra'-é ze sāghar gham,

Jām-é-Jamshéd rā zanī bar-ham ' !

Bhaktih, Par-ésh-ānu--bhavah, vi-raktih
Anyatra cha, ésha trikaḥ éka-kālah. (*Bhāg*).

(Love Universal, sense of Dei-ty,
Surcease of selfish act—all three in one)

" All are but parts of One stupendous Whole,
Whose body Nature is and God the Soul." (POPE.)

Yad, Agnē !, syām Aham Tvam,
Tvam vā dhā syā Aham. (*Rg-Véda*, 8, 44, 23)

(Lord Agni !¹ Fire and Light and Guide Within !
Ordain that I be Thou, and Thou be I !)

Aham bhavān, na cha anyah tvam,
Tvam éva Aham, vi-chakshva, bhoh !,
Na nau pashyanti kavayah
Chhidram jātu manāg-aṇi. (*Bhāg*)

(Thou art I, verily; None Else art Thou;
And I am thou, know well, deep in thy heart,
There is no difference 'twixt Thee and Me.
The Seers, who can see, have seen this Truth)

Man tū shūdān, tū man shudī,
Man ṭan shudam, tū jān shudī,
Tā kas na goyad bād az in,
Man dīgaram, tū dīgarī (S.) ,

(I am none else than Thou, and Thou than I ,
I am thy body and Thou art My Soul

¹ 'Agré nayati,' 'That which leads forward', is
'Ag-ni', the Divine Fire within.

And ever breathe the sad sweet sighs of Love !
 O my Beloved !, how wonderful art Thou,
 That, being everywhere, nowhere art Thou !
 That wearest all the forms that there can be,
 Yet canst not be encompassed by mine eyes !
 To left, to right, above, and down below,
 Within, without, before, also behind,
 There is no time, no place, where Thou art Not ;
 So famously Uni-que, Al-One, art Thou,
 Garb of An-Other neyer can fit Thee !
 Last night a devotee in ecstasy
 Whispered " Whate'er thou seest, it is He " !)

God, tired of sole-ness, Kaivalya, *Wahdat*,
 Al (I)-One-ness, ' L-One-liness, Soli-tude, went
 ' forth', went ' out' of Him-Self, and ' multiplied',
 burst forth into an infinity of forms, and held high
 revel of sensations and emotions, most delicate and
 most coarse, most delicious and most excruciating,
 most ambrosial and most in-toxicating, most solemn
 and most cheerful, most heavy-laden and most
 light-hearted, most terrible tragedy and most frivol-
 ous comedy. Tiring of that mad R!ot of Shiva-
 Rudra, ' Rahmān-Qahhār, Double-Faced Janus of
 Peace and War, Gaurī-Kālī, Ghaffār-Ghazzāb, He
 decides that it is all Vanity of Vanities, Māyā,
 Fisāna, Dream and Imagination, Khwāb and Khayāl,
 and withdraws into Him-Self and goes into the

Brahma', Ātma-lābha, 'finding of the Self', *wisāl*, 'union', sāyujya, 'identification', with God, *wahdaṭ*, *ékī-bhāva*, *kaivalya*, 'on(e)li-ness' solitude, soli-tari-ness, Ātma-ānanda, Ātma-rati, Ātma-ṭrpti, 'Self-bliss', 'joy-in-Self', 'Self-content', bhakṭi-rasa, 'bliss-bath of love', mahā-bhāva, the 'great emotion', bhūmā, the state of being 'the greatest', 'the most', Infinitude.

Willy-nilly, consciously or supra-consciously, all living beings, all things, are all the time trying to reach this Eternal Fount of Peace which is *within themselves*, this Self of all, this Universal Love. All genuine earnest Philosophical and Religious Questing is but Home-sickness; yearning for that Heaven from which we have erred and fallen away, pining for the Garden of Eden from which we have been exiled, through the serpent-wiles of false Māyā-Desire, *Tṛsṇā*, *Hirs*, *Tamā*; longing to regain our own forgotten and lost Self.

Mama varṭma anu-varṭanté

manushyāh, Pārṭha !, sarvashah.

Yé yaṭhā mām pra-padyanté

tān^o taṭhā éva bhajāmi Aham

Ṭé apī Mām éva, Kauntéya !

yajanṭi, a-viḍhi-pūrvakam. (G.)

(Mankind are everywhere marching to Me.

Whatever road they take, I meet them on it.

In every form each soul seeks Me, the Self.)

(The peaceful Ocean heaves with mighty waves,
And, from the Formless, countless forms break
forth,
The Colourless sparkles and coruscates
With countless colours, ' this ', ' this ', ' thus ' and
' thus ')

(The Breath of Heaven passed o'er the still Seas,
And countless bubbling waves rose with the breeze,
The Smile of God flashed on the far-flung Skies,
They flashed back answer in a million dyes.
In the Vast Ocean boundless, fathomless,
A giant billow surges, in th' Immense
Sleep of the Infinite Eternal Space
There is a Stirring, and a Central Point
Of Whirling Vibrant Restlessness doth rise ;
From Restful Brahm', restless Brahmā is born.)

Loka-vaṭ tu Līlā-Kaivalyam.

(*Brahma-Sūtra*)

any such other, withdrawing it all into, and remembering, Him-Self, and also beholding that Affirmation and Negation of the ' Other ', the ' This ', the ' outer World ', all this is *simultaneous*, not successive, hence there has been, there is, there will be, No Change in the Eternal Self and He is and will be ever as He was, ' I am that I am ', ' Full, Free from all Limitation ', while there is an *illusory appearance of change and succession*, to individuals, in the limited, temporal and spatial, because of impossibility of simultaneity of affirmation and negation, existence and non-existence, in the limited No Change, No Why

(The deepest learning and the highest science
And meditation and asceticism
Are that the Self should re-cognise It-Self
And lose Itself in Self eternally.)

The Jewish Mystic Books say :

" All things of which this world consists, spirits
as well as bodies, will return to their principal, the
root from which they proceeded " (*Ju., Zohar, II.*
218b.)¹

Bahūnām janmanām anté
jñāna-vān mām pra-padyaté (G.)

(After the soul has passed through many births,
It knows, and comes back to Me, in the end)

" Life is a going forth, death is a returning home."
(*T., Tao Teh King.*)

Gar che ðiwār afganað sāyah darāz
Bāz gardad sūye ū ān sāyah bāz (S)

(Long is the shadow that the wall casts forth,
When the Sun falls upon the earth at dawn ;
Yet it turns back again, as the Sun climbs,
Till it is lost in the wall's base at noon)

Innā l-Ilāhī wa innā Ilāhī rāje'-ūn. (Q.)

(From Allah do we come, for Him we are,
And to Him verily is our return.)

¹ Quoted in H. P. Blavatsky's *Isis Unveiled*, II, 271.

Transcending every limit, 'sits on high',
And makes, unmakes, remakes worlds, o'er and o'er
In cycles, smallest, largest, as in Play.)

Allāhu jamīlun wa yohibb-uj-jamāl. (H.)

Kuntu kanzam makhfiyun fa ahbabtu .
An ā'rifa fa khalāq al khalqa li ā'rifa. (H.)

(I was a hidden treasure ; I desired
To see My-Self ; I therefore did create
This World of forms and lives beyond all count,
That I may realise My-Self therein.
Beauty must ever love to be admired
And to be loved, eagerly, passionately ; -
God is most Beautiful ; shall He not love
That Many may behold that Loveliness
In Him, and that He may Him-Self also
Behold His own Self's Beauty in them all ?)

Yā ayyohal nafs-ul-mutmainna,
Arjé'al elā Rabbekā rāziyatun marziya,
Fa dukhūli fi u'bbādī wa dukhūli jannāti. (H.)

Al-arwāhum junūdun mujannida,
fa mā tā'rafu minha iltafa,
wa mā ṭankara minha akhtalifu. (H.)

(O Soul ! that hath found rest in God ! Turn back
Unto thy Lord ; for He takes joy in Thee,
And thou too dost rejoice in Him. Mix then
With these My servants. Enter Paradise !

Miṭṭrasya chakshushā pashyēma. (V)

(See we the whole world with the One Friend's eye.)

Gauharé juz Khuḍ-shināsī
n-iṣṭ dar bahr-é wujūd ;
Mā ba girdé Khwēsh mī
gardēm chūn girdāb-hā. (S)

(Self-knowledge is the only pearl
In this sea of life ;
Like whirlpools round our-Self we whirl
In incessant strife.)

Wisālē Yār ṭamhīd-é
firāq-é har do ḍuniyā hai,
Ke Us kā ho ke phir koī
kisī kā ho nahīn saktā (S.)

(The Finding of the One All-Belovéd
Is Losing of All-Else, of both the worlds,
Within, without, of heaven and of earth.
He who belongs to Me, can never more
Belong to Any-Other—saith the Lord.)

"I am (is) a jealous God, I brook(s) No-Second "(B)

Na vā . . . patyuh, jāyāyāh, putrasya, vittasya,
dēvánām vā . . .

—Atmanas-ṭu kāmāya sarvam vai priyam
bhavaṭi. (U.)

broadly corresponding to, the three Principles are, Brahmā—Shiva—Vishnu; Lakshmī—Gaurī—Sarasvatī; Son—Holy-Ghost—Father; Al-Mālik—Ar-Razzāq—Al-A'lim.¹ In the Jewish religion, Kabbalistic Judaism or Hebraism, the Three are Chochmāh—Kether—Bināh, or Hakama—Jāh—Bināh, or Hakam—Hasad—Jasad, or Sephira—Kether—Adam-Kadmon, as Primary emanations of the Unknowable En-Sof. The scientific triad may be said to be Matter—Force—Mind. In a Craft Lodge of Masonry, they are indicated by Pillars of Strength—Beauty—Wisdom.²

Manju-shrī—Amiṭ-ābha—Avalokīṭ-ēshwara, three aspects of Incorporeal Buddha, in Buddhism; Āhura-Mazda—Spento-mainyush—Ārmatī, (or Ahura-Mazdā—Vohu-mano—Ashā; or Ahura the Self-existent, Maza the Great, and Dē the Knower), three aspects of Zerouane Akerané,³ the Unmanifest, in

¹ In the dead Egyptian religion, Father-Mother-Son were Osiris-Isis-Horus, i. e., Sun-Moon-Hour, since the measure of time, 'hour' (Skt. ho-rā, aho-rātram, 'day-night') is born from the motions of Moon and Sun (which here stands for Earth). "The all-comprehending Amun is at once the Father, the Mother, and the Son of God": J. M. Robertson, *A Short History of Christianity*, p. 114.

² These triads are not all arranged in exactly the same order. The incessant and 'inconceivably' rapid 'lambence' of psychic phenomena makes it far more difficult to 'fix' them in words, than the play of sunset-colors.

³ See p. 190, *supra*.

Khalq mī goyaḍ ke Khusrau
 buṭ-parastī mī kunad—
 Āré āré, mī-kunad,
 bā khalq o ā'lam kār n-ist (S., KHUSRAU.)

(I am an infidel, idolater
 That idolises Love with all his heart.
 I have no use for the Islāmic faith ;
 Nor for the sacred string of Zaraḡushṭ,
 Nor holy thread of priest of India ;
 For every nerve of mine has now become
 A tuned wire of the harpsichord of Love !
 Physician—of the soul, or of its frame !,
 Thou sittest near my pillow now in vain ;
 Arise, and go away ; come not again.
 Those that are sick and faint for Love Divine,
 For them the only cure is the Loved Face.
 The Vision of It is sole remedy
 For all their inner, outer, aches and pains.
 They say—' Khusrau has turned idolator ' ;
 Surely I have ; I have now naught to do
 With all the thoughtless ' they ' of this mad world.)

A comparatively recent Indian Sūfī poet bursts into song, as below, with the first joy of the Great Discovery .

Jis simt nazar kar dékhé hai,
 us Dil-bar kī phulwāri hai,

angel of Earth, Knowledge, and Revelation, Mikā-
 īl of Water, Existence, and Protection, Azrā-
 īl of Fire, Power, Death and Destruction, Isrāf-
 īl of Air, Intention, and Resurrection, etc. All
 these are *vyaktis*, *kāyanāt*, manifestations, of
śaktis, *śhuyānāt*, powers, potentialities, of the
 Self; they are personifications of Mādhurya
 and Aishvarya *vi-bhūṭis*, *Jamālī* and *Jalālī*
śīfāt, sweetly beautiful and blazingly compel-
 ling and awful powers and glories, of the Sup-
 reme—which all living things manifest, each in in-
 finitesimal degree, and which shine forth strongly
 in the higher spirits, cherub-im, seraph-im, angels,
ḍēvas, *fārishtas*; in suns, moons, iridescent dew-
 drops, and humming-birds; in flowers, butterflies,
 babies; in cyclones, simooms, blizzards, avalanches,
 volcanic eruptions, earthquakes, continent-sinking-
 and-upheaving cataclysms.

Infinite, like Him-Self, must be, are, the masques
 which the Eternal Masquerader is ever, everywhere,
 everyway, putting on and off, incessantly, fatigue-
 lessly! Why? Because it is pleasant 'pass-time' to
 be 'all-ways' forgetting One-Self in order to re-
 member One-Self 'all-ways', to be 'all-ways'
 losing, seeking, finding, re-losing, pursuing, refinding
 One-Self Time, it has been remarked by a humorist,
 is the greatest enemy of man; he is always trying
 to kill it, and never succeeding; instead, it kills

Sahr-o-shām wahān jé sahr-o-shām nahīn.
 Bé nihāyat, jis kā pāyā hai nahīn, pāyān,
 Jis jagah ham pahunché hain, āghāz hai,
 anjām nahīn.

Fikr duniyā kī malāmat kī tujhé kyōn ho rahī !
 Āshiqon mén to akéla tū hī bad-nām nahīn.

(S, NIVĀZ).

(I am a Lover dire, no seeker of delights !
 What have I got to do with this world's
 praise or blame ?
 What care the reckless Lovers that their
 words lack sense ?
 This is th' effect of Love, and not of
 Fortune's wrath.
 The world of Love is very different from
 this world ;
 Sun-dawn and eve-light *there* are not *this*
 morn and eve
 Love's Ocean, boundless, fathomless—
 where'er ye are
 Ever only beginning in it, ne'er an end !
 What fear hast thou, my heart !, of the
 world's idle talk ?
 Thou art not th' only slandered Lover
 in the world !)
 Bār-e-digar pīr-e mā khīrqa bē zunnār dād,
 Ganj-e navaḍ-sāla rā, raft o bā kuffār ḡād,
 (RŪMĪ).

Parī-ṭrānāya sādhanām,
vi-nāshāya cha dush-kṛtām,
Dharma-sam-sṭhāpan-ārthāya
sam-bhavāmi yugé yugé. (G.)

(Under the designation of 'the Lord',
I do the work of slave for all the world.
To save the virtuous, destroy the vicious,
And to establish Law Divine anew,
I manifest My-Self age after age.)

Evam pra-varṭiṣam chakram
na anu-varṭayaṣi iha yah,
Agh-āyuh indriy-ārāmah
' mogham, Pārtha !, saḥ jīvati. (G.)

(He who thus helpeth not to keep the Wheel
Of Life and Love and Law revolving aye,
His life is selfish, sinful, lived in vain.)

Saiyad-ul-qaum khādīma-hum. (H)

(The leader is chief servant of the tribe.)

Ān ke khidmat karḍ, ū makhḍūm shud ;
An ke khud rā dīd, ū mabrūm shud. (S.)

(He who served others was by others served,
Who looked but to himself was thrust aside.)

"He that is greatest among you shall be your
servant." (B.)

He who has seen, known, realised most fully the
Truth of the identity of all selves in the One Self,

Spéntém aṭ Thevā, Mazadāi, ménenghī, Ahurā !,
hyat mā vohū pairé jasaṭ mananghā řérésat chā
mā chish ahī, kahyā ahī, kathā ayāré ḍakshārā
fērasayāi dīshā aibī thvāhū gaéthāhū řanushī cha.
(Z., *Gāthā*, 13 7.)

(Conscience, the higher mind, awoke in me,
Shook me and questioned me : " Think ! careless
one !,

Who art thou ? Whose art thou ? I ask thee, say !
Why art thou here ? What for ? And doing what ?
When wilt thou learn the purpose of thy life ?
When understand thy body and thy mind ? "

And in that moment did I realise,
Thou art the only Holy One, the Whole,—
Mazdāi, Mahā-Dēva !, Mahā-Dhātā,
Creator Great, Most wise, the Soul of All,
From Whom, for Whom, and unto Whom alone
Are all souls, ' asu-s ', Great Lord ' Ahu '-ra !.)

Ātmānam vijāniyāt . . . Ātmā vi-jñéyah . . .

Ātmānam anu-ichchhāmah, yam Ātmānam
anu-ishya řarvān cha lokān av-āpnotī . . .

Ātmā vā řaré drashtavyah, shroṭavyah,
mantavyah, nidīdhyāsītavyah . . (U.)

(Deep hid in the heart-cave, seek thine own Self . . .

The Self is the one thing to seek and find . . .

Yea, let us seek the Self, for finding It

We find within It all these countless worlds . . .

Such then is the *final* purpose of life in all religions—to find God, *i.e.*, know and realise the Self as God; after having fulfilled its *preliminary* purpose, of tasting the things of the world, in accordance with Law and Religion and Science, *i.e.*, Religio-Scientific Law¹; and, by toiling consciously on the side of the forces of Good, to help others to do the same. This is what the Way of Knowledge leads unto.

¹ On this point, something more will be said later, in chapters on 'The Way of Devotion' and 'The Way of Works'.

When the dread Messenger of Death shall come !
Where are thy parents and their parents gone !
Seek then th' Immortal Self, Master of Death,
Eternal Refuge, hiding in the cave, -
The Cave profound of thine own living heart !)

"My father sent me . I go-to the Father,"
says Jesus, *i.e.*, 'to My own Universal and Supreme
Self', and every soul has to say it, and thus triumph
over Death.

Jā kē ghar sukh kā bhandārā
So kyon bharmaī dar dar mārā ! ~

(In thine own home, the Treasury of all joy !
And thou a-begging thus from door to door !)

Ho ke Sultān-i-Haqīqat isī āb-o-gil mēn
Dar ba dar mīsl-i-gadā thā, mujhe mā'lūm na
thā (S)

(Though King of all the Worlds, in mud and
mire,

I begged from door to door—I knew Me not !.)

Ṭvam tu bhūmi-patēh putro !
na jāngalika-santaṭih ! (*Yoga-Vasishtha*)

(Thou art the King's Son, Sir !, no jungle-child.
Though lost in infancy in this vast wild,
And reared by forest-folk, from Truth beguiled !)

Shrēṣṭham vāṇijyam ṛtam amṛtam mama état,
Martyaēna Aham krīṭa-vān asmī A-martyaam. (U.)

Knowledge is full-filled, completed from half into whole, when love is married to it, and noble acts are born to the two as children. Science plus Philanthropy, Benevolence, is Bene-science, is Wisdom; Right Will plus Knowledge of how to use it is Benevolence? Wisdom plus Helpful Activity, Beneficence, is Righteousness. Let us achieve Righteousness and all things else shall be added unto us.

Ḍharmāṭ arṭhah cha kāmah cha,
 Sa kim-arṭham na sévyaṭé? (*Mbh.*) ,
 (Pleasure and Wealth both flow from
 Righteousness ,

Why not pursue it, then, whole-heartedly?)

Commandments of all great religions, on the subject of Ethics, injunctions and prohibitions, do-s and don't-s, *viḍhi* and *nishéḍha*, *umūr* (pl. of *amr*) and *nawāhī*, (pl. of *nahī*) or *māmurāt* and *mamnūāṭ*, are identical, for all practical purposes.

1. FIVE PRINCIPAL VIRTUES, DISCIPLINES.

Sāmānsika Ḍharma, 'Duty of Man in brief,' enjoined by Manu, who is regarded by followers of *Vaiḍika Ḍharma* (Hinduism) as Primal Law-giver, is same as the five *yamas* of Yoga and *pañchashīla* of Buddha. It is also five of the ten Commandments of Moses, which are re-uttered and confirmed by Christ too. They are to be found in

and father that their little ones may attain majority
and become able to stand on their own feet.

Samsārīnām karunayā āha Purāna-guhyam (*Bhāg*)

(For pity for mankind, Shuka did teach
The Ancient Sacred Secret unto all)

Dard-e-dil ké wāsté insān ko paidā kiyā;
Var-na tēa't ké hīé kuchh kam na thīñ Kar-
robīyān¹. (S)

(God entered into human shape, to feel
Ache of the Heart, commixt of Woe and Bliss.
To hymn His Glory there were Cherubim
In hosts, but He grew tired of hearing them,
And wished to feel the feel of human woe.)

Kufr kāfir rā, wa dīn dīn-dār rā,
Qatra-é dardé-dilé Attār rā (S)

(Let sceptics in their disbelief rejoice;
And in their faith the faithful ones take joy;
One drop of the Divine Heartache for Me!)

"My little children, of whom I travail in birth
again until Christ be formed in you; (*B*, Galatians)
Until we all come in the unity of faith, and of the

¹ Another reading, more in keeping with Védāntic-
Sūfic significance, would be,

Dard-e dil ké wāsté insān kī sūrat hīyā,
Karrobīyon kī shakl mēn jab naghm-hā sé thak gayā
(He took on human form to taste heartache,
As cherub, when, of harmonies, He tired.)

Buddha's 'Five Virtues' are:

Pān-āṭṭipāṭṭa-véramanī, musā-vāda-véramanī, adinn-
āḍāna-véramanī, surā-meraya-majja-pamāda-tthāna-
véramanī, kāmesu-micchhā-chāra-véramanī.

Sir Edwin Arnold's tender version of these must be borrowed from his wonderful and immortal poem, a veritable scripture of Buddhism, *The Light of Asia*, and be given a place here reverently.

Kill not—for Pity's sake—and lest ye stay
The meanest thing upon its upward way.
Bear not false witness, slander not, nor lie;
Truth is the speech of inward purity.
Give freely and receive, but take from none
By greed or force or fraud, what is his own.
Shun drugs and drinks which work the wit abuse;
Clear minds, clean bodies, need no soma juice.
Touch not thy neighbour's wife, neither commit
Sins of the flesh unlawful and unfit.

The five *wu-chang*, ethical commandments, of Confucius are. 1. *jen*, service of or doing good to others; 2. *yi*, truthfulness; 3. *li*, propriety, proper conduct, correct behaviour; 4. *chih*, knowledge,

ku-shīla, i.e., anger (or cruelty), pride (or ego-istic conceit), decentfulness, falsehood, greed, non-self-control, i.e., indulgence of the senses, over-delicateness or excessive sensitiveness, acquisitiveness, possessiveness (this is mine), and ill-character (or bad manners and bad conduct.)

"The pure in heart shall see God." (B.)

Such souls no longer need prohibitions and injections, negative 'don'ts' and positive 'do's,' nishédha-s and vidhi-s, *mana's* and *kun's* of 'Religious Ethics'. They have risen from 'don'ts' and 'do's' into 'be perfect'. They are themselves embodiments of Law, *Dharmātmā*, *Salīm*, *Salīm-ut-tabā'*, 'peace-minded'.

Nis traigun्यé pañhi vicharatah
kah vidhih kah nishédhah.

(SHANKAR-ĀCHĀRYA.)

(Since they have mastered 'the three attributes';
Of knowing, wishing, and performing acts ;
Of light, and darkness, and vast restlessness ;
Which, manifesting in 'th' opposed pairs',
Create the world and keep it ever going ;
And are no longer mastered by those three ,
And since the Law of Universal Love
Reigns ever-wakeful now within their hearts,
No other laws of 'do's' and 'don'ts' they need)

The souls which have achieved this realization of the oneness of all Life, non-separateness from all others, inseparable connection and unbreakable relationship with all other living beings—they are called *Pūrṇa-purushas*, *Dīvyā-purushas*, *Jīvaṇ-Mukṣas*, *Avatāras*, Perfect Persons, Divine Persons, the 'Living-Free', 'Deity descended

Himsā-asatya-stēyāt
 a-brahma-parigrahāt cha vāḍara-bhēdāt,
 Ghṛtāt māmsāt madyaāt
 virātīh grhīṇaḥ ashta mūla-guṇāh.

(J, *Mahā-purāṇa*.)

(Besides the five, three others · to refrain
 From flesh-foods, butter,¹ and from 'madden-
 ing' drinks—

Eight are root-virtues for the family-man)

Himsāyām, anṛté, stēyé,
 maithuné cha, parigrahé,
 Viratīh vratam—iti uktam
 sarva-sattv-ānu-kampakaīh.

(J, SHUBHA CHANDRA, *Jñān-ārṇava*.)

(Slaying, false speaking, theft, lust, greed to hold
 Aught as one's own exclusive property—
 To give up these, and wish well unto all,
 This is the essence of all virtuous vow.)

Following verses, are taken from works which are
 honored as 'scriptures' by Jainas; they are by
 ancient authors ranging from 5th century B C. to
 12th A C.; and they confirm the 'five-virtues'.

¹ Some read 'honey' instead of 'butter', since
 'honey' involves killing of many bees (except when
 domesticated, as in hill-habitations and elsewhere, by
 apiculturists), or at least stealing from them. 'Butter'
 is forbidden, perhaps because it strengthens and vitalises
 and so makes more difficult resistance of desire for self-
 indulgence. .

all selves, can and do try to make 'atonement' for all, to make all realise at-one-ment.

Labhanté Brahma-nirvānam
 ṛshayah kshīna-kalmashāh,
 Chhinna-dvaidhāh, yat(a)-Ātmānah,
 sarva-bhūta-hiṣe ratāh.
 San-mi-yamya indriya-grāmam,
 sarvaṭra sama-buddhayah,
 Té prāpnuvanti Mām éva,
 sarva-bhūta-hiṣe ratāh. (G.)

(The pure souls that have washed away their sins,
 And cast off doubt and sense of separateness,
 And all duality of 'I' and 'thou',
 That see with Love the Same Law everywhere,
 And always are intent on good of all—
 They have found Me, and found My deathless Peace.)

Kasé mardé-ṭamām ast az tamāmī
 Kunād bā khwājagī kārē ghulāmī (S)

(They are the perfect men who, being such,
 Out of the greatness of their loving hearts,
 Make themselves small, to slave continuously
 To make th' imperfect ones perfect also)

Degrees and kinds of rapport between individual and universal (or, mostly, a higher individual, a personal god, a great angel), between the part and the (mostly comparative) Whole, the small and the

Mushpatā para-kīyam svam,
mushpāṃ sarvam api aḍaḥ.

(HĒMA CHANDRA.)

4. Prāṇa-bhūṭam chariṭṛasya,
para-Brahm-aika-kāranam,
Samācharan brahma-charyam,
pūjitaḥ api pūjyatē. (HĒMA CHANDRA.)

Yaḍi viśhaya-piśhāchī nirgaṭṭā dēha-gēhāt,
Sapaḍi yaḍi viśhīrṇaḥ moha-nidrā-(a)ṭi-rēkaḥ,
Yadi yuvaṭi-karankē nī-mamatvam pra-pannaḥ,
Jhaḡ-iti nanu vidhēhi Brahma-vīthī-vihāram.

(SRUBHA CHANDRA.)

5. Na so pariggaho vatto Nāya-puṭṭeṇa Tāyina,
Mucchhā pariggaho vutto, iya vuṭṭam Mahēsina.
(Dasha-vaiśāhika-Sūtra).

Samsāra-mūlam ārambhāḥ,
tēśhām hētuh pari-grahāḥ,
Tasmāt upāsakaḥ kuryāṭi
alpam alpam pari-graham.

(HĒMA CHANDRA.)

1. (All wish to live, not die; hence nīr-gaṇṭha-s,
Followers of Jina, 'kill not' anything
Who giveth fearlessness to other beings,
All beings cease from causing fear to him.
As a man gives so also he receives.
Since vices, all, 'murder' the soul's progress,

Causation, *i.e.*, an extra-cosmical personal God has created the cosmos, (2) Scientific view of Causation, *i.e.*, that Force and Matter, or Thought and Extension, are inseparable aspects of the same thing, and are undergoing transformations constantly, (3) Metaphysical view of Causation, *i.e.*, that the

Force and Matter are different things, and their transformations are by Chance, we do not know why and how, then we are 'positivists-materialists' If we say they are aspects of the Same Substance and work by Will, then we are 'pantheists'

Haq Jān-i-Jahān ast, wa Jahān jumla baḍan ;

Arwāh o Malāyak cho hawāsé-in tan,

Aflāk o Muḡālīd wa Anāsīr āzā ,

Tauhīd hamīn asī , dīgar shéva o fun (S)

(God is the Life, the Body all this world ,

Angels and Souls are Organs of that Frame ,

Skies, Elements, all Born things, parts and limbs ,

—*This is true Monism , other views deceive*)

The Sūfī writer of these verses calls his view *Tauhīd*, 'One-ness', Mon-ism , Others would call it Pantheism. Cf Pope's lines,

The Universe is one stupendous Whole,

Whose Body Nature is, and God the Soul.

Please note well that Veḍānta is A-DVAITA, 'Non-Dualist', which is very different from Monist. 'God, Spint, Cosmic Mind creates and *is every thing*, animate and inanimate'—this is Monism. 'Matter creates and *is everything*'—this *also* is Monism Neither provides for *both* Spint and Matter, subject and object, 'I' and 'This'. Non-Dualism, 'I-This-Not' does (See pp 31-32 *supra* and *Science of Peace*, p 52, 3rd edn , and *Science of Self*, p 38)

5. Not all 'possessions' have been equally
 Condemned by Jñāṭi-puṭra, known as Ṭāyī.¹
 Useless and false possessions has he blamed.
 Desire to live and move are cause of birth
 Into a body ; sense of I-and-mine
 Is cause of such desire ; therefore he
 Who would be free from bonds must carefully
 Reduce possessions ever more and more.)

Moses' Commandments are :

" (1) Thou shalt not kill, (2) not bear false witness, (3) not steal, (4) not commit adultery, (5) not covet anything that is thy neighbour's." (B.)

" Fear God and keep his commandments—this is the whole duty of man." (B., Ecclesiastes.)

Chirst repeats these commandments of Moses and adds others.

Specific condemnation of intoxicating liquor, supplementing the commandments of Moses and Jesus, may be found elsewhere in *Bible*; thus :

¹ Mahāvira Jina and Buddha were kinsmen, therefore they named each other, to their respective followers, as Jñāṭi-puṭra, 'son of kinsman', 'cousin'. Their followers gave to their respective Masters, the title of Ṭāyī, 'spreader' of the Ancient Sacred Wisdom. Followers of *Vēda* then began to interpret the word as 'Stealer' of that Wisdom.

In, Of, From, For, and By and Unto Whom
 All 'This' innumerable Object-world exists;
 Who is This all too, and Who, being This,
 Yet shines transcendently beyond This all !)

" Out of Him (the Self), through Him (the Self),
 in Him (the Self), all things are " (In the original
 Greek *Ex auton, kai di auton, kai eis auton ta panta*). (B, Paul.)

These three views correspond broadly to the temperaments of (1) Active Energism, (2) Devotional Pietist Mysticism, (3) Enlightened Gnosticism, i.e., Salvation through (1) Works, (2) Faith, (3) Knowledge. They are not inconsistent at all with each other, much less antagonistic, except when each is emphasised to the exclusion of others, in false spirit of extremism. When the final stage is reached, all views are seen to be complementary and supplementary aspects of one another. Perfect evolution requires perfect equipoise of all, (1) Active Service of Mankind, because of (2) Philanthropy, due to (3) Knowledge that all are One-Self, knowledge that (a) the One Self (b) dreams the Interplay of Self (Force) and Not-Self (Matter), of Soul and Body, and (c) manifests also in 'personal i.e., individualised, gods', as Rulers of endlessly graded larger and smaller worlds, orbs, solar and sidereal world-systems.

These five duties or virtues, prescribed by Manu, Additional and Farther-reaching Virtues Buḍḍha, and other great Teachers, are for laity, householders. For him who has renounced worldly life, *sannyāsī*, *bhikṣhu*, *faqīr*, hermit, *yogī* or *sālik*; who, not that he may enjoy superhuman status, but that he may serve his fellow-creatures better, aspires after spiritual and psychical mysteries and powers and the Great Peace, for him, stricter *yamas* and *ni-yamas*, *zohd* and *taqashshuf*, *ibādāt* and *riyāzat*, abstinences and performances, devotions and disciplines, are ordained. These take the five duties to their extreme culmination.

Buddhist *bhikṣhu* or *śramaṇa* has to cultivate five more *śīlas* or virtues, viz., avoidance of (1) eating except at fixed time, (2) seeing and hearing dance, song, instrumental music, theatrical shows, (3) flower-garlands, perfumes, unguents, and all self-decoration, (4) high seats, luxurious couches, (5) gold and silver. These make ten qualifications, *ḍasha-śīla*. At yet higher stages these have to reach a climax in ten *pāramitās*, 'extreme perfections':

Dāna, *Sīla*, *Nekkhamma*, *Paññā*, *Vīriya*, *Satya*, *Khāṇḍi*, *Adhiṭṭhāna*, *Métṭā*, *Upékkhā*. (Bu.)

(Such Charity as gives away e'en life
To whoso'er may ask for it; adherence

mostly negative, adjectives and descriptions, can belong to 'No-Thing' but the Universal Self in and of all.

It is well-known that the view of Buddhism and Jainism as to indescribability of the Ultimate Fact otherwise than by negatives, is exactly the same. So too is that of Jewish mystics. Hebrew *Zohar* says :

" God, *En-sof*, 'No-End,' Infinite" [Skt, Ananta, Arab-Per. *Lā-mutīhā*] " is above all creatures and all attributes.¹ When these things have been removed, there is left neither attribute, nor shape, nor form. He can be postulated only negatively.

¹ Arabic scholars usually derive the word *Sūfi*, whence *Tasawwuf*, from *Sūf* (spelt with a *swāḍ*), which means 'woollen cloth', and not from *Sūf* (spelt with a *sin*), which means 'wisdom'. They say that, in the earlier days, it was customary for *Sūfi*-s, ascetic-mystic-gnostic-devotee-philosophers, who had retired from the world, to wear a woollen blanket or gaberdine, as sannyāsi-s of India still wear ochre-colored cloth, and as some sects of Christian monks used to wear sackcloth. Others think that the word is connected with *safā* (spelt with a *swāḍ*), which means 'purity'. Yet others connect it with Greek *sophia*, 'wisdom', whence Arabic *fal-safā*, a transformation of 'philo-sophy', and *sūfistān* : *e* 'sophist', man of pseudo-wisdom, specious reasoner.

Hebrew and Arabic scholars might consider whether Hebrew *En-Sof* can be translated as Arabic A'yn-Sūf (with *sin*) or A'yn Sāf (with *swāḍ*), which would mean 'mere pure Intelligence or Consciousness,' *i.e.*, 'no-thingness', or 'Sheer Purity', *i.e.*, 'no-thing-ness', 'no-mixture', again.

Yamas and ni-yamas, as given by Paṭanjali, are :

Ahimsā-satya-astēya-brahma-charya-a-pari-grahāḥ
yamāḥ.

Shaucha-santōsha-tapah-svādhyāya-Ishvara-pram-
dhānāni ni-yamāḥ. (*Yoga-Sūtra.*)

(Avoidance of all slaying, nay, of hurt
To mind or body, of a living thing ;
Of falsehood in all speech, and e'en in thought ;
Of all unlawful gain or coveting ;
Of sex-indulgence, or in body or mind ;
Of all sense of possessive ownership ,
Such are the *yamas*. Then, the *ni-yama-s* ;
Observance of uttermost purity
That may be possible for body of flesh ;
Contentment with whatever may befall ;
Study of Sacred Science of the Self ;
Restraint of body by determined will ;
And, last, complete surrender of one's will
To God's, replacement of one's own small self
By the Great Self, by utmost trust in Him.)

When his questioner persistently 'asks, "What more good thing shall I do, that I may have eternal life," Christ also adds the Yoga-injunction of renunciation of all property, in which the sense of mine-ness, egoistic 'separatism, is centred ; "If thou wilt be perfect, give what thou hast to the poor and

We have seen before that compassionate teachers "temper the wind to the shorn lamb" They tell the earnestly seeking soul that evil is 'no-thing'¹ They add the explanation that this is so because all 'limitation' is mark of 'nothingness' What passes, vanishes, must be nothing Sorrow and evil pass, they must be nothing, like dreams Bye and bye, the earnest seeker after true religious consolation will realise that what he knows as joy and good also passes, is limited in time, space, condition, therefore must be nothing too Finally, he realises, that Everlasting Peace of Eternal and Infinite Self transcends make-believe illusive drama, of both good and evil, both joy and sorrow, that good is good and joy is joy by contrast with evil and with sorrow; that, in the World-drama, his part is to be consciously on the side of the good, that souls that are as yet unconscious of their identity with All, are indeed intensely conscious of only separateness, and 'know no better,' will be on the side of evil, which is 'error', erring *away from* the Supreme and *into* body of flesh with its inherent selfishness, and that

¹ Spinoza, a pantheistic philosopher famous in Europe, is a very earnest expounder of this view, but he, like Hegel, leaves behind perplexity and confusion in the mind, instead of lucid convictions, because he speaks of the Ultimate Fact, the Primal Substance, the Absolute, in terms of the third person, as 'It', instead of the first person, 'I', 'Self', Ego There are also other serious defects in their systems

Peter spurned an offer of money for imparting spiritual powers, saying :

"Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." (B.)

In Jaina 'commandments', of five virtues for laity, *s̥thūla*, 'broadly', 'generally', occurs as a qualifying adjective ; for 'ascetics', the limitation or modification is dropped.

It should be noted that any one of the five *yamas* or *śhīlas*, carried to its logical *extreme*, involves annihilation of separating individualising physical and material sheath or body, complete renunciation of individualised existence. It should also be carefully borne in mind that duties of household life are very different, in degree, from those of life of renunciation and asceticism.

So single-mindedly should the ascetic, all-renouncing, *sālik*, *yogī*, 'mystic-gnostic', concentrate on the Supreme Self, contemplate his own identity with All, that he must not allow himself to covet, or be tempted by offers of, even 'god'-like powers and enjoyments, *sūkshma*, or *divyā-īndriyas*, *hawās-i-bātinī*, subtle 'inner senses and organs', as distinguished from *hawās-i-zāhirī*, 'outer'.

Ḍar ān manzūl buwād kashf o karāmāt ;

Walé bāyad guzashṭan z-ān maqāmāt.

. Agar ḍunyā wa uqbā pésh āyaḍ,

have seen all the works that are done under the sun ;
and behold, all is vanity and vexation of spirit . .
There I saw that wisdom excelleth folly, as far as
light excelleth darkness . . This also is vanity. (B,
Eccles.) I know that there is no good in them,
but for a man to rejoice and to do good in his life.
B., Eccles.)”

Duhkham éva sarvam vivékinah. (*Yoga-bhāṣya*).
Andham ṭamah pravishanti yé Avidyām upāsāté ;
Taṭo bhūyah iva ṭé ṭamah yé u Viḍyāyām
ratāh. (U)

Vidyām cha A-vidyām cha,
yah tad véda ubhayam saha,
Avidyayā mṛtyum tīrtvā
Vidyayā Amrtam ashnuté. (U)

Na sukham na cha vā ḍuhkham,
na moksho na apī bandhanam,
Na punyam na cha vā pāpam,
iti éshā Param-ārṭhaṭā (U.)

(To him who sees the difference between
The Staying and the Fleeting, all this Show
Of Shadows, pleasant-painful, all is pain.
Who worship Error, pass into the Dark,
And they who worship Truth-ful Wisdom—they
Into a deeper Darkness seem to pass,
In which all long-loved finites disappear ;
But soon the Glory of the Self shines forth,

In contemplation of the One-in-All ;
 They are distractions from the End and Aim ;
 The yogī should be-ware, and studiously
 Avoid all such temptations ; for they bind
 To things of subtle sense, new selfishness,
 And greater, more intense, more evil , since
 Far greater powers may now be misused.
 Therefore, renunciation of all wish
 For selfish pleasure, power, privilege,
 Must be the one sole beacon-light for Him
 Who seeks the Deathless Life of All for all)

Let no one deceive himself by thinking and *hoping*, and subtly *wishing* : ' I will *desire* nothing for myself ; *then* all powers will and should come to *me* '. This is a plain self-contradiction Of course, persons without *any such* spirit of renunciation also snatch powers from Nature by strength of will and intellect, and extreme self-sacrifice during research, as western scientists have done, before our eyes But we all see also that they have *not* won thereby any peace of mind, any real happiness, any sense and certainty of Immortal Life, for any one ; instead, the very opposite Of course, that opposite too has its own acute ' pleasure ' of intensely active, restless, rushing, ' fast life ' of intoxicated hectic excitement and frantic passions and emotions ; palaces of luxury beyond dreams, on the one side, asphyxiating gases

Since this ever-changing, 'ever-whirled-and-whirling' 'world', jagat, 'ever-going', jahān, 'ever-leaping', is made up of *nothing-else* than all the paired and opposed particularities which are negated, denied all existence, by each other, which indeed neutralise, nullify, abolish each other, therefore, all religions hold that this world, with all its weal and woe, is indeed, in essence, a-sat, a'dam, non-being, no-thing; ¹ "vanity of vanities" (B.); Māyā, illusion, Līlā, play, Krīdā, (creat-ion), sport, pastime, Svapna, dream, Nashvara, perishing, Bhrama, 'circling' hallucination, Maru-marīchikā, desert-mirage, (U), *Lahwun wa*

¹ It does seem very hard to believe, to 'realise', that all these *solid* things, our bodies, these houses, trees, towns, mountains, the whole earth—are 'unreal', are 'no-thing' Yet it is certain that they are *always changing*, even *vanishing*. But what changes, is not permanent, and what is not permanent, *cannot* be *real*. Only That Which sees that 'all these things' of 'This' Object-World are changing, unreal, and distinguishes the changing from the Changeless, That is and must be It-Self Changeless, Real, Eternal Mind, Infinite Consciousness, Omnipotent Energy of Will-and-Imagination. From It does all 'This' manifestation *appear*, Dream-like, Illusory, ('Solids, Liquids, Gases, Ethers', Atoms, Electrons, Protons, Neutrons, Plutons, Positrons, all), by That it is maintained for a while (for a Moment, eye-wink or millions and billions of human years), into It does it vanish—again and again, periodically, in minutest to vastest Cycles of alternate Waking and Sleeping, Restlessness and Rest, Outbreathing and Inbreathing, Cosmos and Chaos, Power-display and Peace.

Among sense-organs again, tongue is most radical, most dangerous, most necessary, yet most difficult, to control, in respect both of what goes in by it, and of what goes out from it.

Christ says :

"Not that which goeth in at the mouth defileth a man; but that which cometh out of the mouth, this defileth him. Those things which proceed out of the mouth come from the heart, and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, blasphemies. These are the things which defile a man " (B)

Elsewhere *Bible* says :

"If thou sit at a bountiful table, be not greedy upon it. . . Eat, as it becometh a man . . . and devour not, lest thou be hated. . . Be not insatiable, lest thou offend. . . A very little is sufficient for a man well nurtured. . . Sound sleep cometh of moderate eating; he riseth early and his wits are with him. . . Show not thy valiantness in wine, for wine hath destroyed many. . . Many have fallen by the edge of the sword; yet not so many as they that they have fallen because of the tongue. (B, Apocrypha, Ecclesiasticus) Every kind of beasts, birds, serpents, things in the sea, is tamed, and hath been tamed, of mankind; but the tongue can no man tame; it is an

Alone persists , effects all pass and die
All-Else-than-God is wholly null and void.)

Annāsu niyamin, fa ezā mātu intabahu (H.)

Innamul launnu khayālun, wa huā

Haqqun fi-l haqīqatē (H)

(Men who are living here, are in a dream ;
And when they die then shall they be awake ;
For all this world is a mere thought—the thought
Of him who is the True, whose thought is Truth.)

Some others of the many names of this Omnipotence of the Supreme Self, this Magic-Power of Desire, this all-compelling Force of Will-and-Imagination, which is the motive-force behind all this Dreaming, are *Tṛṣṇā*, *Vāsanā*, *Kāma-Saṅkalpa*, *Aviḍyā*, *Hirs*, *Tamannā*, *Havas*, *Ārzū*, *Khayāl*, *Elan Vital*, *Urge*, *Surge of Desire*.

Jumla in dām ast o dān-ash arzū,

Ḍar guréz az dām-hāyē āz zū. (āz, hirs ;zū, zūd)

(S)

(Know all this is the snare spread by Desire ,
Flee from those snares as soon as e'er thou canst)

'After life's' fitful fever sleep ye well', 'After tasting all things, hold fast by the Good , which is God Al-one '. After exhausting the world's experience of joy and sorrow, good and evil, realise that they are all 'vanity of vanities ', all dreams of your own mind's creating, that you your-Self are (is) the only

But leaves him when the Supreme hath been seen.
 Over no organ is control secure
 Until the tongue has been placed under curb
 When that is conquered, all else are subdued.)

Asked by a follower to mention that one all-pervading principle which runs through and upholds all virtues, Muhammad explained thus: Fa akhaza be lesānīhī wa qāla kuffa a'lāika hāza . . Wa halya, kubbi-unnāsa fin nāri alā wujūhehum illā hasā'idu al-sīnatehim. (H.)

(The Prophet touched his tongue and said: Control
 The reign of this sense-organ o'er yourself. . .
 Men are hurled headlong into fires of hell
 By loads of evil that their tongues have reaped.)

¹ *Sāḍī* relates that a Persian king sent a physician to Muhammad for counsel, and that Muhammad sent him back with the above. *Sāḍī* adds in his own words.

Bisiyār-khor ašt bisiyār-khwār.
 Andarūn az jā'm khālī dār,
 Tā dar ū Nūr-i-Mā'rifať binī
 Na chandān bi khur-k-az dahān-ať bar āyad,
 Na chandān ke az zo'f jān-ať bar āyad (Sāḍī.)
 (Only when hunger overpowers them, the wise
 Do eat, and then they draw away their hands
 Before that hunger is quite satisfied
 Who eats too much must suffer too much too.
 Eat not so much that thou art taken ill,
 Nor, yet, so little that thou lovest life)
 (Keep then some space unfilled within thy body,
 So may'st thou see the Light shine forth therein,
 The Light of the Great Self within the small,
 The Light of Knowledge, final, mystical.)

Yā nishā sarva-bhūtānām,
 tasyām jāgati samyamī ;
 Yasyām jagraṭi bhūtāni,
 sā nishā pashyatah munéh. (G.)

(That which is night for others, therein wake
 The Careful ; while that which is day for all
 Is night for him who sees the inner world.)

Na tatra chakshuh gachchhati, na vāg gachchhhati,
 no manah. . . Viññātāram aré kēna vijānīyāt. (U.)

(The eye can reach It not, nor speech, nor mind ;
 By means of what can ye the Knower know ;
 It-Self doth know It-Self and All-Else too.)

Ai bar-tar az khayāl o qayās o gumān o wahm
 W-az har-che guftā-ém o shanīd-ém wa
 khwānda-ém ! (S)

A' yān aisā ke har shai mén nihān hai,
 Nihān aisā ke har shai mén a'yān hai. (S.)

(O Thou ! that dost transcend our highest thought,
 Imagination, guess, conjecture—all,
 And all that has been spoken, heard, or read !
 Thou that art hidden so in everything
 As to be plainly visible everywhere,
 And manifest in all things in such wise
 As to be hid in utmost mystery !)

Maghrībī ! ān-che tu ash mī ṭalabī dar khalwat,
 - Man a'yān bar sar-i-har kūcha wa kū mī bīnam.

Tasmāt yah sténayet vācham,
 sah sarva-stéya-kṛt narah.
 Ahimsayā éva bhūtānām
 kāryam shréyo-anu-shāsanam,
 Vāk cha éva madhurā shlakshnā
 pra-yojyā dharmam ichchhatā.
 Yasya vāng-manasī shuddhé.
 samyag-gupté cha sarvadā,
 Sah vai sarvam av-āpnoti
 Védānt-opa-gatam phalam.
 Na arun-tudah syāt ārtah api,
 na para-droha-karma-dbīh,
 Yayā asya ud-vijāté vāchā
 na alokyām tām udīrayét. (M.)

(Ill-health, ill-mind, thence many sins, short life,
 Loss of good name, and loss of paradise—
 All these follow excessive and ill meals ;
 Let the wise man avoid such carefully.
 And since all thoughts and feelings are enwrapped
 In words, and are conveyed by them to others,
 He who misuses words envenoms all ;
 Let the wise man then guard well all his speech.
 If ye have to instruct, direct, command,
 Use speech that may be smooth and soft and
 sweet.
 Whose mind and speech are pure and well-
 controlled,

meditation on that view.¹ Meanwhile, some more citations may be made, of 'poetical' answer, by mystic-agnostics of all religions, to that questioning. These are helpful in preparing for and then clarifying and strengthening the 'metaphysical' answer and Vision.

Jo mazā intizār mén dékhā

Wo nahīn wasl-e-Yār mén dékhā. (S.)

(The ache of yearning for the Belovéd
Is sweeter far than joy of clasping Him.)

The English poet Tennyson wrote :

'Tis better to have loved and lost
Than never to have loved at all.

It would give a deeper, more consoling and comprehensive, if less emotionally poignant meaning, if we say :

'Tis better to have lost and found
Than never to have lost at all.

¹ *Prudens questio dimidium scientiæ.* (Latin maxim.)
(To know what should be asked—this is to know
At least half of the whole answer also)

Yatah ut-padyaté prashnah,
uttaram jūyaté tatah ,
Prashtā sam-shayitā yah asau,
samādhātā sa éva hi.

(Answer arises from the same heart whence
Question arises, in the last resort ,
Who doubts and queries, yea, that self-same Self
Provides solution and reply in full.)

bhava dvi-padé, sham chaṭushpadé; 'Lord of Food, give us the food that will bring health and strength, not disease; bless him who brings it to us; and bless all, bipeds and quadrupeds, that dwell within these premises'; and proclaimed, Annam Brahma, 'Food is Brahma, Principle of Life, Life-Supporter, Nourisher.' 'Daily bread' is not to be treated with levity, much less to be despised, or abused and misused, by over-eating or wrong-eating. Eating, Mating, Speaking, the most elemental functions of life, are also the most sacred, to be performed most carefully. Never can too much care be taken over them. Ill-discharged, they lead to every misery. Well performed, they lead to all happiness.

Successful issue of diplomatic negotiations, upon which depend peace and welfare of great nations, often hangs upon finding of just the *right formula, in words*, which will smooth down ruffled feathers and bristling mane, and move aside, or draw back into their sheaths, outflung claws, talons, beaks, fangs, of all 'human' eagles, bears, wolves, tigers and lions concerned.

The metaphysic and psychology of solemn religious injunctions are plain. It is matter of common knowledge that "Sex and Hunger rule the world". Abuse of these two appetites is cause of 90 per cent of physical and mental diseases, wars, and all other

Yathā adhanah, labdha-dhané vinashté,
 Tat-chintayā anyat nibhrtah na véda. (Bh.)
 (Friends ! if I seem to run away from you,
 My lovers and My loved ones !, I do so
 In order that ye may run after Me,
 The more distraught, the more whole-heartedly !
 As a man who has found a precious gem,
 Then lost it, can now think of nothing else,
 So, having glimpsed and lost Me, ye will search
 With all your heart and mind until ye find.)

An old Chinese proverb says :

"To journey hopefully is better than to arrive."

Illusion, Dream, Romance, Imagination, is more
 sweet than Dis-illusioning 'Reality'—unless the
 Reality is that of the Infinite Spirit which includes
 all unrealities, all the most glorious and blissful (as
 also inevitably the most horrid and woeful) Dreams.

Another western writer says :

"It is the *trying* to find out that is the real prize ;
 the race, not the winning ; the battle, not the
 victory."

The soul is always experiencing and enjoying the
 swing between losing and regaining.

[God gave all gifts to Man, but kept back Rest ;]

For "If I should," said He,

"Bestow this Jewel also on my Creature,
 He would adore My gifts instead of Me,

electricity-power, which are its bye-products, and than Labor-power, which it makes possible.

Āhāra-shuddhau sattva-shuddhīh,
 Satṭva-shuddhau dhruvā smṛtib,
 Smṛti-ālambhé sarva-granthīnām
 vi-pra-mokṣah (*Chhāndogya U*)

(When Food is pure, Mind too is pure and bright ;
 Thence Memory clear and sure, of Cause-Effect ;
 Thence Solving of all Knots and Complexes ;
 Thence Freedom from all Misery of Soul,
 And crossing from the Dark to realms of Light.)¹

2. REVERENCE FOR PARENTS, TEACHERS, ELDERS.

Commandments to honour teacher, father, and mother above all others, are also to be found in the forefront of Scriptures of all religions. Injunctions to love children are not needed ; the mere fact that the younger generation lives and grows, is ample proof that Nature herself inevitably and successfully compels the older generation to foster it.

Parental affection, like water, necessarily flows down the slopes of time, from older to younger generation. Of course, there are exceptions, monsters

¹ Essence of psycho-analysis is contained in these few lines.

Mulk-e-shādī hamīn dīhand ba bād
 Mēlikān-é balā wa gham dar dam
 Dard-mandān-e zakhm-e-tégh-e-furāq
 Mī na khwāband az kasé marham.
 Ba jahān dar hamésh paidā ī,
 Lék dar chashm-i-man na mī āyī !
 Aī ! ke dar héch jā na qārī jā,
 Būl-a'jab māndah am ke har jā ī !
 Andarūn o bérūn, wa az pas o pésh,
 Dar chap o rāst, wa zér o bālā ī !
 Dar libās-é duī na mī gunjī
 Z-ān ke mashhūr-tar ba yak tā ī !
 Dosh goyinda-é adā mī kard,
 Az dīl-é-zār saut-e-shaidāī,
 Aī ! ba-chashmān-i-dīl má' bīn juz Dost !
 Har che bīnī bī-dān ke mazhar-i-Ust !

(S. WESALI, *Mā Muqimān.*)¹

(If thy lips taste one sip of that Heartache,
 Thou wouldst dash down Jamshéd's Bowl of
 Delights !
 They who have been sore wounded by the Sword
 Of Separation from the Belovéd,
 Seek from None-Else for any salve or balm !
 The wealth of worldly pleasures, to the winds,
 Instant, they cast, who own the wealth Divine
 Of yearning for the Vision of His Face,

¹ See p 306 *supra*, also

Na tasya apachitih shakyā
kartum varsha-shataih api. (M.)

(The travail that the parents undergo,
To make life for their children possible—
Hundreds of years of service may not make
Adequate recompense for it at all.)

“Filial devotion and respect for elders are the very
foundation of an unselfish life.” (C., Analects.)

Moses and Christ say :

“Honor thy father and thy mother.” (B.)

Muhammad says :

Bil wālidaini ihsāna. (Q)

Al jannaṭo ṭahata qaḍamil umm. (H.)

Ana ashkurūli w-al-wālidai, (Q)

(Serve and revere the parents. Heaven unfolds
Beneath the feet of mothers everywhere.
God sayeth : Be ye grateful unto Me,
And to your parents e'en as unto Me.
Remember with what pain and fainting-fits
Your mother bore you nine months in her womb,
And then with dire travail did bring you forth,
And nourished you with her own milk for years.)

Very truly, very wisely, does the Prophet declare
thus. The sweetest, most holy, most benignant names
of Allah, God, are Ar-Rahmān, the Beneficent, Ar-
Razzāq, the Nourisher, AL-Ghaffar, the Forgiving.

Deep Sleep of Chaos, till Desire to Wake up and Play at making a new Cosmos surges up again within him

"Behold, I create a new heaven and a new earth; and the former shall not be remembered, not come into mind" (B., Isaiah, 65.)

Ze dariyā mauj-e-gūnā-gūn dar-āmad,

Ze Bérangī ba rangé chūn bar-āmaḍ. (S.)

Apāré Brahmanī Brahmā

Sva-bhāva-vashaḥ Svayam,

Jātah Spanda-mayaḥ niṭyam

Urmihambu-nidhau iva. (*Yoga-Vāsishtha.*)¹

¹ Brahma is the Universal Impersonal Self, Param-Ātmā, Allāh, Ahad, Brahmā is a personal creator, ruler, preserver, destroyer, ilāh, el, of a particular world-system. One final question, one last doubt, remains. Why should God feel the need to play and sleep? P a r i - p ū r n a s y a k ā s p ṛ h ā, al āna kamū l āna. The Ever-full should not suffer such 'lack', such 'want', such 'need'? Deep meditation on the logia, 'One-without-a-Second', 'lā mā-siwā-Allāh', 'lā-maujūdab illā Hū', 'lā ilāhā illā Anā', 'Abam eva Na maḥḥab Anyaḥ', 'I-Not-Another'—will loosen this last knot. The present writer's *The Science of Peace* and *The Science of the Sacred Word*, and the more recent work, *The Science of the Self*, (in English), also the last chapter of *Samanvaya* (in Hindi), may perhaps help the enquirer in this work of reconciling 'Change' with 'Changelessness,' if he happens to be interested in the great problem, and cares to pursue it.

Briefly God's forgetting Him-Self into an Outer World, recognising the No-thing-ness of any such outer,

388 'AS YOUR COMPANY, SUCH YOUR MIND' [CH. III

pondering carefully and reverently over their conversations and their ways, is more livingly educative and useful than study of many books.

Jawān rā sohbaté pīrān hīsārē ā'fiyat bāshad. (S.)

(The company of wise, experienced,
Virtuous and loving elders is, indeed,
A rampart of protection for the young.)

Sohhaté sāleh to-rā sāleh kunād,
Sohbaté arzal to-rā arzal kunād. (S.)

(Wise company will make thee also wise,
From vicious friends thou canst but gather vice.)

Hīyaté hi matih, ṭāta !
bīnaih saha samāgamāṭ,
Samaih cha samatām éti,
Vishishtaih cha vishishtatām,
Tathā sat-san-nidhānēna
Mūrkhaḥ yāti pravīnatām.

(Hitopadēsha)

(As is the company that you may keep,
Such shall the quality be of your mind,
Low if 'tis low, middling if it is middling,
And excellent if it be excellent.
E'en witless ones may gradually become
Wise, if they only keep near to the wise
And listen to their table-talk with care.)

(As man, so God, en-acts gladness and sadness,
In Play and Pastime, then, when tired of this,
He goes again into Sleep's L-One-liness.)

Ekākī na ramaṭé. . . Ékākī kāmayaṭé, jāyā Mé
syāṭ. . . Paṭish-cha paṭnī ch-ābhavat. . . Sah akā-
mayaṭa, bahu syām pra-jāyéya, . . . dvitīyah Mé ātmā
jāyéṭa. Āpayataḥ vai tau any-onyasya kāmān sarvān
. . . Dvitiyāt vai bhayam bhavaṭi. . . Dvitiyah vai
sa-paṭnah. , (U.)

Manu-antarani asankhyāni,
Sargah sambārah éva cha,
Kridan iva étaṭ kuruté,
Paraméshthī punah punah. (M)

(The Solitary feels un-satisfied !
A nameless restlessness surges within ;
He wishes : May I have a Mate who may
Play with Me He becomes Nature and God,
Husband and Wife And then He wished again :
May I be Many and have second ' selves ' ,
And there were Many Progeny to Both
Countless désires arise between the Two
Of every sort, of most opposéd sorts ;
And find expression, first ; and then surcease ;
For, with a Second, is born rivalry,
Fear of An-Other, souring of the sweet ;
And then the One goes back to Soli-tude.
Thus, ceaselessly, the Overlord of All,

Na ' asti mātṛ-samam trānam,
 na asti mātṛ-samā priyā.
 Kukshau san-ḍhāranat dhaātṛi,
 jananaḍ janani smṛtā,
 Angānām vardhanāt ambā,
 vīra-sū-tvéna vīra-sūh,

Shishoh shushrūshanāt shushrūh,:

mātā déham an-antaram. (*Mbh.*)

(No cooler and more grateful shade is there,
 From all the scorching heat and glare of life,
 No refuge, no protection, yea, no love,
 Greater than is found in that one word, ' Mother'.
 Because she ' bears ' the child within her womb,
 She is named dhāṭṛī, janani, because
 She ' giveth birth ' to him, and ambā too,
 Because she fondly ' fostereth his limbs '
 And makes them grow, and vīra-sūh also
 Because she trains him so that he may grow
 To be a ' hero ' ; shushrū, too, her name,
 Because she ever sweetly ' cares ' for him.

' Mother ' and ' child—two bodies, yet the same!)

Sweetest and most familiar names, in every
 religion, for God are, Father in Heaven, Savitā,
 Bādī, Khālīq, Abbā, for His Omnipotence, Mother-
 Nature, Loka-māṭā, Holy-Ghost, Immā (Hebrew).
 In Mythology of dead Egyptian religion, trinity was
 Kneph or Ammon-Rā, Father; Neith or Muth,
 Mother; Phtah or Khons, Son, also Osiris, Isis

- The souls that do not recognise the One
- Ensouling all—they differ 'mongst themselves ;
 - The souls that, in each other, Me behold,
They bathe in Love, and Love is Paradise !)

All great religions, living or dead, describe this Ultimate Principle, as Tri-One, Trinity-in-Unity, Unity-in-Trinity, or as possessing three principal Attributes, *g u n a-s, sifāt*. They are the Principles of (1) Be-ing, Ex-ist-ence, 'outer' manifestation, which is possible only by Action, movement, Motion, (2) Joy, Bliss, which is possible only by fulfilment of Desire, and (3) Awareness, Knowledge, Wisdom, through Cognition. These are named in Védānta as Sat, Ānanda, Chit, summed up in Chaitānyam, Infinite Principle of Life and Consciousness; in Christianity as the Way, the Life, the Truth; or, as Omni-presence, Omni-potence, Omniscience, in Ṭasawwuf they are called *Wujūd, Shuhūd, ʾIlm*, summed up in *Nūr*, supernal Light of Consciousness, *Nūr-i-Qāḥir*, primal over-powering Light; *Parām Jyotiḥ*, final Light, (Jewish) *Or En-sof*, Infinite Light, by which and in which Light all Universe is illumined. In Chinese Taoism or Laotism, they are called Hsing, Chih, and Ch'i (Form, Substance, Pneuma), three potentialities of Hun Tun (Primal Chaos).¹ Personifications of, or

¹ Suzuki, *History of Chinese Philosophy*, p. 30.

And care all tenderly for wife and child ;
 Deny one-self , observe due continence ,
 See clear the truth of the Four Noble Truths—
 Woe, Cause, Surcease of Woe, Way to Surcease ;
 To govern daily life by all these truths,
 And realise Nirvāṇa at the end—
 Such is the Blessed Life, the Blessed Life.)

Pitṛā Aham asya jagataḥ,
 Mātṛā, Dhatṛā, Pitṛā-mahah,
 Gaṇīh, Bharṭṛā, Prabhuḥ, Sākshī,
 Nī-vāsah, Sharanam, Subhṛt,
 Pra-bhavaḥ, Pra-layaḥ, Sthānam,
 Nī-dhānam, Bījā, A-vyayam (G.)

(I am the Father-Mother of this world,
 Spouse, Master, Ruler, Judge, Witness, Nurse,
 Friend,
 Lover, Beloved, Abode, the only Goal
 And Final Refuge, Place of Birth and Death,
 I am (is) the Deathless Seed of All the World.)

Yā śēdhrōi vidāt paṭhyayāś, chā
 yāśṭraśbyo, aṭ chā khaśtaové,
 ashāūni ashavabyō (Z , Gāthā, 53 4.)

(He is the Father, Husband, Servant, Lord,
 He is the Comrade—He is all to me)

ॐ , Brahmaṇā pūrva-srṣtam hi
 Sarvam Brāhmam idam jagat. (Mbh)

Zoroastrianism; indicate the same Tri-Unity. Ahura Mazda says, "I am Protector, Life-giver and Nourisher, Knower, and the most spiritual Evolver. . . . I am of the name Ahura, Bestower of Life, and the name Maza-da, Greatest and most Wise"; (*Z. Yasht*, 1. 12). In Plato's mysticism, they are the principles of Goodness (the Object of Action, realised by Power of Action for all as for Self, the Way of realising the Common Self of all in and by Action); of Beauty (Object of all Desire, the One Self being Supremely Beautiful Object of such, Heart's Desire of all, being the Joy, the Life, of the heart); and of Truth, (or Reality, Object of Cognition, the Self being the One and Only Ever-True, Ever-Real).¹

Vaidika theology has many hymns, each singing a 'thousand names' of the Supreme as Vishnu, or as Shiva, or Sūrya, or Shakti-Dēvī. Islām has a 'hundred holy names' of Allāh. Hebraism has Sefiroth, Elohim, like Gabri-el, of Might, Rafi-el, of Healing, Mikāi-el of Strength, Seraphi-el of Harmony, and so on. In Islam, Jibra-īl² is the

¹ Truth-Beauty-Goodness, it will be readily seen, correspond to Science-Art-Ethic, Philosophy-Religion may be regarded as summation

² Khāṣṣ Khān, *Phil. of Islām*, p 45, says these correspond to Védic "Kshiti, Varuna, Agni, Indra." See p 268 *supra*.

other relationships, of paternity, maternity, filicity, fraternity, soreity (sisterhood), and all spiritual affections and unselfishness, are born from it.

Yādr̥g-guṇéna bhartr̥ strī
 sam-yujyéta yathā-viḍhi,
 Ṭādr̥g-guṇā sā bhavaṭi,
 samudréna iva nīmna-gā.
 Utkarsham yoshitāh prāptāh
 svaiḥ svaiḥ bharṭr̥-guṇaiḥ shubhaiḥ. (M.)
 Vyāla-grāhī yaṭhā vyālam
 balāt uḍ-ḍharatē bilāt,
 Ṭaṭhā paṭi-vraṭā nārī
 patim niraya-gāminam. (Smṛti)
 Prajan-ārṭham strīyah sṛṣṭāh,
 sanṭān-ārṭham cha mānavāh. (M.)

(As is the husband's quality of soul,
 As, too, the nature and the circumstance
 Of man's and woman's mating, such becomes
 The wife's soul-quality. The rivers run
 Into the sea, and make their waters salt;
 Sea-waters rise and clasp the sunny air
 And from their brackishness turn into sweet.
 As the strong serpent-charmer drags the snake,
 Resisting, all-unwilling, from its hole
 Into the light and air, so doth the wife,
 Loving, devoted, clinging to her spouse,
 Drag back the fallen man from hell itself.

every man The jest is true in the profoundest sense ; and it is true not only of Time, but of Spue, and of Motion, too, all three, and all three are indestructible, un-kill-able, because the would-be Destroyer Him-self deliberately gives 'to them His own Everlasting-ness, by bearing them in His Universal Mind, His Eternal and Infinite Will-and-Imagination.

The soul which has merged itself into God, consciously endeavours to realize the 'sweeter' attributes, and show them forth by a life of serenely wise, devotedly philanthropic, and actively beneficent service of fellow-beings Very highly advanced souls may sometimes have to manifest consciously the 'compelling' attributes also, as A v a t ā r a s, Messiahs prophets, do.

Bhēda-buddhi-vi-nir-mukṭah
sarva-bhūta-bhīṣe rataḥ (U.)

(Freed from the sense of separateness, the soul
Engages in the service of the Whole)

Kaśe mardē-tamām ast, az ṭamāmī
Kunād-bā khwājagī kār-ē-ghulāmī. (S.)

(Being perfected, freed, the Master braves
The noble task of slaving for the slaves)

As Kṛṣṇa says :

Dāsyam aishvarya-vādēna
jñāṭinām ṭu karomi Aham. (Mbh)

And sweet and generous affection too
 Twixt brothers, sisters; all the family
 Will be in happy state perpetually.
 Loving example of one family
 Will make the neighbourhood, nay, the whole state,
 Loving, and courteous, from its courtesies.)

C. THR., 263)

Chinese for 'culture' or religion is *chiao*, from *hsiao* 'filial piety'. Confucius says, in *Hsiao-king* (*Classic of Filial Piety*) · "The gentle-man teaches filial piety in order that man may respect all those who are fathers in the world. He teaches brotherliness in the younger brother, in order that man may respect all those who are elder brothers in the world. . . Those who love and respect their parents dare not show hatred and rudeness to others . . . Filial piety is the basis of virtue, and the origin of culture. To do the right thing and walk according to the right morals, thus leaving a good name in posterity, in order to glorify one's ancestors, is the culmination of filial piety" ¹

Recent western poets have also recognised that wise parenthood is spiritual culmination and sweetest fruit of weddedness, though a horrible, brazen, screaming, shameless, naked, animal sexuality, very unregulated contraception, and wish to avoid all

¹ Lin Yutang, *My Country and My People*, p. 171.

he is the greatest and most free and most willing servant.

"Ye shall know the Truth, and the Truth shall
make you free" (B., John.)

Ātē jñānāt na Mukṭih. (U.)

Jñānāt Mokshah. (U.)

(Freedom there's none unless ye know the Self.
But if he know the Truth, then are ye free.)

Bé-i'm na tawān Khudā rā shinākht. (S.)

(Ye cannot realise God till ye know.)

Mīdādo al-muṭa'llim ā'la qīmaṭan ind-Allaho, min
ḡam-e-shahīdīn, fī sabīl-e Allāh. (H.)

(The Scholar's Ink has, to the Eye of God,
A value higher even than the Blood
Of Martyr shed in Witness of the Faith.)

Mā'rīfat, *irfān*, *pra-jñāna*, higher subtler
jñāna, 'spiritual knowledge', 'vision' or know-
ledge of the One, is essential one-third part of the
tri-part-ite, threefold, means to *moksha*, *najāt*,
Deliverance from all ills¹

¹ The word *furqān* also occurs in *Qurān*, in the sense
of Deliverance, liberation, also illumination, revelation,
and, again, 'distinction', *farq* between good and evil,
'separation' from bonds of this world; in terms of Yoga,
vivéka, discrimination between I. and Not-I. See
Rodwell, *The Koran*, (Everyman's Library), p. 154. ۞

Ātmanah prati-kūlāni
 paréshām na sam-ā-charéṭ ;
 Na tat parasya kurviṭa
 syāṭ an-iṣtam yat Ātmanah,
 Yaṭ yaṭ Ātmani cha ichchéta
 taṭ parasya api chintayéṭ. (*Mbh.*)

(Do not to others what ye do not wish
 Done to yourself, and wish for others too
 —What ye desire and long for, for yourself
 —This is the whole of Dharma, heed it well.)

Muhammad says :

Afzal-ul-īmāni-un tohibba linnāsé mā tohibbo
 le-nafseka, wa takraho lahum mā takraho
 le-nafseka. (*H.*)

(Noblest religion this—that thou shouldst like
 For others what thou likest for thyself;
 And what thou feelest painful for thyself,
 Hold that as painful for all others too.)

Ashraf-ul-īmāni-un yamanak annāso, wa ashraf-
 ul-Islāmi-un yaslam annāso mil-lessaneka wa
 yadeka. (*Q.*)

(Noblest religion this—that others may
 Feel safe from thee; the loftiest Islām—
 That all may feel safe from thy tongue and hands.)

A verse of *Bhāgavata* says the same, in slightly
 varied form .,

CHAPTER III

WAY OF DEVOTION, OR EMOTIONAL CONSTITUENT OF RELIGION

WAY of Devotion is not a separate path at all ;
but is called thus only for certain
special purposes In the life of the
human being, cognition, desire, and
action are inseparable. Way of Devotion is only
one of three inseparable departments. It is the
department of Right Desire, Good Feelings, Deep
and High Emotions, Noble Ethics.

If Right Knowledge is head, Right Love is heart,
and Right Action is limbs, of organic, psycho-physi-
cal, bodily-mental Life. Love, Devotion, even
genuine love human, infinitely more Love Divine, is
the Joy of Life *Ishq-i-majāzī*, *Vishay-ānandā*,
Mānava-prēma, is but reflection, in the limited, of
Ishq-i-Haqīqī, *Brahm-ānandā*, limitless *Bhaga-
yaḍ-bhaktī*. Without rich emotion, encyclopedic
science is as a desert without a stream, as bare bald
mountains without vegetation, as the most beautiful
human body without a living soul in it, is as a corpse.

Jaina form of Golden Rule belongs to one of the earliest available sacred books of that religion.

Vayam puna evam āikkhāmo, évam bhāsāmo, évam paruvēmo, évam pannaivēmo—savié pānā, savvé bhūjā, savié jīvā, savié sattā, na hantavva, na pari-ghéttavvā, na pari-yāveyavvā, na uddaveyavvā, āriya-vayanam éyam" (*Āchāra-aṅga-sūtra*, 'Samatta', chaṭurtha Adhyayana, Uddēshaka dvitīya) "Tumam si nāma tam ch-éva jam hantavvam ti mannasī Tumam si nāma tam ch-éva jam ajjā-véyavvam ti mannasī. Tumam si nāma tam ch-éva jam pari-yāveyavvam ti mannasī. Tumam si nāma tam ch éva jam pari-ghettavvam ti mannasī. Evam tumam si nāma tam ch éva jam uddavéyavvam ti mannasī" (*Ibid*, 'Loṇa-Sāra', panchama Adhyayana, Uddēshaka panchama).

Sanskrit form of above Piākrī is "Vayam punah évam āchakṣmahé, évam bhāṣhāmahé, évam prārūpayāmah, évam prajñāpayāmah—Sarvé prāṇāh, sarvé bhūtāh, sarvé jīvāh, sarvé sattvāh, na hantavyāh, na ājñā-payitavyāh, na pari-grahitavyāh, na paritāpayitavyāh, na upa-drotavyāh, Ārya-vachanam état Tvam asi nāma tat éva yat hanṭavyam yat ājñāpayitavyam. yat paritāpayitavyam. yat pari-grahitavyam. . yad upa-drotavyam iti manyasé.

(Thus we enjoin on you, thus do we say,

Thus we believe, thus we proclaim to all.

Qurān also, though not all in one place. Thus Manu says :

Ahimsā, Satyam, Aśtēyam,
Shaucham, Indriya-nigrahaḥ,
Etam Sāmāsikam Dharmam
Chātur-varnyē abravīt Manuh. (M.)

(Harmlessness, Truth, Honesty, Cleanliness,
Restraint of senses from all erring ways,
—This is the 'Whole Duty of Man in Brief,'
For every one in every walk of life—
Thus Manu, Father of the Race, declares.)¹

¹ In another place, Manu says

Dhṛtiḥ, kṣamā, damah, aśtēyam,
shaucham, indriya-nigrahaḥ,
Dhīḥ, vidyā, satyam, a-krodhaḥ,
dāśakam Dharma-lakṣaṇam. (M.)

(Fortitude, forgiveness, rule o'er the mind,
Not taking others' goods against their will,
Cleanness, control over the senses too,
Alert intelligence, learning, and truthfulness,
Not giving way to anger—such the ten
Unfailing marks of the eternal Dharma)

Mahābhārata, *Bhāgavata*, and other *Purāṇas*, expand the list to twenty and more. Jaina sages, Samantabhadra and others, mention ten also—kṣamā, mārda, ārjava, satya, shaucha, samyama, tapas, tyāga, ā-kinchanya, brahma-charya, i.e., forgiveness, gentleness, straightness, truthfulness, cleanliness, self control, asceticism, renunciation, discarding of all possessions, (sex-) continence. They also mention the ten opposites of these, krodha (or krūraṭā), māda (or ahamkāra), māyā (or chhala-kapata), a-satya, lobha (or tṛṣṇā), a-sam-yama (or indriya-svachhandāṭā), su-ku-māra-ṭā, sam-graha, mama-ṭā, and

the Path of Renunciation, *San-nyāsa* or *Naish-thika brahma-charya*, *Fugr* and *Tark-i-dumyā*. Perhaps his chief purpose (as perhaps also Christ's) was to create a great band of Spiritual Volunteer-Helpers of mankind, able to practise extreme self-denial; and Shankarāchārya's too in founding ten orders of *sannyāsīs*. But *vihāras*, *mathas*, abbeys, monasteries, nunneries, convents, Sūfī *kḥāneqāh-s*, that grew up later, came, by degeneration, to embody the very opposite of that idea. For ordinary householders as such, Buddha enjoined five *pancha-shīla* abstinences and four positive observances, *viz.*, (1) *dāna*, charity, (2) *priya-vachana*, gentle speech, (3) *ārtha-charyā* earning of livelihood, but governed by purpose of social service, by philanthropic intention in all activities of life, trade, etc., and, finally, secret of all goodness and virtue, (4) *sāmān-āṭmatā*, 'equal-souledness,' 'equality', 'similarity', nay, 'sameness', of all souls, whence same-sightedness, feeling of, sense of, non-separateness, and possibility and necessity of observing the Golden Rule. This *sāmān-āṭmatā* is same as Upanishadic and Qurānic Spiritual Democracy of Equality or indeed Identity of Souls.

Some other statements of the Golden Rule, in several scriptures, in varying forms are :

Bābā !, vaira na kariyē kāhūn ;

wisdom, 5. *hsian*, trustworthiness. Sometimes these are reduced to three, *chih*, *jen*, and *chuang* or courage.¹

Jainism gives same list as Buddhism :

(Sthūla-)prān-āṭi-pāta-viramana-vrata ; (sthūla-) mṛshā-vāda-viramana-vrata , (sthūla-) a-datt-ādāna-viramana-vrata , (sthūla-) maithuna-viramana-vrata ; (sthūla-) parigraha-parimāṇa-viramana-vraṭa. (Jaina Scriptures)

(The five Resolves are, broadly - to refrain
From taking life ; from speaking untrue word ;
From taking what is not willingly given ,
From all unlawful love , from ownership
Of goods beyond the limits of strict needs)

Madya-māmsa-madhu-tyāgaih
saha anu-vrata-panchakam,
Ashtau mūla-guṇān āhuh
gṛhinām Shraman-ottamāh.

(J., SAMANṬA-BHADRA.)

Madya-māmsa-madhu-tyāgaih
saha udumbara-panchakam,
Ashtau éśé grha-sthānām
uktāh mūla-guṇāh shrutau.

(J , SOMA-PĒVA)

¹ Article by Prof Tan Yun Shan, of Shānti-Nikējan (founded by Rabīndranath Tagore), in *Vishva-vāṇī* (Hindi monthly, Allahabad) for January, 1942.

Yah Mām pashyaṭi sarvatra
 sarvam cha mayi pashyaṭi,
 Tasya Aham na pra-nashyāmi,
 sah cha Mé na pra-nashyaṭi,
 Sarva-bhūṭa-sthitaṃ yah Mām
 bhajati ékatvam āsthitāḥ,
 Sarvathā varṇamānaḥ api
 sah yogī Mayi varṇatē. (G.)

Sarva-bhūteṣhu cha Ātmānam,
 sarva-bhūṭāni cha Ātmani,
 Samam pashyan Ātma-yāji,
 Svā-rājyam adhi-gachchhati.
 . . . Svasya cha priyam Ātmanah,
 . . . sākshāt Dharmasya lakshanam (M.)

Mātr-vat para-dārēshu,
 para-dravyēshu loshta-vat,
 Ātmā-vat sarva-bhūṭēshu,
 yah pashyaṭi sa paṇḍitaḥ, (*Hit-opadēsha*).

(*By self-analogy* who feels for all
 In gladness or in sorrow, everywhere,
 The highest yogī is he to be deemed.
 He who hath joined his self to the Great Self,
 And seeth all in Me and Me in all,
 Same-sightedness he gaineth everywhere.
 Who sees Me everywhere and all in Me,
 He never loses Me, nor I lose him.
 Who, having gained the Great Identity,

1. Savvé jīvā vi ichchanṭi jīvium, na marijjium,
Ṭambhā pāni-vaham ghoram, nigganṭhā vaj-
jayanṭanam. (Dasha-vaikālīka-Sūtra.)

Yah bhūtēshu abhayam dadyāt,
bhūtēbhyaḥ śasya no bhayam.

Yādrk viśāryatē dānam
śādrk āśādyatē phalam. (HĒMA CHANDRA.)

Ātma-parinēmā-himsana-

hētuṭvāt sarvam ēva himsā ētat;

Anṛṣa-vachan-ādī kēvalam

udāhṛtam śiṣhya-bodhāya.

(AMṚTA CHANDRA.)

2. Musā-vāo a logammī sarva-sābūhi garibio, .
Avisāsō a bhūānam, ṭambhā mosam vivaḥjayē.
(Dasha-vaikālīka-Sūtra.)

Dhūrṣa-kāmuka-kṛavyāda-chaṭura-chārvāka-
śēviṭā,

Shankā-sankēṭa-pāp-ādhyā, tyājyā bhāshā manī-
śhibhiḥ. (SHUBHA CHANDRA.)

3. A-viśṛnasya grahanam
parigrāhasya, pramaṭṭa-yogād yaṭ,
Ṭat praṭṭyēyam śṭēyam;
Sā ēva cha himsā, vaḍhasya hētuṭvāt
(AMṚTA CHANDRA.)

Ayam lokah, para-lokah,

dharmaḥ, dharmyam, dhrṭih, maṭih.

406 "LOVE THY NEIGHBOUR AS THY-SELF" [CH. III

"When abroad, behave to everyone as if interviewing an honored guest ; in directing the people, act as if you were assisting at a great sacrifice ; do not do to others as you would not *like done to yourself* ; so there will be no murmuring against you in the country, and none in the family ; your public life will arouse no ill-will nor your private life any resentment (C., *Analects*, xii. 2.)

Har che bā khud na pasandī
bā dīgarān ma pasand. (S.)

(Whate'er thou likest not for *thine own self*,
For any person else, too, like it not.)

Sabbé tasanṭi ḍandassa,
sabbésām jīvītam priyam ;
Attānam upamam kattvā,
na haneyya na ghātayēt. (Dh.)

(All shrink from suffering, and all love life ;
Remember that thou too art like to them ;
Make thine own self the measure of the others,
And so abstain from causing hurt to them.)

! "Love thy neighbour as *thy-self*." (B, *Matthew*,
XX. 19.)

"Thou shalt love God above all things, and thy
neighbour as thy-self." (B *Leviticus*.)

They all are only forms of *himsā*, killing;
Mention of lying, stealing, and the others,
Is only to wake up the pupil's mind.

2. 'False speaking' is condemned by all good men;
It spreads distrust, destroys social cohesion;
Therefore avoid it; guard against it well.
The false speech that the wicked love to speak—
Cheats, thieves, and 'beasts of prey', sceptic
and lustful—

Which hides another meaning, full of sin—
Such speech should be avoided by good men.

3. Taking of goods that are not freely given,
'Stealing' them when unguarded by the owner,
Is 'theft'; which often leads to murder too.
The thief of others' goods, steals and destroys
His own good in this and the other world,
His *ḍharma*, peace of mind, security.

4. 'Sex-Continence' earns knowledge of the One,¹
Of Para-Brahma. Chastity is the soul,
The essence, of all righteousness in life.
The continent are honored by the honored.
The witch of sensuousness, when she has left
This house of flesh, and with her tak'n away
Intoxication of vice manifold,
And the soul's clinging to this body loosens,
Then Path to Brahma shines out clear and fair.

What I hold good for self, I should for all¹
Only Law Universal is true Law)

Corollaries of the Golden Rule are ·

Yaḍ anyair vidiṭam na ichchéd
ātmanah karma pūrushah,
Apa-trapéta vā yasmāt,
na taṭ kuryāt kadā-chana. (*Mbh.*)

Yat sarvéna ichchhatī jñatam,
yaṭ na lajjaṭī cha ācharan,
Yéna tushyati cha Ātmā asya,
taṭ sattva-guna-lakshanam. (*M*)

(What he would hide from others, would not like
Others to know, what his own heart feels shame
To do—let him not ever do such act.
What he is willing may be known by all;
What his heart feels no shame at all to do;
What satisfies his 'con-science', his best Self,²
—That has on it the mark of Righteousness.)

Kah nu sah syāt upāyahīṭra,
yéna aham ḍuhkhit-ātmanām,

¹ To some, this may seem to be a perhaps simpler and more easily intelligible statement of what the German philosopher Kant formulated as 'the categorical imperative', twenty-five centuries later, in pompous words, not easy to understand for the common man.

² For nature and meaning of 'con-science,' as joint-science' of the Common Self of a 'community,' see *The Science of the Self*, pp 186-193

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them." (B. Isaiah.)

"Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last, it biteth like a serpent, and stingeth like an adder." (B., Prov., 23 : 29-32.)

Muhammad commands :

Wa lā yaqtulūn-an-nafs-allātī harrām Allāhō
illā bil haqqī.

Wajtanebū qaul-az-zūrē.

W-as-sareqo w-as-sareqato faqṭa'u aḍeyahoma.
Al khamro amalish-Sharṭānī.

W-allazīna-hum le furūḥim ḥāfizūn. (Q)

- (1) Slay none; God has forbidden it, except Justice require it. (2) And avoid false words.
3. Woman and man who steal shall lose their hands.
4. Intoxicants are Satan's own device.
5. They who avoid unlawfulness in sex,
And watchfully and resolutely control
Their private parts, they only win success.)

reviling, and to him who is angered comes anger."
(*Bu.*, *Udāna-varga*, xiv. 3) Therefore,

Na hi vérēna vérāni sammant-īha kadā-chana ,
A-vérēna cha sammanti , ésa dhammo sanātano.
(*Dh*)

(Never by hates are hates extinguished,
Only by love may hate be changed to love
And cease as hate—such is th' Eternal Law.)

Na cha api vairam vairēna,
Késhava !, vy-upa-shāmyaṭi ,
Haviṣhā agniḥ yathā, Krshna !,
bhūyah éva abhi-vardhaté
(*Mbh.* *Udyoga-p.*, ch. 71, 79-80).

(Hate is not quenched by hate; or strife by strife.
Rather, as fire by fuel, grows the more)

Rājan !, sarshapa-mātrāni
para-chhidrāni pashyasi,
Ātmanah bilva-mātrāni
pashyan api na pashyasi ! (*Mbh.* *Vidura-niti*)

(Faults, mustard-small, of others, ye see well ;
Your own, as large as bēl-fruit, ye see not.)

"And why beholdest thou the mote that is in
thy brother's eye, but considerest not the beam that
is in thine own ?" (*B*)

Sudassam vajjam aññésam,
aṭṭano pana duddasam ;

To rule of Noble Conduct in despite
Of even torture , Absence of Desire
For things of sense of e'en the mildest sort ;
The Luminous Intelligence that sees
The heart of everything ; Tireless Endeavour
For good of all ; Patient Forgivingness
Of the worst torments even ; Truthfulness
In face of death itself ; and Fortitude
Of Will-to-right, dauntless 'fore obstacles ;
Immense Compassion for all living things, '
Blind souls, that wander helpless in the dark ;
The seeing of the Process of the World
With Perfect Equanimity of Soul—
Such the perfections that a Buddha wears)

The purpose of these negative and positive disciplines, forbearances and observances, is to turn inwards, the currents of vitality and consciousness, which flow outwards, into physical organs, in normal man. By such ascetic inward direction of them, gradually, subtler superphysical organs are re-awakened ; and journey made easier, on the Upward Path of Renunciation of things of this world and all selfishness ; Path of Re-ascent to the Spiritual state of Universality. Annals of every religion show us examples of highly advanced souls which have achieved various degrees of these 'extreme perfections.'

Universal Self, therefore, what I do to others I do to myself, in and through those 'others'; and 'sins, as well as good deeds, come home to roost'; so that, soon or late, 'As I do unto others, so it *shall* be done unto me.'

Yah tu sarvāni bhūṭāni
 Ātmanī ēva anu-pashyati,
 Sarva-bhūtēshu cha Ātmānam
 tatah na vi-jngupsatē. (U.)

(He who sees all in Self and Self in all,
 He hates, fears, scorns not any, any more.)

Yēna kēna prakārēna,
 yasya kasya api jantunah,
 Santosham janayēd dhīmān,
 tad-ēva Ishvara-pūjanam,
 Prāyashah loka-tāpēna
 tapyantē sādhanavah janāh ;
 Param ārādhnam tat hi
 Purushasya akhil-Ātmanah.
 Bhūta-priya-hiṭ-ēhā cha
 dharmah ayam sārva-varnikah
 Jyotiḥ Atmanī na anyatra ; "
 sarva-janṭushu tat samam. (Bh.)

(The Light of Consciousness is in the Self,
 And in all living things It shines the Same,
 Therefore to give joy to some living thing,
 And feel the pain of others as one's own,

follow Me" (B.) He also adds, as do other great Teachers, for the sake of such high aspirants, ready for Yoga, *Sulūk*, 'communion' with God and God's Nature, ready for ascetic disciplines and ever-greater abandonment of carnal pleasures—for such he adds *abhayā-dāna*, 'giving of fearlessness to all others', i.e., complete non-resistance and radical abstinence from sin; not only by deed, but by speech and thought also, thereby 'not destroying but fulfilling the prophets'; completing, for renunciant anchorite, what Moses prescribed for ordinary householder. For such high aspirants, mere ordinary goodness and virtuousness are not enough; they must achieve greater and greater 'saintliness'.

For such more earnest whole-hearted seekers, Muhammad too enjoins *fuqr* and *sulū*, complete renunciation of property and cultivation of uttermost contentment, *a-pa r i-gra ha* and *sa n ṭ o sha*, etc., like other Great Teachers.

Al-fuqro fakhri. (H)

(Pride do I take in utmost poverty.)

Védic law commands that *sa n ny ā s ī*-s, persons in the fourth stage of life, retired from household life, anchorites, must not defile their hands by contact of money. Apostles of Christ provided "neither gold, nor silver, nor brass in their purses," and "the Son of Man (Jesus) had not where to lay his head".

that curse you, love your enemies and pray for those who persecute you.

St. Paul says ,

“ Overcome evil with good ” (B.)¹

Muhammad says ;

Idfa' b-illaṭ he-yā ahsan (Q.)

(Recompense evil, conquer it, with good)

Manu says :

Krudhyantam na prati-krudhyét,

ākruṣṭaḥ kuṣhalaṃ vadéṭ, (M.)

(Be not wroth with those who are wroth with you ;
To those who speak harsh words, reply with sweet.)

Vyāsa says :

A-krodhéna jayéṭ krodham,

a-sāḍhum sādhuṇā jayéṭ,

Jayéṭ kadaryam dānéna,

jayéṭ saṭyéna cha anitam,

(Mbh , Viḍura-nṛti.)

(With kindness conquer rage ; with goodness
malice ,

With generosity defeat all meanness ,

With the straight truth defeat lies and deceit)

¹ Roman philosopher Seneca, contemporary with St Paul, also says “ Pertinacious goodness overcomes evil men”. The adjective ‘pertinacious’ is well-chosen. Quick results should not be expected, though sudden conversions, too, do occur sometimes.

Nazar kardan dar ān hargiz na shāyad.

Agar gardī tu dar Tauhīd fānī,

Ba Haq jābī baqāe zindagānī. (S)

(Unselfishness, all-lovingness—as these

Grow in the aspirant for uni-on

With God, with All, illuminations come,

And extra-ordinary happenings too ;

Let him not dwell on these things, but pass by

All things of this world and the other worlds,

Let him pursue with single mind the One,

And merge himself in One-ness with the All ;

Thus, losing his small life, he gains All-Life,

Losing a ' time ', he gains Eternity.)

Té samādhau upa-sargāh, vj utthānē siddhayah.

Sṭhāny-upa-nimantrané sanga-smay-ā-karanam,

punah an-īsha-prasangāt. (*Yoga-Sūtra*).

Iha-amuṭṭra-phala-bhoga-virāgah.

(SHANKAR-ĀCHĀRYA, *Shārīraha-Bhāshya*)

Na yoga-siddhīb, a-punar-bhavam vā,

Mayi arpit-ātmā ichchaṭi Maḍ-vinū anyat.

Mayi dhārayatah chéṭah upa-ṭishthanti siddhayah.

Antarjyān vadanti éṭān yunjaṭah yogam utthamam.

Nahī tat kushal-ādrīyam, tad-āyāso hi ap-ārṭha-

kah.

(*Bh* , xi, ch 15.)

(These super-physical experiences

And powers will, as bye-products, appear,

Epi-phenomena, when mind is rapt

"If thine enemy be hungry, give him bread; if he be thirsty, give him water, so shalt thou heap coals of fire upon his head, and so the Lord shall award thee" [for thy enemy will feel ashamed of his hostile feeling, and his head, his face, will 'burn' with shame, and he will give up enmity and become thy friend, and that will be thy great reward]. "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city. . . Hatred stirreth up strife; but love covereth all sins . . . A soft answer turneth away wrath; but grievous words stir up anger." (B, Proverbs) "Perfect love casteth out fear." (B.)

Aham-kāram, bālam, dārpam,
 kāmam, krodham, pari-grāham,
 Vi-muchya, nir-māmah, shāntah,
 Brahma-bhūyāya kalpaté. (*Gītā*, xxiii, 53.)

(Who gives up egoism and violence,
 And pride and lust and greed of earthly gain,
 Who gives up anger too, he gaineth God.)

Yo vé uppaṭṭam kodham
 ratham bhaṇṭam'va dhārayé,
 Tam aham sāratham brūmi,
 rasmi-ggāho itaro jano. (*Dh.*)

Yah sam-ut-patitam krodham
 a-krodhena ni-yachchhati,

and millions writhing in death-agony, on battle-fields and in war-trenches, on the other. To souls that are at that stage of cyclic life and evolution, at which such fever and frenzy of excitement and rush-lust are preferred to the happiness of repose of soul and peace of body—for such, 'religious platitudes and sermons' have no use. They must go their own way, till their hour strikes, and call comes from within themselves, after experience of terrible consequences, to turn from Arc of Descent, *Avāroha-pāṭha*, *Adho-mārga*, *Qaus-i-nazūl*, to Arc of Re-Ascent, *Ā-roha-pāṭha*, *Ūrdhva-mārga*, *Qaus-i-Urūj*, in the Cycle of Life. On Path of Ascent, stage by stage, subtle *super-physical* experiences and powers unfold and enfold of themselves, in accord with laws embodied in that cyclic life; as *physical* experiences and powers, teething, crawling, standing, toddling, running, learning, adolescence, puberty, progenition, decay, appear and disappear, of themselves. But on this upward path towards Union with All, and ever-growing abandonment of separate individuality, the soul holds all such super-physical powers, with anxious care, with reluctance, as heavy burden of sacred trust for use of others, in constant fear and trembling lest it be tempted to misappropriate them for its own personal uses.¹

¹ See *Light on the Path*

than to give up life, fighting for protection of women and children". Christ also, when he "found in the temple those that sold oxen and sheep and doves, and the changers of money sitting, . . . he . . . made a scourge of small cords, . . . drove them out of the temple, . . . and poured out the changers' money and over-threw the tables", he also pronounced heavy curse against scribes and pharisees and against those who offend against children. Socrates, famed wisest man of Greece, said

"We ought not to retaliate or render evil to any one, whatever evil we may have suffered from him". (PLATO, *Crito*).

His famous dictum is. "It is better to suffer wrong than to do wrong". Yet he fought in three wars against enemies of Athens, in the spirit of *Gita*.

Lao-tse said. "Recompense injury with kindness". Confucius asked. "What then will you return for good?", and added as his own view. "Recompense injury with justice, and return good for good". Lao-tse's disciple, Chuang-tse, two hundred years later, answered Confucius "To the good I would be good; and to the not-good I would also be good, in order to make them good. To those who are sincere, I am sincere; and to those also who are not sincere, I am sincere, thus all grow to be sincere". But for all practical purposes, China has preferred to follow Confucius here.

unruly evil, full of deadly poison (B, St. James)
Wine is a mocker, strong drink is raging; and whoever is deceived thereby, is not wise . . At the last it biteth like a serpent and stingeth like an adder."
(B. Prov)

"Thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. . . He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, and he shall be filled with the Holy Ghost," (B Luke)

Kṛṣṇa says .

Vishayāḥ vi-ni-vartanté
nir-āhārasya déhinah,
Rasa-varjam, rasah api asya
Param drsbtvā ni-varṭaté. (G.)

Indriyāni jayanṭi āshu
nir-āhārāḥ manishinah,
Varjayitvā tu rasanam;
tat nir-annasya vardhaté
Tāvat jit-éndriyah na ayāt
vijit-āny-éndriyah pumān,
Na jayēt rasanam yāvat;
jitam sarvam jité rasé (Bh)

(Lusts of the senses leave the man who fasts—
For food supports and strengthens all desires—
Excepting taste for food and feel of self.
Indeed it waxes with the want of food;

has followed Moses, "an eye for an eye, a tooth for a tooth", rather than Christ.

Mencius, expounder of Confucius, is regarded, with Lao-tse and Kung-fu-tse (Confucius), as third of "the three blessed, pure, and holy ones of China, Loshi, Koshi, Moshi" ¹. He too has said:

¹ The nuances of pronunciation of one language are, as is well-known, difficult to reproduce in transliteration by the alphabet of another language. Tsu, Tse, Tzu, Tze, means 'philosopher' or 'wise man' in Chinese language. 'Lao' remains uniform. "Confucius was named 'Ch'iu' by his mother" because of the noble proportions of his forehead. In *Analects*, he refers to himself several times as Ch'iu, and again as Chung Ni, his other cognomen. But he is mostly spoken of by his family surname of K'ung K'ung-fu-tzu or Confucius, meaning K'ung the Philosopher", (Biography, prefixed to *The Analects*, World's Classics Series). Mencius is Meng-tse, he was the most famous exponent of the views of Confucius Kwang Tze, (Chuang Tzu, Kouang Tsu, Chwang Tse, etc) was, similarly, most famous expounder of Taoism, i.e., Lao-tse's philosophy. Y. L. Fung, *History of Chinese Philosophy*, (pub 1937) tells us (p 408) that Confucius was born in 551 B C and died in 479 B C, Mencius (372-289 B C.), Chuang Tzu (369-286 B. C.) Confucius, as a young man, visited at least once, Lao-tse, then very old. Soon after, Lao-tse went into and disappeared in the mountains, in the ancient way, common in India, of yogi-s and sannyāsi-s.

Bardesanes, Gnostic Christian teacher, contemporary of Roman emperor Marcus Aurelius (b 121, emp. 161, d 180 A C), defined "the good as those who did good even to the wicked, the just as those who did good only to the good, and the wicked as those who did evil even to the good". J. M. Robertson, *A Short History of Christianity*, pp. 68 and 72).

Zoroaster says :

Gūstā yé manṭā ashém ahūm-vish vidvāo,
Ahura !, rézukhdhār vachanghām kshayamno
hijvo-vaso Thvā āṭhrā sukhrā, Mazadā !,
vanghāū vidātā rānnayāo. (*Z Gāthā*, 31-19)

(Illumination and all that is Good,
Lord Mazadā !, Thou givest unto him,
The hero, valiant in righteous war,
Who ever thinks, hears, speaks of Rectitude,
Who knows the Self, is wise, controls his tongue,
And tells the truth in soft convincing words)

Yoī dush-khrathvā ashémém varédém ramém
chā, khāīs hijūbīs fakhuyas ū afasuyanō. . .
toī ḍaévém dān yā drégvaṭo ḍaénā. (*Z., Gāthā*, 49-
4)

(They who, seeing yet blind, spread, all around,
Intolerance and insolence and hate,
By th' evil words of their unbridled tongues,
Know them to be dire devils on this earth,
Disseminators of the Creed of Hate)

Manu says :

An-ārogyam, an-āyushyam,
a-svargyam cha aṭi-bhojanam,
A-punyam, loka-vi-dvīṣtam ;
ṭasmāṭ ṭaṭ pari-varjayēt
Vāchi arthā nīṭṭāḥ sarvā
vāṅ-mūlāḥ vāṅ-vi-niṣ-sṛtāḥ ;

Ruler's prime duty is to be JUST, to do good to the good, and punish the wicked, if he were to begin to do good to the wicked also, (unless 'punishment' is regarded as 'good' for them), Society would become impossible and Nature's Law would be falsified

"The cloak of charity covers a multitude of sins" is a Biblical proverb. Manu also says.

Dānam ékam Kalau Yugé. (M.)

(While other virtues reign in other ages,
In th' Age of Discord, Charity prevails)

But "Charity begins at home" is another western proverb; and Manu also says

*Shaktāh, para-jané dātā,
Sva-jané dukkha-jīvinī,
Madhu-āpātah, vish-āsvādah,
Sah dharma-pratī-rūpakah. (M)*

(The man who, being able, helpeth not
His kinsfolk living in distress and want,
But giveth unto others, thinketh ill
And acteth ill. His thought and act are like
The burning venom that is honey-hued;
Of real duty it is copy false,
It is not charity but self-display.)

Only he finds the fruit of Final Truth.
 Touch not another to the quick, though you
 Yourself are hurt, let malice sway you not;
 And carefully eschew the speech of pride,
 Unsocial, which perturbs all and repels.)

Saṭyam brūyāt, priyam brūyāt,
 na brūyāt saṭyam apriyam,
 Priyam cha na anṛtam brūyāt,
 Eshah dharmah sanā-tanah (M.)

(Speak but the Truth, but speak it sweetly too;
 So it may gracefully pervade and soothe
 And influence the mind of him who hears.
 Tell it not harshly so as to annoy,
 Repel, and be rejected wastefully.
 Nor ever tell an untruth, sweet or harsh.
 Such is the ancient way trod by the wise.
 Luqmān-i-zamān ṭu khud hai, gar bhūkh se yak
 luqma kam khā. (Hindustānī Proverb).

(Luqmān, the wisest of the world, art thou
 Thyself, if thou but eat one morsel less
 Than hungry tongue clamours to thee to eat.)

God is Ar-Razzāq, giver of *rizq*, livelihood, daily
 bread. Christ prayed. "Give us this day, O Lord,
 our daily bread", Bread Spiritual as well as
 Bread Material. Vēda-Rshī prayed. Anna-paṭé,
 annasya no dhéhi, an-amīvasya shūsh-
 mīnah; pra pra-ḍāṭāram ṭāṛi-sha; sham no

very first of all scriptural ethical commandments, as we have seen above. Yet also the right, nay, duty, of 'defence' of self, and of dependents even more, has been recognised, even enjoined by scriptures, and laws, in all times and climes, with special exceptions for special reasons. *Himsā*, 'harming', 'slaying', of the *innocent*, must be distinguished from *danda*, 'punishment', of the *guilty*, the criminal, aggressor, brutal invader. As to who is to be held guilty and aggressor, in which circumstances—this has to be decided by 'divine law' and 'human law', in the manner, mentioned on pp. 108-109 *supra*, in which 'Divine Will' can be ascertained.

The governing principle, which illuminates the whole problem, and makes possible correct solution of each particular case, is .

Dēsha-kāla-nimittānām

bhédaih dharmah vi-bhidyaté. (Mbh.)

(Difference of time and place and circumstance

Makes difference of duty and of right.)

General rule is: Return Good for evil; forgive; suffer, rather than cause suffering. This is so, less reservedly, for teacher, priest, man of God, with still less exception, when injury is done to himself, without any reservation, when injured person is a *faqīr*, *sannyāsī*, hermit. *Special* rule is: Fight against and resist evil; with physical force,

ills of humanity. Lawful use of them is source, directly or indirectly, of all its joys. But Hunger is clearly deeper and more elemental than Sex. It extends literally and manifestly from birth to death ; Sex does not. It means self-preservation, continued existence, life itself ; Sex means only self-multiplication ; as Acquisitiveness, whence Property, means self expansion, self-aggrandisement. And speech means self-existence either as friend or as enemy of all around. To indulge too much or wrongly in food, or speech, or sex, is to accentuate one's own egoism, antagonise and provoke others' egoisms, and make oneself and others physically and mentally sick.

All earthly joy and woe may well depend upon right-use and mis-use of Bread, ultimately ; and not only mundane, but also supra-mundane. Out of such right-use and mis-use, respectively, arise, clear intellect and darkened mind, virtues and vices, merits and sins, wisdom and criminal error, and their corresponding supra-mundane consequences, in the future life, after death. Only when deprived of daily bread, man realises the tremendous importance, value, sacredness of it ; for as vitality is almost greater than intelligence, even thus is Bread-power almost greater than even Mind-power, Science-power, and far greater than Arms-power, Military-power, Money-power, steam-power, powder-and-gas-power,

Detailed treatment of this subject is exceedingly important for *practical* purposes of manifold and very various and complicated daily individual and collective social life. It has been attempted elsewhere.¹ A brief outline will be included in next chapter, on 'The Way of Works'. Here, it is enough to say that the *Golden Rule* cannot but remain a *mere pious wish*, unless and until it is provided with a *full technique*; i.e., a complete *Social Organisation*. This would make clear what the main stages and situations are in each individual life; what the main occupations and positions are in the total social life; and what the duties and corresponding rights are that attach to each such stage and occupation. Then every one would know *what he should wish for himself and therefore for others*, in any given time-place-circumstance

4. IMMORTAL VIRTUES AND DEADLY SINS.

'Seven Immortal Virtues' of Christianity, viz. Faith, Hope, Charity, Justice, Prudence, Temperance, and Fortitude, generally correspond with *Shat-sāḍhanas*, 'Six Helpful Means' of upward progress of *Védānta*, viz. *Shama*, *Dama*, *Upa-raṭi*, *Tiṭikshā*, *Shraḍḍhā*, *Sam-ā-dhāna*, i.e.,

¹ In present writer's other works, especially *The Science of Social Organisation*.

who devour their own offspring They only prove the rule. Even wolf and tiger and serpent *mothers* always foster their young, though fathers sometimes kill and even eat them. Filial affection, on other hand, being, by law of nature, unavoidably selfish in beginning, requires some persuasion and labour to ascend upwards Hence injunctions, specially laid upon the younger, to honor elders. Parental, particularly maternal, affection is naturally so strong that it does not need to be strengthened by Scriptures Even so, Vaidika Dharma makes a Duty to rear up progeny virtuously. Even animal mothers fight with sublimely reckless heroism in defence of their young. Even the gentle Christ is stirred with wrath :

" Whosoever shall offend one of these little ones that believe in Me, it is better for him that a mill-stone were hanged about his neck and he were cast into the sea " (B)

Shankar-āchārya sings .

Ku-putrah jāyēṣa, kva-chit apī ku-mātā na bhavati.

(Many the sons unfilial , never was,
And never is, a mother that was not
And is not, tender mother to her sons)

Yam mātā-pitarau klēsham
sahēṣe sambhavē nṛṇām,

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Kāma ésha, Krodha ésha. . .

viddhi énam iha vairinam (G)

(Lust, ape of Love, and Hate, Anger, Dislike—
To every object of each sense attach
Be thou on guard, pass not into their power ;
They block thy passage on the upward path.
They are thine enemies, cognise them well.)

Khashm o Shahwat mard rā ahwal kunad,
Z-istiḡāmat rūh rā mubdal kunad. (S)

(Hatred and lust are the two inner foes ;
They twist man's eyes and make him look awry,
And from the straight path lead his soul astray.)

5. SINGLE SEED OF TWO ROOT-SINS.

Yoga tells us that *Asmitā*, *Aha-m-kāra*, 'I-am-ness' (of separatist individualised 'I'), *Kḥudī*, Egoism, is the yet more subtle root, from which both Lust and Hate sprout forth as obverse and reverse ; and that the final seed, from which this egoistic selfishness too proceeds, is *A-vidyā*, *Wahm*, Un-truth, Falsehood, Error, Illusion, Nescience, self-deceit, that 'I am not the Infinite One ; but am this one particular infinitesimal body of flesh and blood and bone, among many such bodies ; am therefore something quite separate from my fellow-beings ; and that each one of these is utterly separate from all others and from the One Self'. This

Who more *rahmān*, *razzāq*, *ghaffār* to the child than the mother? Where mother-heart is, there is Godhead; where Godhead is, there is heaven. Therefore .

(Where'er the mother's foot doth tread,
There surely heaven lies outspread.)

Vēda says :

Āchārya-dēvah bhava, pītr-dēvah bhava, mātr-dēvah
bhava. Prajā-ñāntum mā vy-ava-chchhētsih.

(U.)

(Let thy preceptor and thy father be,
And let thy mother be, above them all,
Thy gods and guardian angels in thine heart ;
So keep unbroken thou, from age to age,
The line of life in noble progeny.)

Image of mother, enshrined in heart of son and daughter, will effectively prevent that heart from erring into ways of vice and sin, and will guard it from many dangers due to weaknesses and temptations. The generation that does not cherish, in its heart, honor and gratitude towards its older generation, is not likely to make itself worthy of being honored by its own younger generation ; and the whole nation will thus lose continuity between past and present and future, and will degenerate and decay rapidly. *Saṭ-saṅga*, *viḍḍha-sēvā*, keeping near to the virtuous, experienced, aged, and

bhēda, sankara, it 'adds' 'impurity', mala, kasf, of the Finite, to 'purity', shuḍḍhi, lutf, of

(Whoever glimpsed the real Disbelief,
From outward Islām he did turn away.
An Idol is but sign of Love of One,
Mere symbol. So the Sacred Thread also
Is bond and pledge of service unto Him.
Since Faith in Many, and, too, Faith in One,
Are actual facts, both, rooted in th' Existent,
To see the One in All is Idol-worship
Since all things are expressions of One Being;
The One remains at last beneath all these
If Musalmān but knew the Idol's meaning,
In Image-worship would he see True Faith.
If Idoliser knew what Image means,
He too would never stray from the Same Faith.
He saw naught but the Outer in the Eikon,
Hence fell into the Slough of Manyness
If thou see not the One hid in the Eikon,
Thou art not worth the name of Musalmān)

" Apparent Islam consists in the observance of ordinances, and real Islam consists in the extinction of self [*disbelief* in the false self, the lower self, egoism] . . . *Kufr* is covering up the Oneness of Existence under the screen of Multiplicity. *Shirk* is considering the One Real Existence as two. *Kufr* and *shirk* of *Shari'at* are pollutions, from sins, those of *Tariqat* are love of the (sensuous) world, and those of *Haqiqat*, are the establishment of *ghair*" ['other,' itare, dvitiya, a 'second'], "and not seeing the Oneness underlying Multiplicity"; *The Secret of An-al Haq*, pp. 114, 213. Difference between Védic Karma-kānda and Véd-ānta, and between 'Churchianity' and real 'Christianity' is same. It is worthy of note that the technical Skt. word ya jñā-upavīta means 'the dress of or for (self-) sacrifice', same idea as that of 'pledge-bond of service of the One'.

Intelligent, reasonable, 'ancestor-worship and hero-worship' mean maintenance of high family-traditions Therefore Manu and Vyāsa, translating *Vīda*, say .

Mātā-pitroh priyam kuryāt, āchāryasya cha
sarvaḍa ;

Tēshu eve trshu tushtēshu ṭapah sarvam
samāpyatē.

Tē éva hī trayah lokāh, té éva trayah āshramāh,
Tē éva hī trayah Védāh, té éva uktāh ṭrayah
agnayah ;

Upādhyāyān dasha āchāryah,
shaṭ-āchāryān ṭathā pitā,
Sahasram tu pitrīn maṭā
gauravēna atī-richyatē. (M)

(Serve mother, father, teacher studiously ;
If you succeed in winning the applause
Of these three, ye have done all there's to do,
And gained all that can be worthy to gain.
They the three worlds, the three life-stages they,
They the three *Vēdas*, the three Sacred Fires.
Than teacher, yea, the father hath more weight ;
Yet in the educator-quality
And right to reverence, the mother doth
Exceed the father by a thousand times.)

Na astī matr-samē chhāyē,
na astī māṭr-samē gaṭih,

Thus it comes about that ·

Pra-krtēh kriyamānāḥ: gunāḥ karmāḥ sarvaśah,
Aham-kāra-vi-mūḍh-ātmā karṭā aham iti man-
yaté. (G.)

(This Nature of the Universal Self,
This Universal Nature, doeth all,
Yet man, deluded by false egoism,
Believes 'I am the actor,' not *That* Self)

He hangs between, in Doubt to *act* or *rest*,
In doubt to deem himself a *god* or *beast*,
In doubt his mind or body to prefer,
Born but to die, and reasoning but to err,
Sole Judge of Truth, in endless Error hurled,
The glory, jest, and riddle of the world

(POPE.)

Eké saṭ-purushāh, par ārt̥ha-ghatakāh
sv ārt̥hān pari-tyajya yé,
Sāmānyāh tu par-ārt̥ham udyama-bhṛtah,
sv-ārt̥h-ā-viroḍhēna yé,
Té amī mānusha-rākshasāh, para-hitam
sv-ārt̥hāya ni-ghnanṭi yé,
Yé ni-ghnanṭi nir-ārt̥hakam para-hiṣam,
té ké na jānumahé (BHARTṚ HARI)

(There are the 'good', who sacrifice their own,
To help on others' interests, amain
There are the middle sort, who try to help
Others, if 'twill not cause loss to themselves
There are the human devils who, to gain
Something for self, will cause another's harm.
But to what deeper depths do those belong,
Who, for sheer malice, without any gain
Unto themselves, cause others injury !)

(BHARTṚ-HARI.)

Horus. Trinity-in-Unity of every religion is Primal Family of Purusha-Prakṛti-Jīva, Brahma-Māyā-Manushya, or Ishvara-Jagat-Jīva, (V.); Vahme-Gayethā-Daeva, (Z.); Father—Holy-Ghost—Son, (B); God-Nature-Man (Science).¹ The noblest sermon that Buddha preached, Mahā-Mangala-Sutta, 'Song of Greatest Blessing,' is a hymn to the happy family.

... A-śevanā cha bālānam
 Panditānam cha sevanā
 Pūjā cha pūjaneyyānam,
 Eṭam Mangalam uttamam. . .
 Mātā-piṭu-upatthānam,
 Putta dārasa sangaho,
 Anavajjāni I am māni,
 Eṭam Mangalam uttamam.
 Tāpo cha, brahma-chariyam cha,
 Ariya-sachchāna-dāssanam,
 Nibbāna-sachchhi-kiriya cha,
 Eṭam mangalam uttamam

(Bu., Mahā-Mangala-Sutta.)

(To shun the erring vicious ; serve the wise ;
 Honor the worthy ; and do blameless deeds ;
 To wait on father-mother reverently ;

¹ " Ahura-mazda, Sraosha, and Miθra form a trinity (in Zoroastrianism) analogous to that of Christianity " ; Macleod Yearsley, *The Story of the Bible*, p 85.

or, rather, branch of psychology, would perhaps name them as, (1) ego-complex, (2) property-complex, (3) sex-complex. *Hṛdaya-granṭhi*, 'heart-knot,' *kāma-jatā*, 'tangled desire-roots', are expressions, corresponding to 'complex,' found in *Upanishats*, *Bhāgavata*, and other old Skt. writings. These three primary desires or appetites, *vāsanā*-s, *āśaya*-s, impulses, instincts, are, indeed, 'simplexes' rather than 'complexes'. But since all emotions accrete and conglomerate 'complicatedly' around and on them, they appear as 'complexes'. In connection with 'food', emotions appear in their most direct, elemental, simple forms, with 'possessions', they become more indirect and complicated; with 'sex', most so. Secretiveness appears in relation to all three, but least to food, most to sex, in man. Out of these three elemental appetites, in order that they may be satisfied in due measure, with 'alliance for existence,' and without internecine 'struggle for existence,' arise three fundamental institutions of Society, (1) Law-Religion, (2) Property, (3) Marriage and Family. .

Sublimated forms of these innate primal appetites are: (i) *Wish-to-be-always*, the Religious Instinct of attaching one-self to, identifying one-self, with, the Eternal; also Wish for 'lasting name and fame', 'a niche in history', honor, *yashah*, *kīrti*, *tārīf*, *shukrat*, *nāmwarī*, (ii) *Wish-to-be-more*, Wish for

(Since Brahmā did create all moving things,
They are all Brāhma, Brahmā's progeny)

Al-khalqo a'yāl-Allāhi, fa ahabbul-khalq il-Allāhi
man ihsāna ilā a'yālihī (H)

(All creatures are the family of God ,
And he the most beloved is of God
Who does most good unto His family)

Duty of loving fidelity between husband and wife, implicit in relationship of Father-Mother ; and avoidance of adultery and all unlawful sex-relations, these are also expressly enjoined by all Scriptures *Bible* says that husband and wife "are no more twain, but one flesh ; what therefore God hath joined together let no man put asunder " *Manu* ordains that 'they shall perform all duties of life together, side by side, saha-dharma-chāra, and be faithful to each other unto death and beyond '. *Qurān* commands that if a husband has more wives than one, he shall love all equally ; ' if thou canst not deal equitably and justly with each and all, thou shouldst take only one '. *Védānta* and *Sāṅkhya* tell us that the Primal Relationship is indeed Conjugal Marital Relationship of God and His Nature, Purusha and Prakṛti, Brahma and Māyā, *Zāt* and *Sifāt* ; (another aspect of which appears as *Ābā-i-Ulavi* and *Ummuhāt-i-Sifī*, Celestial Fathers and Terrene Mothers), and that all

The One Self, which *is* Immortal and Omniscient ; knows all past, present, future, all succession of events, which are Its own imagined creations ; knows all senses, all 'tastes' of all 'foods'¹, this Self has, *as it were*, 'forgotten' that fact, 'hidden the truth,' fallen into a-vidyā and *kufr*, error of non-unity, of self-limitation, ne-science, multiplicity, self-diremption, belief in other-than-self, by Its own Free-will, for *lahw o la'ib*, līlā, 'idle sport and play', and has *made* itself mortal and little-knowing ; It now tries to *make* itself pseudo-immortal and all-knowing, and *maintain itself* in unbroken continuity, by taking physical and mental *fooā*. The Self, which *is* Omnipresent ; because all things are already, always, present *in* It, has, *as if*, veiled Its eyes to that fact, and *made* itself small, It now tries to *make* itself all-encompassing, in counterfeit, by growing bigger and bigger in body, and securing *more and more wealth* and possessions. The Self, which *is* Omnipotent, which already contains all potencies, all powers, all forms, within Itself ; has

¹ Samskrit word for Self, *viś*, Ātman, Ātmā, etymologically means, that which *sa-taṣaṁ aṣaṁ, attī, aṣ-ēṣi méyān, mā iṣi nishēḍhaṣi sarvān pari-miṣān, i e.* 'that which moves in, into, pervades, everything, always, which eats, (a t, to eat), tastes, everything, which transcends all limitation, which negates, repudiates, all limited things, all particularisations'. Greek words *etymon*, 'original root,' *etymos*, 'true', also *ainos*, 'air', seem to be connected.

One righteous aim of marriage is, no doubt,
 To take joy in each other's beauteousness ;
 But greater, higher, nobler far is this—
 To know divine heartache and anxious joy
 Of fatherhood and of sweet motherhood.
 That they be fathers—were men fashioned men ;
 That they be mothers—woman were made women.)

Mohsinin, ghaira musāfihīn,
 wa tā muṭṭakhizī akhḍaq. (H.)

(Marriage has been enjoined because it helps
 To save the pair from immoralities,
 To shun the waste of vital healthful power,
 And to save woman from degradedness)

Dar muhabbat, chūn zan-é
 Hindī, kas-é mardāna n-īst.
 Sokhtān bar shama'e murḍah
 Kār-e har parwāna n-īst. (HĀFIZ.)

(No man so brave in love as Indian wife.
 Not every moth with a dead flame can burn) ¹

"The unbelieving husband is sanctified by the
 wife, and the unbelieving wife is sanctified by the
 husband." (B., Paul, I. Cor.).

(Where there is happy union between
 Husband and wife, there shall be harmony
 Between the parents and the children all ;

¹ Refers to the practice of *Saḥr*.

6. ONE SEED OF ALL VIRTUES

As wrong desires all take their rise from the False-hood of selfish and separative Egoism¹, from stubborn feeling that individual selves are really separate and different from one another and from the One Universal Self; so all right desires, good feelings, virtues, flow from, or are but aspects of, selflessness, unselfishness, self-sacrifice, *nir-a-ham-kāritā*, *bé-khudī*, which is corollary of the Great Truth of One Self in all. "Love God with all thy heart," said Christ, and also, "Love thy neighbour as thy-Self"—because God is thy inmost Self, and thy neighbour is the same.

As Lust-Hate are dual shoots that sprout from the seed of selfish Egoism, so *bhakti* and *karuṇā*, *ishq-i-haqiqī* and *rahm*, pure spiritual love and compassion, spring from selfless Altruistic Universalism. Védānta tells us that Primal Desire, Māyā-Illusion, Avidyā-Nescience, has two chief powers, *shakti*-s, *qudrat*-s or *shuryānāt*, *vir*, *ā-varana* and *vi-kshépa*¹ One 'veils,' blinds, the eyes to

the nobler, the reader may, if he cares to pursue the subject, see present writer's *The Science of the Self*, ch vi, and *The Science of Emotions*, 4th edn (pub 1953)

¹ Roots are *vr* and *ks* h i p, each has several meanings, further differentiated by *prefixes*, some seeming far distant, yet all more or less allied A-varana is 'taking up', 'choosing', 'wearing', also 'covering up',

parental responsibility while snatching all sorts of lawless sexual excitements and pleasures, seem to have burst in an overwhelming flood on the world, after first World War, of 1914-1918.

Womanliness means only Motherhood,
All love begins and ends there—roams enough,
But, having run the circle, rests at 'Home'.
(BROWNING.)

3. THE GOLDEN RULE OF CHRIST.

"Whatsoever ye would that men should do to you, do ye even so to them"

This is stated repeatedly in positive as well as negative form, in Védic scriptures. It is also contained in a saying of Muhammad. It is to be found in Scriptures of all religions.

The negative aspect of this Golden Rule is source of all 'preventive' or 'constituent,' *śhāntika*, *nigraha*, *kshéma-sādhaka*, *insiddhī*, functions of the state, and the positive aspect, of 'promotive,' 'ministrant,' *paush-tika*, *san-graha*, *anugraha*, *yoga-sādhaka*, *insiddhī*, functions¹

Vyāsa says :

Shrūyaṭām Dharma-sarvasvam,
shruṭvā cha év ava-dhāryatām,

¹ *Kshéma-sādhana* is 'protection', 'preservation,' 'maintenance of peace and law and order', *yoga-sādhana*, is 'new gam', 'promotion of well-being'.

individual self, it is the instinctive 'desire' of 'lust-hate' which 'blinds' first, then 'drives' into wrong action. Self-knowledge, *Viḍyā*, *Irfān*, Truth, counteracts and conquers these two, respectively; with the help of *tyāga* and *vy-ava-sāya*, *tark* and *mujāhida*, renunciation and perseverent practice of self-control, *vairāgya* and *abhy-āsa*, *mujānibat* and *munāsilat*, surfeited and dis-gust-ed turning away from world, and resolute self-direction towards Spirit; so it strengthens and perfects the virtues of spiritual love and compassion, and altruistic service, *sarva-bhūta-hita* (G.) or *kḥidmate-kḥalq*. (S.)

Sarvam Ātmanī sam-pashyét,
 saṭ cha, asaṭ cha, sam-āhutaḥ ;
 Sarvam Ātmanī sam-pashyan,
 na a-dharmé kuruṭé manah. (M)

(See all in Self, truth, untruth, right and wrong ;
 Whoever sees all in the Self, him-Self,
 He cannot turn his mind to sin again)

"Love . . . God with all thy heart . . . soul . . . mind . . . Love thy neighbour as thy-Self (God). On these two commandments hang all the law and the prophets." (B., Matthew)

St. Paul repeats the teachings of *Vedas*, *Old Testament* (Proverbs), and Jesus; and indirectly indicates that working of the Golden Rule must

Etāvān avyayī dharmah saḍbhīh nityam anu-
shthitah,
Yaḥ loka-shoka-harshābhyām Ātmā shochatī hr̥sh-
yati.

(This Dharma stands unchallenged changelessly,
- That I should sorrow when my fellow-beings
May sorrow, and rejoice when they rejoice.)

Stating the golden rule, Muhammad says, 'This is the noblest religion', Christ describes it as "This is the law and the prophets"; Vyāsa says, 'This is the whole of Dharma'. A disciple asked the Chinese Master, 'Is there one word which may serve as a rule of practice for all one's life?', and Confucius answered

Ṭzu-Kung wen yueh. 'you yī yen, er ko yī
Chung sheng hsing chih choh hu?' Ṭzu yueh:
'Chī Shu hu! Chī so po yu, wu Shīah yu jen.'
(C., *Analects*, 15, 23, also 12. 2.)

(Is 'Reciprocity' not such a word?
Do not to others what you do not want
Done to yourself—this is what the word means
If you act thus, your public life will not,
Nor will your private life, arouse ill-will.)

* This transliteration of the original Chinese words was very kindly supplied to me by Prof Tan Yun Shan, of Rabindranath Tagore's famous institution, Shānti-nikētana, by letter dated 16-7-1937.

his neighbour. Love is the fulfilling of the law." (B., Romans.) "... The Truth " of the Unity of the Self " shall make you free " of all vice, sin, doubt, fear, sorrow. (B, John.)

A-samshayam, mahā-bāho¹,
manah ḍur-nigraham chalam,
Abhyāśēna tu, Kauntēya¹,
vai-rāgyēna cha grhyatē¹.
Yatah Yatah nish-charaṭi
manah chanchalam a-sthiram,
Tatah tatah niyama śtad
Aṭmani ēva vasham nayēt, (G.)

(Hard to control, no doubt, this restless mind;
Yet by 'dis-taste', 'dis-gust', for things of sense,
'Turning away from' fleeting worldly things,
And by 'persistent turning to' the Self
Of this most fickle mind, dragging it back
Again and yet again with resolute will,
Whenever it escapes to wayward ways,
It can, no doubt, be brought under control)

Parānchi khāni vy-atraṇṭ Svayam-bhūb;
Tasmāt parāṅ pashyaṭi, na Antar-Āṭman,
Kash-chid dhīrah Praṭyag-Ātmānam aikṣad,
Āvṛtta-chakshuh, amṛtattvam ichchhan (U.)

¹ Abhyāsa-vairāgya are the bright side, āvarana-vikṣhépa, the dark, of 'attention'.

No living things should be slain anywhere,
 Nor ordered forcibly this way or that,
 Nor put in bonds, nor tortured any way,
 Or treated violently otherwise ,
Because you are that same which ye would slay,
 Or order here and there against his will,
 Or put in prison, or subject to pain,
 Or treat with violence ; *ye are that same* ;
 The Self-same Life doth circulate in all)¹

Buddha's single word is samān-āṭmaṭā. He appealed specially to those who were ready to enter

¹ Of course this is the extreme ideal, for renunciant ascetics. It has had to be modified, in practice, for 'house-holders', in Jainism as in all other religions, on the incontrovertible principle, that 'Duty varies with circumstance'. An outstanding example of this, in Jaina history, is that of King Kumāra-pāla of Gujarāt (12th century A. C.) He was a Jaina, and under guidance of his preceptor Hēma-chandra Āchārya, most famous 'doctor' of Jaina Law, punished many offences with death strictly, and battled with and slew invaders. "Do your duty, do it as humanely as you can"—was his interpretation of a himsā, non-violence. Ashoka too, while he engraved his Dharma-edicts on rocks and pillars, on one hand, on another had his prisons and places of torture and execution for criminals. Jainism expressly upholds the *four (not hereditary but) vocational classes* and their *functions* (including defender-soldier's and punishing judge's); just as does Buddhism, only the innocent must not be hurt, much less slain, and animal-sacrifice and animal-food are forbidden by both.

(Sīn, merit, both are sins ; for both do bind
The soul unto the whirling wheel of change.)

Chūn nēk o bad az Khudāe dīdand,
Rū az bama do ɖar kashīɖand (S.)

(The Wise saw Good and Evil both from God,
Therefore from both they drew their heart aside.)

Jānāmi ɖharmam, na cha mé pra-vṛttih ;
Jānāmi a-dharmam, na cha mé ni-vṛttih ;
Kēna apī dēvéna hr̥ḍi sthītēna
Yathā niyuktāh asmi taṭhā ācharāmi. (Mbh.)

(I know the 'right', yet cannot do it,
I know the 'wrong', yet can't avoid it ;
Some god sits in my heart and drives me.
And as he drives, so even I do flee.)

"The good that I would do, that I do not,
The evil which I would not, that I do" (B, Paul.)

Lā ṭabarraka zarraṭin illā ba a'zm-illāh. (H)

(No atom stirs except by God's command.)

As a western proverb says "To understand all is to forgive all." And to understand all is possible only by understanding one's own heart, once own Self, fully. The only way for each one of us to become really charitable towards all who may seem to be erring, or to be causing hurt to us, is to see, by introspection, *antar-ḍṛṣhti*, *pratyak-chēṭanā*,

Ghata ghata anṭara Brahma lukāhūn.
(Guru NĀNAK, *Gīanth Sāhab*, 'Bāwan Akhrī'.)

(Friend !, bear no hate to any one ;
The One God dwells in every heart.)

Nānak !, tā ko milai badyāyī,
Āp picḥhāné sarva-jīyān.

(„ ' Sīḍh-gosht '.)

(Says Nānak, he exalts himself, for sure,
Who sees him-Self, One Self, in all that lives)

Evam ché saṭṭa janeyyum,
dukkhāyam jāṭi sambhavo,
Na pānī pāninam hanṭi ;
pāni-ghāte hi shochati.

(*Bu., Mataka-bhaṭṭa Jāṭaka.*)

(Who knoweth this great Truth¹—that Life is one
In all, and how all pain originates,
He hurteth not his one hand with his other,
Knowing that he himself will suffer pain.)

Ātm-aupamyéna sarvatra
samam pashyaṭi yah, Arjuna !
Sukham vā yadī vā dukham,
sah yogī paramah maṭah
Sarva-bhūṭa-sṭham Ātmānam
sarva-bhūtāni cha Āṭmani,
Ikshate yoga-yukt-Ātmā
sarvatra sāma-ḍarshanah.

Pity, and Uprightness, Un-Enviousness,
Non-Violence—all these are forms of Truth.
Lust, Hate, Greed, Jealousy, Aggressiveness,
Sorrowing o'er trifles, Fear, and Cruelty,
Slandering of others, Neurasthenia,
Inequity, and rankling Malice too,
And Crookedness—of Untruth, all are forms.)

Aṭ ʈoī, Mazadā !, tēm maīnyūm asha-okshayantāya
sarédyayāo khāthrā maśtha mayā vahisbtā varéʈū
mananghā ayāoī araī hākuréném yayāo hachinté
ūrvāno. (*Z.. Gāthā*, 33. 9)

(May this my Conscience, Mazadā !, show to me
The Truth, Thy Immost Spirit, Greatest Good,
Ideal of Ideals, to guide me
Aright in ways of Righteousness alway.
Having achieved that goal, I will have gained
All lesser things to which my soul inclines.)

Satyāṭ na asti parah dharmah ;
na An-rtāṭ pāṭakam param.
Sṭhṛṭh hī Satyam Dharmasya ;
ṭasmāt Satyam na ṭāpayét. *

(*Mbh*, Shānti-p., ch. 160).

(Religion there is none higher than Truth ;
Than Falsehood there's no more de-grading sin.
The one Foundation of All Dharm', is Truth ;
Therefore hurt not the Truth in any way.)

Loves Me in all—wherever he may be,
And howsoever, he abides in Me.

Who sees Me in all beings, and all in Me,
He sacrifices unto Me in all ;
His life is all one constant 'sacri-fice',
' Good-act ' ; he only gains the true Svā-rājya,
' Reign of the Higher Self,' Kingdom of Heaven.
Who looks on others' wives as on his mothers,
Who looks at other's gold as so much dross,
Who feels for others *as he feels for self*,
He is true paṇḍit, he is true wise man.

The final mark of Duty, Righteousness,
Legal and moral Lawfulness, is this—
That what ye hold *as dear and good for self*
And which your inner higher self approves,
Ye hold as dear and good for others too ;
And what ye may not like for your own self,
For others like it not, in the same way.
Who *feelet*h as his own the joys and sorrows
Of others, he is the true yogī, he
Hath truly ' joined ' his own soul with all souls.)

" Pity the misfortunes of others, rejoice in the
well-being of others ; help those who are in want ;
save men in danger, rejoice at the success of others ;
and sympathise with their reverses, *even as though*
you were in their place "

(T, Tai-Shang-Kan-Ying-Pien, THR., 223.)

family affection, conjugal harmony, truth, friendship, modesty, moderation, benevolence, learning, arts, public good, common interests, respect for just laws, courage, faithfulness, reverence—these are the virtues the Rescript emphasizes, and, as shown above, (p. 307), they all are the sweet and healthy fruits of the tree of non-separateness. Sense of non-separateness, opposite of separatism, is source of righteousness, right dealing with one another, whence trust, 'solidarity', 'fraternity', strength, 'alliance for existence'. "Righteousness exalteth a nation" (B.).

external political causes and world-causes, between that year and 1945, drove Japan also within the ambit of the awful Cyclone of War-Mentality, which raged, (and continues to rage, in 1954) between rival Imperialist-Militarist-Capitalist-Nationalist or Fascist-Nazi Powers, (there was never any real difference between the two) on one hand, and, on another, the antagonistic Ideologists of Socialism-Communism. All this only illustrates the difficulty of following the just middle course that Confucius taught equally to both China and Japan. Despite that teaching, China has been torn by internal wars all along, and was invaded fiercely by Japan, to forestall other Powers, in 1931. Japan was defeated in 1945, but civil war continued to rage in China between the then Government and the Communists till the latter established their Republic on 1st October, 1949. All this emphasises the need for distributing very extensively and intensively the *Spiritual Bread* that has been rained like manna from Heaven, by all Lovers of Mankind, and which only can allay all heart-burnings, assuage all heart-hungers, and create Love in place of Hate, if anything can.

Note that the Golden Rule does not attempt the futile and impossible task of abolishing and annihilating egoism. On the contrary, it makes Egoism the *measure* of Altruism. 'Do not foster *ego* more than *alter*; care for *alter* as much as for *ego*.' To abolish egoism is to abolish altruism also; and *vice versa*. This is the injunction for normal man, ordinary householder. It is varied in special circumstances.

Lā yomin ahadakum haṭṭā yahbo li-jārē mā lahbaho li-nafsihī. (H)

(Not one of you has the true faith unless
He loves his neighbour as he loves himself.)

"What a man hates to receive on the right, let him not bestow on the left, what he hates to receive on the left, let him not bestow on the right, this is what is called the Principle, with which, as with a measuring square, to regulate one's conduct."

(C, *Great Learning*, THR., 222.)

"What I wish others not to do to me,
That I wish also not to do to them."

(C, *Analects*, 5. 11.)

Ushṭā ahmāi yahmāi ushtā kabmāi chīt.

(Z., *Gāthā*, 43. 1.)

(Skt Ishtam asmaḥ yasmai ishtam kasmai chit.)

(That which is good for all and any one,
For whomsoever—that is good for me . . .)

effectively subordinating man's lower nature to his higher nature, his lower self to the Higher Self, *Kḥudī* to *Kḥudā*, *nafs-i-ammārā* (sense-ward-driving desire) to *nafs-i-Rahmān* (Divine Element in man), *aḥam-kāra* (egoism) to *Brahma-bhūya* (Universalism, state of all-including infinite Brahma or God), *a-shubhā vāsanā* (impure desire) to *shubhā vāsanā* (pure desire), *a-n-éka-tā*, *bhédā-buddhi*, *tafraqā*, *infisāl*, *ghairiyat*, (sense of separateness), to *éka-tā*, *a-bhédā-buddhi*, *wahdat*, *ittisāl*, *a'imat*, (sense of unity), *sv-ārṭha* to *par-ārṭha* and *param-ārṭha*, *kḥud-gharazī* to *bé-gharazī*, *dosha-s* to *guna-s*, *razāel* to *fazāel*, selfishness to unselfishness, vices to virtues, competitiveness to co-operativeness, individualism to socialism and communism in the finest and only true sense, *vis.*, in the sense of *spiritual* equality, or, rather, *identity*, and *material equitability* (*not* an impossible *material equality* and equalitarianism).¹

¹ Reader may see *Ancient vs. Modern Scientific Socialism* by present writer, for fuller considerations.

A doubt may arise here. It is said above that recognition of the Universal Self enables us to subdue our lower self. But, on an-other hand, it is also true that unless change of heart takes place, vision of the One does not arise. Apparently there is a vicious circle. What is the solution? This. Both high and low are ever-present, ever bound together, in every one of us, in all Nature, God's Nature, our nature. They are always

Antah pravishya bhūtānām,

bhavéyam duhkha-bhāḥ sadā

(*Mbh* , Anu-shāsana parva, ch. 50-51.)

(O ! who would tell me of the sacred way

Whereby I might enter into all hearts

That suffer, and take all their suffering

Upon myself for ever and for aye)

" I was an hungered and athirst, naked and sick,
in prison . . Inasmuch as ye have done it
unto one of the least of these my brethren, ye
have done it unto Me " (B.)

Another corollary of the Golden Rule is • Refrain
from fault-finding, carping, cavilling, back-biting,
ill-natured criticism, scandal-mongering, malicious
libelling, defaming, slandering—all only too common
and too destructive of friendliness and human
happiness

" The disease of men is this that they neglect
their own field, and go to weed the fields of others,
and that what they require from others is great,
while what they lay upon themselves is light,"
(C., MENCIUS; *THR* , 113)

" To attempt to correct others while one's own
virtue is clouded, is to set one's own virtue a task
for which it is inadequate," (T , KWANG-TZE,)

" He who smites will be smitten ; he who shows
rancour, will find rancour ; from reviling comes

or Altruism, and its opposite, Egoism. *Jen*, fellow-feeling, is *man himself*. *Jen* is the reason of love. Only different shades of meaning of *Jen* are prosperity, kindheartedness, charity, sincere sympathy, and *unselfishness*. When a man behaves as his heart desires, yet never transgresses the mean, he has reached perfect adjustment between natural impulses and moral discipline. He is now *Jen* itself. He is *Seng Jen*, a holy man. He behaves as freely and innocently as a child fresh from the bosom of nature, and all that he does never deviates from the Middle Way, *Chung Tao*".¹

We have only to read *Jen* and *Tao* as the Higher Self, to see that the above is nothing else than *Védānta* and *Tasawwuf*. *Jen* as fellow-feeling flows from non-egoism, un-self-ishness, suppression and denial of lower self; which, in turn, is result of conscious or sub-conscious predominance of *Jen* as Higher Self, on identification with which, the sage is known as *Seng Jen*, *Brahma-bhūta*, *Jīva n-mukṭa*, *Insān-i-kāmil*

N-īst anḍar jubba-am ghair az Khudā (S)

(There's naught within my robe but God Him-Self.)

Lisā fī jubbatin sirwā Allāh (S)

¹ Abridged from Suzuki, *History of Chinese Philosophy*, pp. 51-56, in his own words.

Parésam hi so vajjāni
 opunāti yathā bhusam ;
 Attano pana chhādēti
 kalim 'va hitavā satho.
 Na parésam vi-lomāni,
 na parésam katā-kaṭam, '
 Attano 'va avékkhéyya
 kaṭāni a-katāni cha (Dh)

(The faults of others we see easily ;
 Our own are very difficult to see
 Our neighbour's faults we winnow eagerly,
 As chaff from grain , our own we hide away
 As cheating gamblers hide their loaded dice.
 Omissions and commissions and ill-deeds
 Of others do not try to pry into,
 [Unless your duty 'tis as public judge],
 But scrutinise your own most carefully)
 O ! wad some Power the giftie gie us,
 To see oursels as ithers see us.

(ROBERT BURNS.)

(Or, at the least, others to see
 As kindly*as ourselves see we.)

The Golden Rule is direct outcome, or complementary aspect, of the Ultimate Spiritual Truth of truths. Why should I do unto others as I would be done by? Because 'I' and 'others' are all One I, One

Reason for the
 Golden Rule

Sar-barahna n-īstam, dāram kulāhē chār tark,
Tark-e-dunyā, tark-e-ūqbā,
Tark-e-Maulā tark-e-tark, (S)

(Upon my head I bear a four-fold helm ,
Of four renunciations is it made ;
Renunciation of (1) the world, (2) the next,
(3) God personal, (4) renunciation too)

Tyaja dharmam a-sankalpāt,
a-dharmam cha api a-lipsayā,
Ubhe saty-ānrtē buddhyā,
buddhim parama-nishchayāt.
Tyaja dharmam a-dharmam cha,
tathā saty-ānrtē tyaja,
Ubhe saty-ānrtē tyaktvā
Yēna tyajasī tam tyaja

(Mbh. Shānti, chs. 329, 344.)

Vāsanāḥ tvam pari-tyaja
Moksh-ārthitvam api tyaja. (Muktika U)

Na pāpam na cha vā punyam.
na bandho na api mokshanam,
Na sukham na cha vā duhkham
iti śhā param-ārthatā. (U)

(Cease to initiate new acts, so shalt thou cease
To make new bonds of 'merit'; cease from greed
Of any gain, so shalt thou cease from 'sin',
Pass from the relatively true and false—

Is the best worship of Divinity,
Most pleasing unto Him who lives in All.)

Jyotishām apī Tat Jyotiḥ
tamasah param uchyatē,
Jñānam, Jñēyam, Jñāna-gamyam,
hrdī sarvasya dhiḥsthitam. (G.)

(The Light of lights, beyond the deepest darkness,
'Tis seated in the heart of all, as Knower,
It is all Knowledge, and all Known also)

The Golden Rule is not always easy to interpret
and apply for the purposes of daily
life Yet it is intended for nothing
else than daily practice. It can be
followed fully and wisely only by those who have
risen beyond personality, have 'let out ego and let in
God' Teachers have said seemingly different things
at different times But the inconsistency is only ap-
parent. All-reconciling principle always is: *Differ-
ence of circumstance makes difference of duty* But
heart should always be benevolent; sincerely, not
by profession only, like that of the horrible In-
quisitors of Medieval Ages, and of cruel hypocrites
in all religions, though duty may, at times, require
giving of pain to another, like that of a surgeon
operating on his own child.

Jesus says.

"Resist not evil, if any smite thee on the right
cheek, turn the left to him as well. . . Bless them .

Smote the chord of 'self,' which, trembling,
 Passed in music out of sight (TENNYSON)

Christian mystics have put the idea more powerfully and nobly than this poet

Though Christ a thousand times in Bethlehem
 be born

But not within thyself, thy soul will be forlorn,
 The Cross of Golgotha thou lookest to in vain,
 Unless within thyself it be set up again.

(SCHEFFLER.)¹

¹ The Cross, in varying forms of Svastikā, a universal symbol, found in all times and climes, had a profound cosmic significance, (see H P Blavatsky's *Isis Unveiled* and *Secret Doctrine*, Indexes) It implied the 'crossing' of Spirit and Matter, Infinite Masculine and Eternal Feminine, sacrifice of Universal Man and Universal Woman to each other, limitation of them by each other. This has, since the rise of Christianity, and inauguration, so to say, thereby, of the Age of Intellectual-Individuality, become crystallised specifically into the symbol of 'individual self-sacrifice', denial and repression of egoism in all its threefold expression (see pp 432-448, *supra*) Post-Christian history may be interpreted now therefore, in terms of the perpetual struggle, of the Cross of Self-Sacrifice of altruistic individuals, with the Devil of Selfishness of egoistic individuals, in all aspects of life, collective, social, national, racial. It may be interpreted in terms of the Cross Militant, the Cross Political, Aesthetic or Artistic, etc., according to the department of life in which the struggle is carried on. Milton's *Paradise Lost and Regained* is the English

Buddha repeats the words of Vyāsa .

Akkodhēna jīnē kodham,

asādhunā Sādhunā jīnē,

Jīnē kadariyam dānēna,

Sachchéna-ālika-vādinam. (*Dh.*)

Jainism says .

(Conquer your wrath by sweet forgivingness ;

And by humility check vanity ,

By truth straightforward stay all crooked fraud ;

And by contentment peaceful, vanquish greed)

(*J., Dasa-véyaliya, THR , 228.*)

“They rejoice not if revered, nor be angry if
insulted ; but they only are capable of this who
have passed into the eternal harmony of God ”
(*T., KWANG TZE*)

Tulya-nindā-stutih maunī,

san-tushtah yēna-kēna-chit,

A-dvēshtā sarva-bhūtānām,

maitrah, karunah ēva cha,

Harsh-ā-marsha-bhay-od-végath

muktah yah, sa hi mé priyah. (*G.*)

(When censured or when praised—always the
same ;

Content , bearing in silence everything ;

Angry with none , helpful and kind to all ;

Free from all gusts of pride and fear and rage ;

Such are the wise souls that are dear to Me.)

Call Me, the Teacher, and the blessed One.
And this is right ; for even in this life,
Have I passed to Nirvāna, and the being
Of Gauṭama has been extinguishéd)

"And Enoch walked with God ; and he was not ;
for God took him." (B)

"He that findeth his life shall lose it ; and he
that loseth his life for My sake shall find it." And
again, "Whosoever will save his life shall lose it ;
and whosoever will lose his life for My sake shall
find it." And yet again, "He that loveth his life
shall lose it, and he that hateth his life in this world
shall keep it unto life eternal " (B)

Sira rākhé sira jāta hai,
sira kāté sira hoe ;
Jaisé bāṭī dīpa kī,
katī ujīyārā hoe.
Sīsa utārai, bhūin dharaī,
ṭā para rākhai pāoñ,
Dāsa Kabīrā yon kahai,
aisā ho ṭo āo. (KABĪR)

(Wilt keep thy head ? Then it will be cut off !
But cut it off thyself, thou'lt grow a better !
Snip the burnt wick, a brighter flame will glow !
Cut off thy head, thy smaller selfish self,
And place thy foot upon it fixedly !
If thou canst do so, then come unto Me !)

Sa éva shūrah vi-jñéyah,
na yoddhā apī mahā-rathah. (*Mbh.*)

(He who restrains his rage from bolting with him,
He is true warrior and true charnoteer,
Not he that slays in battle many foes.)

Sétūns-tara duṣṭarān, a-kroḍhéna
krodham, satjén-ānrtam. (*Sāmā-V*)

(Cross carefully the bridges hard to cross ;
Cross Hate with help of Love , Untruth, of Truth)

Mā vo ghnantam mā shapaṇtam praṭi-voché
dévayanṭam , sumnair-id-va āvivāśé. Chaturash-chid
dadāmānād vi-bhīyād ā-ni-dhātoḥ , na dur-ukṭāya
sprhayéta, (*Rg-V.*, I-41 9.)

(Repay not blow by blow, nor curse by curse,
Nor by base trick the meanest craftiness ;
But shower blessings in return for blows
And curses and mean craftinesses, all.)

(Who gives up anger, he attains to God.)

But Krshna also says : " Therefore fight (against
the wrong-doer and oppressor) " ; and the Great
War, of *Mahābhārata*, is consequence. He him-
self fought against and destroyed numerous evil
workers and tyrants, throughout his long life
Muhammad too says " Fight in the way of God,
for the weak among men, women, and children " ;
and was a great leader of battles himself. Manu
says : " There is no quicker and surer road to heaven

Īshvarah sarva-bhūtānām
 hrd-dēshé, Arjuna !, tisthhati,
 Bhrāmayan sarva-bhūtāni
 yantr-ārūdhāni mayayā (G)

(God dwelleth in all hearts and turneth them
 Around, as by mashinery, at will.)

Sarv-ājīvē sarva-samsthé bhānté
 Asmin Ham-sah bhrāmyaté Brahma-chakré,
 Prthak Ātmānam Preritāram cha matvā ,
 Jushtah tatah Téna amrtatvam éti (U)

(This Whirling Wheel of Brahma, vast, immense,
 This ' Planetarium ', ' Asterarium ',
 In which all souls are circling without rest,
 And being born and dying o'er and o'er,
 So long as they believe they are the ' whirled ',
 Fixed on the spokes and tyres, all separate
 From the Fixed Whirler at the Central Nave—
 Whoever glimpses his Identity
 With It, at once gains Immortality,
 Seeing that Twirled and Twirler are the Same,
 That the One Self, dances around It-Self,
 And finds Him-Self at Rest in Heart of Peace)

Shréshtam vāṇijyam rtam amrtam cha mé asti !
 Martya éna aham krīta-yān asmi Amartyam.
 Jānāmi aham shévaadhīh iti anityam,
 Na hi a-dhruvaih pr-āpyaté hi Dhruvam Tat ; -

Christ says the same thing :

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you ; . . . for if you love them which love you, what reward have ye ? Do not even the publicans the same ? " (B)

But he also said on another occasion, " I bring not peace but a sword ", (B) ; and he cursed a fig-tree (with less justification, unless the episode is interpreted as an allegory). A few days before arrest and crucifixion, he advised his followers (being apparently undecided, as yet, what course to follow), " He that hath no sword, let him sell his garment and buy one, . . . and they said . . . behold, here are two swords, . . . and he said, it is enough " (Luke, ch. 22.) " And one of them which were with Jesus, drew his sword, and struck a servant of the high priests [who had come to arrest Jesus] and smote off his ear ; . . . then said Jesus, " in whom sight of severed ear and bleeding probably produced a great revulsion of feeling and decided him in favour of non-resistance, " Put up thy sword . . . for all they that take the sword shall perish with the sword . " (Matthew, ch. 26) The last words show Jesus' recognition and enunciation of a fixed Law of Nature Barring a few exceptional sects, here and there and now and then, all Christendom

latter does, he does in the Great King's name, and by His Royal Warrant¹

Yé bhajanti tu Mām bhakṭyā,

Mayi śé, téshu cha api Aham (G)

(Who love Me are in Me, and I in them)

Dāsānām anu dāsaḥ Aham. (Bh)

(I am the servant of My servants ever.)

(Whoso advanceth but a span to Me

I go a cubit unto him—saith God.) (H)

"No man can come to Me except the Father draw him . . . Abide in Me and I in you . . . I am in my Father and ye in Me, and I in you We know that we dwell in Him, and He in us, because He hath given us of His Spirit." (B.)

¹ As has been said by a great teacher, "*Personality is the synonym for limitation*, the more selfish, the more contracted, the person's ideas, the closer will he cling to the lower spheres of being, the longer loiter on the plane of selfish social intercourse." Yet this experience of even intense personality, of existence as an individual separate from other individuals, is necessary, unavoidable, on the arc of descent. Craving for immortality begins as a conscious craving for personal immortality, at the junction point, where Descent ends and Ascent begins, it ends with the realisation that the Personal is inherently Mortal that Immortality belongs only to the Impersonal, and that personalities are not separate from each other, but are all, always, ever, everywhere, identified in and with the Impersonal and Universal.

"If another treat him perversely, the man of superior quality will turn round upon himself and say, 'I must have been wanting in propriety, how else should this have happened unto me?'; and will be especially observant of propriety. If the perversity of the other, and unreasonableness, are still the same, the superior man will again turn round upon himself and say, 'I must have failed to do my utmost', and will proceed to do his utmost" (C., *THR.*, 226)

But here, again, China follows the Master, not the disciple.

Reconciliation of all views will be found in following principles and illustrations :

Adhikāri-bhédāt dharma-bhédah ; sādhyā-bhédāt sādhana-bhédah, prasthāna-bhédāt darshana-bhédah.

A-dandyān dandayan rājā

dandyān cha eva api a-dandayan,

A-yashah mahat āpnoti

narakam cha adhi-gachchhati. (M.)

(Duty differs with different-functioned men ;

So means do vary with varying ends ;

And Outlooks upon Life, Views of the World,

Aspects of Truth, do vary with view-point.

The king who fails to punish criminals ,

Or punishes, instead, the innocent ;

He is hurled into infamy and hell)

If thou dwellest on the lowest
 Then the lowest must thou be,
 Fix thy thought upon the Highest,
 And the Highest shalt thou be

(ENGLISH POETS.)

Har ān chīzé ke maqsūdé to āmad,
 Hamān Maulā-e-mā'būdē to āmad,
 Har ān chīzé ke dāyam ḍar dilé t-ūst,
 Hamān, hush dār, ākhīr hāsīlé t-ūst.
 Gar gul guzarad ba khātīr-at, gul bāshī,
 Wa-r bulbule té-qarār, bulbul bāshī,
 Tu juzw-ī, wa Haq Kul ast, gar rozé chand,
 Andōsha-i-Kul pēsha kunī, Kul bāshī (S.).
 (Whatever with thy heart thou dost desire,
 That is thy God adored, undoubtedly;
 Whatever thing is in thy heart alway,
 That, be thou sure, thou shalt attain, at last.
 If rose be in thy heart, thou'lt be a rose,
 If nightingale, then that sweet-singing bird
 Thou art a part, God is the whole, if thou
 Engage and occupy thy-self, some while,
 With that Great Whole, it will fill all thy being,
 And make thee Whole. The Part becomes the
 Whole)

Shraddhā-mayah ayam purushah,
 Yab yat-shraddhah sah éva sah.
 Anta-kālé cha, Mām éva
 Smaran, muktīvā kalévaram,

So does wise Paul say,

"If any provideth not for his own, and specially for his own household, he hath denied the faith and is worse than an unbeliever." (B)

This supplies commentary on Christ's saying -

"Take no thought, what shall we eat? What shall we drink? . . . But seek *first* His kingdom and His righteousness; and all these things shall be added unto you" (B.)

The two sayings are in perfect accord and supplement each other. The word *first* in Christ's saying is the key

Ētat éva Aksharam Brahma,

Ētat éva Aksharam Param,

Ētat éva viditvā tu,

Yah yat ichchatī tasya tat. (U)

(He who hath seen the Infinite, the Self,
Unperishing, Eternal, Brahma, All—
Whatever he desireth, that is his.)

Such are illustrations of the truth that Duty varies with circumstance; and that achievement of God, of His kingdom, of His righteousness, is highest and Ultimate Duty of man, on fulfilment of which, all others are fulfilled automatically, without failure or mistake. A-himsā, 'non-violence', 'non-hurting', 'harmlessness', 'thou shalt not murder', is the

however sacred.' And, since Analogy prevails throughout, since the small is as the great, and deep sleep is similar to death, therefore, little children should be tenderly and reverently taught, and all

' " At the last moment the whole life is reflected in our memory, and emerges from all the forgotten nooks and corners, picture after picture, one event after the other. The dying brain dislodges memory with a strong supreme impulse, and memory restores faithfully every impression entrusted to it during the period of the brain's activity. That impression and thought which was the strongest, naturally becomes the most vivid, and survives, so to say, all the rest. No man dies insane or unconscious. Even a madman, or one in a fit of *delirium tremens*, will have his instant of perfect lucidity, at the moment of death, though unable to say so to those present. The man may often appear dead. Yet from the last pulsation, from and between the last throbbing of his heart and the moment when the last spark of animal heat leaves the body—the brain *thinks*, and the Ego lives, in those few brief seconds, his whole life over again. Speak in whispers, ye who assist at a death-bed, and find yourselves in the solemn presence of Death. Especially have you to keep quiet just after Death has laid her clammy hand upon the body. Speak in whispers, lest you disturb the quiet ripple of thought, and hinder the busy work of the Past casting on its reflections upon the veil of the future. . . It is a wide-spread belief among all Hindus that a person's future pre-natal state and Birth are moulded by the last desire he may have at the time of death. But this last desire, they say, necessarily hinges on to the shape which the person may have given to his desires, passions, etc., during his past life. It is for this very reason, viz.—that our last desire may not be unfavorable to our favorable progress—that we have to watch our actions, and control our passions and desires throughout our whole earthly career," *The Mahatma Letters*,

passively or actively, negatively or positively, as conditions may permit and require ; this is so, more specially, for the householder, man of and in the world ; particularly when those dependent on him for protection are threatened , yet more particularly for ' public servant ' ; unreservedly and without exception for policeman, soldier, 'magistrate, ruler, whose express duty it is to protect people from miscreants. In short, *himsā*, 'hurting the innocent,' is clearly distinguished in Védic Scriptures, and in all others also, explicitly or implicitly, from *danda*, *punishing the guilty* ' And right of private defence of person and property has been recognised, always, everywhere, as said above

Gurum vā, bāla-vrddhau vā,
brāhmanam vā bahu-shruṭam,
Ātatāyīnam āyāntam

hanyāt éva a-vichārayan. (M)

(The poisoner, the incendiary,
The robber, and whoso commits assault
With lethal weapon, and the ravisher,
And one who tries by force to oust from land
—These should be slain unhesitatingly)
(Ā t a ṭ ā y ī mans these six)

This is for the ordinary person, householder, public servant. Renunciant hermit follows another law. He has given *abhaya-dāna*, 'freedom from fear,' to all and every one

Yoga and Vedānta mention grades of Munis, Siddha-s, Rshi-s, Maharshi-s, Dévarshi-s, Paramarshi-s; Sūfīs speak of such as *Kāmil*, *Akmal*, *Mokammal*; Buddhism mentions Chohans, Dhyān Chohans, Boḍhi-sattvas, Buddhas, Jainism, Arhats, Siddhas, Munis, Tīrṭhaṇ-karas. Christianity also mentions hierarchies of Saints and Angels.¹

“Angels . . . principalities . . . powers; . . . gods, whether in heaven or in earth, gods many and lords many; . . . principality, and power, . . . and dominion; . . . principalities and powers in heavenly places.” (B., Romans, Corinthians, Ephesians, etc.)

As on the Path of Knowledge there is great danger of mistaking the lower self for the Great Danger Great Self; so, on the Path of Devotion, there is that of supposing love of some one person or personal deity to be the whole of true Universal Love; mistaking *ishq-i-majāzi*, selfish carnal, love, for *ishq-i-haqīqī*, selfless divine love, imagining *kāma* and *rāga* to be *bhakti* and *préma*. *Khudā* must be very carefully distinguished from *khudā*; *nafs-i-lawwāmā*, soul that warns, warning voice, *nafs-i-mutmainnā*, soul of peace, *nafs-i-mulhīmā*, soul that receives divine inspirations, and *nafs-i-rahmānī*, soul of divine compassion, from *nafs-i-ammarā*,

¹ See pp. 284-295, *supra*.

charitable Tranquillity, self-'restraining' Prudent Temperance, Resignation, all-enduring Fortitude, Hopeful Faith and Faithful Hope, just and all-reconciling Single-mindedness and Collectedness of mind. 'Seven Deadly Sins,' Pride, Covetousness, Lust, Anger, Gluttony, Envy, and Sloth, are same as Shad-ripus, 'Six Internal Enemies,' Kāma, Krodha, Lobha, Moha, Maḍa, Maṭsara, *ī* e, Lust, Hate, Greed, Infatuation, Arrogance, and Jealousy; Infatuation covers Gluttony and Sloth, also Fear. Shat-sādhana-s, which we may well call Shat-mītras, 'Six Internal Friends,' are natural opposites and antagonists of 'Six Internal Enemies'¹

Sins have been reduced to two, in almost same terms, by Krshṇa, some five thousand
 Two Main Sins years ago, and by Maulānā Rūm, about seven hundred.

Indriyasya indriyasya arthé
 Rāga-Dvéshau vyavasthītau ;
 Tayoh na vasham ā-gachchhēt,
 tau hi āsya pari-pantḥināu (G)

¹ It is curious that in no available Skt work are they expressly stated to be such. They are described as 'the six helpful means', at the beginning of Shankara's *Shāriraka Bhāṣya* on the basis of verses in *Upaniṣads*, *ī*, *Bṛhad Up*, 4.4.23, and *Nṛsimha-U T*, 6. See *Science of Emotions*, page-references in Indexes

Innahū jasro jahannum wa inna alaihe mamarro
jamī-il-khalq, aḍaqqo minn-as-shair wa abaḍḍo minn-
as-saif. (Q.)

(Over Avernus runs, thin as a hair,
Sharp as a sword, a bridge o'er which must pass
All souls—only the good can safely cross it.)

Kshurasya ḍhārā nishiṭā ḍur-aṭyayā
Ḍurgam paṭhah ṭaṭ kavayah vaḍanṭi (U.)

(Sharp as the razor's edge is th' ancient path,
Most difficult to tread—the wise ones say.)

Ashīma ashāi vohu kshaṭhrém mananghā . . . fro
ṭāish vīspāish Chinvaṭo frafro pérétum . . . yéng
khé ūrva khaéchā khraoḍaṭa ḍaénā hyaṭ aībī-gémén
yaṭhrā Chinvaṭo pérétush, yavoī vīspai ḍurjo démanāi
astayo . . . Yā isho sṭāonghaṭ ā paīṭhi ākāo arédréng
ḍémāné garo séraoshāné. (Z, *Gaṭhā*, 46. 10, 11;
50. 4.)

(With Conscience, Rectitude, and Self-Control
As Guides, enable us to cross the Bridge,
Chinvaṭ, 'Discriminating' right and wrong,
And 'separating' good from evil souls.
'Th' unhappy souls whose Self condemns them-
selves,

When they come to the Bridge that 'separates',
Are thrust away into the House of Lies,
And have to suffer there long lengths of time.
I worship Thee, O Lord!, that on the way

self-ish Un-truth, *Nā-Haq*, A-sat, is the ultimate source of all wrong feeling, wrong desire, wrong conduct. This a-vidyā is the real *kufr*. *Kufr* means, literally, 'hiding the truth,' *lā-haq*, non-truth, i.e., considering *mā-siwā-Allāh*, 'any-other-than-God', as 'actor'. In affirming separate 'I-ness', (as contra-distinguished from the universal 'I AM'), *nafs*, ego, commits *shirk*,¹ dva ita,

¹ For these definitions of *kufr* and *shirk*, see Khāja Khān's *The Secret of Anāl-Haq*, pp 68, 83, 123, 151. *Shirk* means 'joining,' joining something to God, placing beside God something other-than God, and believing it to have real existence also, whereas true Islam regards God as the Only Being, and all other-than God as non-Existent, just the same as Védānta. Gradually, *kufr* has come to mean disbelief in Islāmic religion generally. Thus *Gulshan-i-Rāz* says

Ke rā kufr-é-haqīqī shud piḍīdār,
Ze Islām-é-majāzī gasht bé-zār.
But Injā Mazhar-é Ishq ast o Wahdat
Buwad zunnār-bastan aqd-i khidmat
Chun Kufr-o-Dīn buwad qāyam ba Hastī,
Shawad Taubīd a'yn-é But parastī
Cho ashiyā bast Hastī rā mazāhir,
Azān jumla Yak-é But bāshad ākhir,
Musalmān gar bi-dānisté ke But ch-ist,
Bi-dānisté ke dīn dar But-parast ist,
W agar Mushrik ze But āgāh gashté,
Kujā dar dīn-i-khud gum-rāh gashté
Na dīd ā az But illā khalq é zāhir,
Ba(ā)-in illat shud andar shirk kāfir
Tu ham gar z ā na bīnī Haq i pinhān,
Ba shara' andar na khwānand-at Musalmān

(SHABISTARI.)

All souls that would walk on this sword-edge
 'bridge-path and pass through this
 The one Safe- strait gate safely, must cultivate
 guard Love Universal selflessly, by con-
 stantly meditating on the presence of the Self in all.

Dēvāḥ cha Asurāḥ cha prakṛtayah.
 (SHANKAR-ĀCHĀRYA *Bhāṣhya* on *Chhāṇḍogya U.*)
 (Gods, titans, are but Nature-qualities,
 Good, evil, altruism and egoism,
 Both are inherent in each living thing)

In Hebrew, Christian, and Islāmic legend, God creates angels, the highest of them, Azazel, promptly develops pride, a ha-m-kāra, *khubz*, rebels and becomes Satan, the prince of d'evils. God then creates the Garden of Eden (far past Saṭya-yuga, Golden Age), puts Adam, sexless, there, then takes a 'rib' out of Adam and makes Eve, which signifies that man was, at first, sexless, gradually became herm-aphrodite, andro-gyne, and then separated into two different sexes. God forbade the two to eat the fruit of the Tree of Knowledge. But Satan entered the Garden and beguiled them into eating it, *ze*, into knowing each other carnally. They 'fell' out of the Garden, and clothed themselves in skins, *ze*, they sank deeper and deeper into matter and were born into denser and denser bodies. The Human Race knew the joys and woes of involution and evolution. Such was 'original sin', 'a-vidyā', 'error'. Bye and bye, when Christos, 'anointed with Spiritual Wisdom', arises within man, he attains the 'second childhood' of pure and perfected 'Nocence', *gnosis*, 'knowing' in place of the 'in-nocence', 'ignorance', of first childhood. Then he re-enters Heaven.

The very witty English writer, Bernard Shaw, has remarked. "Adam was the first cad, he peached against his wife, when questioned by God, he said, 'She tempted

the Infinite Khudā, over-powered by Khudī, becomes an individual or particular *kḥud*, a separate self, Brahma, enveloped by Māyā, becomes Jīva; Utṭama Purusha, Purush-ottama, Param-Ātmā, surrendering to (Daivī and Mūla-) Prakṛti, A-vidyā (Mūlā, and Tūlā), becomes Jīva-ātmā, mukta becomes baḍḍha, *āzād*, free, becomes *asīr*, bound. Thus it is that God plus Satan, angel plus devil, is man. In very truth, quite visibly, is there an angel as well as a devil in everyone of us. See the same face now in smiles, and again in frowns

Az bahāyam hissa dārī, waz malāyak nīz ham,
Bu-g'zar az hadd-é-bahāyam, k-az malāyak
bug'zarī. (S.)

(A piece of beast, a piece of angel, thou!
If thou wilt only rise above the beast,
Then wilt thou pass beyond the angel too!)

Yea, we can rise on stepping-stones
Of our dead selves to higher things¹,

(TENNYSON.)

¹ Saint Augustine¹, well hast thou said,
That of our vices we can frame
A ladder, if we will but tread
Beneath our feet each deed of shame

(LONGFELLOW.)

With too much knowledge for the sceptic side,
With too much weakness for the stoic's pride,

Yah tu sarvāni bhūṭāni
 Ātmani éva anu-pashyaṭi,
 Sarva-bhūṭéshu cha Ātmānam,
 ṭatah na vi-jugupsaṭé. (*Isha-U*)

We look before and after,
 And pine for what is not,
 Our sincerest laughter
 With some pain is fraught;
 Our sweetest songs are those
 That tell of saddest thought (SHELLEY)

In the Zoroastrian Scheme, Spenta Mainyu and Angra Mainyu, 'bright mind' and 'dark mind', are ever-working ever-opposed forces. (One is tempted to think that English 'anger' is connected with this Zend 'angra', and Skt. 'angha', to blame, and 'agha', sin), Popularly, but not correctly, Ormuzd (Hormuzd, Ahura-Mazada) has been substituted for Spenta, (Skt, *śhvéta*, white), and Angra-mainyu has been transformed into Ahriman. Philosophically, Ahura-Mazada is the source of both Spenta and Angra

Thus, always, everywhere, has human mind recognised inevitable ineffaceable 'antagonism' of Dual Principles; an 'antagonism' which is also a 'protagonism', for, without both, World-Process were impossible

Yad dévā akurvan tad dartyāh
 abhi-drutya pāpmanā avidhyan* (*U*)

(What the gods made, the titans did run after
 And stain with sin; hence nothing in the world
 Is free of either virtue or of vice)

Na aṭy-antam guna-vat kṇ-chiṭ,
 Na aṭy-antam doṣa-vat tathā (*Mbh*)

(Nothing is wholly good or wholly ill.)

This *Aham-kāra*, Ego-ism, *Kṛudī*, feel of separate self, appears as a triple Desire, (1) *syām*, 'may I always be,' (2) *bahu syām*, 'may I be more,' (3) *bahu-dhām syām*, 'may I be many', in other words, *hirs*, 'tama', cravings, urges, for (1) self-preservation, (2) self-expansion, (3) self-multiplication. In Véd-ānta they are called three *éshanās*, (1) *loka-éshanā*, (2) *vitta-éshanā*, (3) *ḍāra-suṭa-éshanā*. In Buddhism, (1) *bhava-trṣhnā*, (2) *vi-bhava-trṣhna*, (3) *kāma-trṣhnā*. Jainism knows them as (1) *āhāra-sañjñā*, (2) *pari-graha-sañjñā*, (3) *maithuna-sañjñā*¹. Sūfis call them the primal desires for (1) *zanīn*, (land, whence food and self-preservation), (2) *zar*, (wealth), (3) *zan*, (wife). In Christian lands the popular names for these are (1) 'wine', (in place of food), (2) 'wealth', (3) 'woman'. Western psycho-physiology knows them as primal instincts, cravings, impulses, appetites of (1) Hunger, (2) Acquisitiveness, (though this is not yet clearly recognised as an elemental radical factor, equally with the other two, which completes, with them, the primal triad of root Egoistic-Desire), and (3) Sex, (1) *āhāra-ichchhā*, (2) *dhana-ichchhā*, (3) *raṭi-ichchhā*. New psycho-analytic science,

¹ Jainism seems to have put the triad in other words also, *sammāna-ichchhā*, *sampañña-ichchhā*, *santāna-ichchhā*, 'desires for honor-wealth-progeny'.

(Friend ! with the loving vision of the heart
Naught else than friend canst thou see anywhere.
Thou knowest now that all are but His forms)

Ab haun kēson baira karaun,
Phirata pukāraṭa Prabhu nija mukha tén
Ghata ghata Haun biharaun. (SŪR ḌĀS)

(How may I bear hate now to any one,
When my own Lord goes round proclaiming loud
With his own blessed lips · ‘ I am at play
Hidden behind the beating of *all* hearts.’)

Jo ghair kū āp kar picḥāné,
Phir kyūn karé dushmanī, dīwāné !

(S., BAHRI, *Man-lagan*)

(O lunatic !, if thou dost recognise
That others are thy-Self, whom canst thou hate ?)

Hama dost, ‘ all are friends ’, is the necessary consequence of *Hama Ū-st*, ‘ all is and are He ”

Such is the Way of Devotion, the way of *tasfiya-i-dil*, (from *saḡā*, clean, pure, whence also *Sūfi* and *Tasawwuf*),¹ *tazkiya-i-dil*, ‘ making the heart *sharp* and sensitive to inspiration from the Higher, and

But also, on the other hand,
An ever greater glory springs
From ruins of the broken past ,
And sin its own repentance brings,
Till Man stands Perfected at last

¹ See p. 327, *supra*.

wealth, rich artistic possessions, proprietary and aesthetic instinct, to have *dhanam*, *daulat*; (iii) *Wish-to-be-many*, *power*-instinct, Wish for power to *rule* over many others and be depended upon by them. Correspondents are *Dharma*, *Artha*, *Kāma*, *dīn*, *daulat*, *dunyā*; elemental lower forms are, wish for (1) food, (2) growth of body (especially muscle) and goods, (3) spouse and progeny. Wisdom—Wealth—Health, (wish to be 'healthy, wealthy, and wise'), this triad is another aspect of the same.

The altruistic three instincts, corresponding, and opposite, to the three egoistic ones, are to be seen in the verse :

Bhunkṣé bhojayaté cha éva,
guhyam vakti śrṇoṣi cha,
Dadāti prati-grhṇāti,
śhād-vidham miṣṭra-lakṣhaṇam.

(Not only eats, but feeds, also ; not only
Receives confidings but gives such, in turn ;
Not only takes, but makes, gifts—the true friend.)
"

¹ These may be regarded as corresponding to the three unselfish urges (opposites of the three selfish appetites, hunger, acquisitiveness, sex), viz., (a) wish to feed others (to enable them to live), (b) wish to give, to share possessions, to enjoy in common, (c) wish to make marriage between others, wish to associate with others, to merge oneself in others, in Society.

(Whom I wish well unto, I rob of all
That he holds dearest and most near his heart ;
Thus stricken from the world, he comes to seek
With deadly earnestness to know the Truth
Of how the Wealth of Happiness is found ;
And then he learns the Supreme Final Truth
That Happiness is Self and in the Self—
Such the four states of him who loveth Me.)

Ezā ahabb Allāho a'bḍān
agħṭammabū b-il-balāḥ. (H)

(When God doth love a servant, then he sends
Sorrows to try him, and embraces him
Around the neck with arm of adverse fate)

Wa la nablōwannakum be shai'im min al-khaufe
w-al-jū-e wa naqsīm min al-amwālī w-al-anfūsī
w-as-samarāt; wa bashshiris sābirīn allazīna ezā
asabatahum musībatun qālu, inna l-illāhī wa inna
īlāhī rāje-ūn, ulā-ika alāihim salawātum minrrabe-
him wa rahmah , wa ulāika humu mohtaḍūn. (Q.)

(Ye will be tried in many ways, indeed ;
With fears and hungers, yea, with loss of fruit,
And loss of property and life itself.
But unto those who; when afflictions fall
Upon them, say, calmly and patiently,
' We all are God's, to Him shall we return,'
Unto them give this good news that ye are

so to say, blinded Itself to that fact, *made* Itself weak and confined Itself to one form ; It now tries, vainly, erroneously, futilely, to regain Its all-mightiness, by reproducing Itself, pro-generating Itself, in a series of *many* forms, all subject to Its will and power, through a *spouse*, a counterpart, a reversed image and reflection of Itself. Thus does Egoism work, giving rise to endless errors, wrongs, ill-wishes, through the branching of each of these three into endless derivative forms of like and dislike, love and hate, *kāma* and *krodha*, *shahwat* and *khashm*.

Counteractives of the three down-dragging appetites, correspondingly opposed altruistic instincts, Desires, Deliberate Resolves, are those of (1) *a-himsā*, (2) *a-parigraha*, (3) *brahma-charya*; (1) *tark-i-izā-rasāni*, *tark-i-sifam*, (2) *tark-i-daulat*, *fuqr*, (3) *tark-i-shahwat*, *tajrid*, *husūr*, *sabt-i-nafs*, *a'smat*; (1) harmlessness, non-violence, (2) non-possessiveness, non-proprietorship, voluntary poverty, (3) continence. Other *shīla-s*, *khūbī-s*, *lamāl-s*, virtues, perfections, *yama-s* and *ni-yama-s* will all come under these; while *Satya*, *Haq*, in the highest sense,¹ the One Truth of the Unity of all, stands above and gives birth to all the three and their subordinates.²

¹ For fuller exposition of the whole subject of Desires, Emotions, Egoistic and Altruistic impulses, their genetics, classification, and how the baser can be subjugated to

Té atī-mānéna éva parā-babbhūviré; tasmāṭ na
aṭi-manyéṭa; parā-bhavasya ha étan mukham, yaḍ
aṭi-mānah. (V., *Shatapatha Brāhmaṇa*)

(The titans took great pride, therefore they fell.

Let no one therefore overween himself.

Pride is the very gateway to defeat)

Pérésā chā nāo yā hōī, . . .

Rafédhrāya voūru-chashāné dōishī mōī
yā vé avifrā, (Z., *Gāthā*, 43. 10, 33 13)

(Put tests and questions on me, Mazaḍā !

Whate'er afflictions Thou mayst put on me,

As blissful favours will I take them all)

"Blessed are the poor in Spirit, for theirs is the kingdom of heaven . . . Blessed are the meek, for they shall inherit the earth . . . Blessed are the pure in heart, for they shall see God. Blessed are ye when men shall revile you and persecute you . . . for great is your reward in heaven" (B)

"The Kingdom of God cometh not with observation; neither shall they say, lo here !, or lo there !; for behold, the kingdom of God is within you." (B., Luke.)

"It is better to hear the rebuke of the wise, than the song (of praise) of fools." (B., Eccles)

Yam pra-shamsanti kṛāvāh,

Yam pra-shamsanti chāranāh,

Yam pra-shamsanti bandhakyah,

Na sah jīvati mānushah. (Mbh)

the Reality; the other 'flings', 'distracts', drives, the soul towards things of the Unreal. Sūfis would perhaps call them *hejāb* and *īzāl*. From the standpoint of infinite Self, Desire is deliberate Desire for *Līlā*, Play, Pas-time; for the World-Drama of *Sṛṣhṭi*, *Khalq*, Creation-Preservation-Destruction, by means of the powers of *Irādah* (*Ētabār*, *Ikhtiyār*, *Khwāhish*) and *Tasawwur*, *Kāma-Saṅkalpa*, Will-and-Imagination. From the standpoint of

'veiling', 'screening' off. In causative form, *ā-vāraṇa*, *nivāraṇa*, is 'warding off', 'preventing', 'keeping off', as by a screening wall, rampart. When an object is chosen, and clung to, closely, all others are, *ipso facto*, kept off, it veils and covers up the mind, to, and from, all others. Clinging to body screens off mind from the Truth of *jīva*'s identity with Universal Self. Another and inseparable aspect of *ā-vāraṇa* is *vikshēpa*, driving', 'flinging', 'dragging away', 'pushing', of the soul, towards particular objects and experiences, connected with the sheath, body, which the soul is 'wearing', and supposing to be it-self. A western novelist describes the condition of the principal character "From time to time he held his head between his hands and asked himself with the despair of a *mad-man* who feels his reason leaving him. . . He had loved too deeply . . . His *jealousy* carried him away, and his *fierce hatred* of (his rival) prevented him from coming to a *reasonable* conclusion" Any passion in excess drives a person *mad* (Skt *un-māḍa*), and *love-lust* is the fruitful source of all other passions, *jealousy*, *hatred*, etc. These passions constitute *un-reason*, a *jñāna*, a-*vidyā*, they are the opposite of reason, they obstruct and prevent it from working, *ā-vāraṇa*, and carry a person away, *vikshēpa*.

all—that is perfect happiness. If we endure patiently hunger and cold and blows, and all sorts of suffering injustice, contempt, and harshness, and regard them as trials and crosses, and think how much more we ought to suffer—that is perfect happiness" (St. FRANCIS of ASSISI)

"Knowledge increaseth sorrow . Sorrow is better than laughter; for by sadness the heart is made better. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth." (B., Eccles.)

Dukkham éva sarvaṃ vivékinah. (*Yoga-Sūtra*.)

(To mind, discerning, quick, and wise,

Joy is but Sorrow in disguise.)

Pathemata Mathemata. (Greek saying-)

(Sufferings bring knowledge.)

Dukkha-tray-ābhī-ghāṭāt

jijñāsā tad-apa-ghāṭaké hétau.

(*Sāṅkhya-kārikā*.)

(When sorrows come, then search for knowledge
grows—

Knowledge of cause of sorrows, and their cure.

None asketh, Why have pleasures come to me !)

Dukkham, dukkha-sam-up-pādam,

dukkhassa cha aṭṭi-kkamam,

Ariyam ch-atth-angikam maggam,

-dukkh-ūpa-sama-gāminam. (*Dh.*)

be governed by a complete system of publicly proclaimed and recognised rights-and-duties; that, indeed, without a complete Social Organisation, with well-defined rights-and-duties, it is entirely unworkable.

"Bless them which persecute you, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind with one another. As much as lieth in you, live peaceably with all men. Dearly beloved¹, avenge not yourselves. If thine enemy hunger, feed him, if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good . . . Rulers are not" *i.e., ought not to be*, though they unhappily but too often are, "a terror to good works, but to the evil . . . Render therefore to all, their *dues*. tribute to whom tribute is *due*, custom to whom custom, fear to whom fear; honour to whom honour. Owe to no man anything, but to love one another. . . He that loveth another hath fulfilled the law. For this, thou shalt not commit adultery, not kill, not steal, not bear false witness, not covet, and if there be any other commandment, it is [all] briefly comprehended in this saying, namely; Thou shalt love thy neighbour as thy-Self.¹ Love worketh no ill to

¹ See pp 312, 298, 64, 309, *supra*.

Dhyāna-yoga-parah nityam,
 vairāgyam sam-up-āshritam,
 Vimuchya kāmam krodham cha,
 Brahma-bhūyāya kalpaté (G)

(By eloquence this Self may not be found,
 Nor by much learning, nor sharp intellect;
 But if a soul loves It with its whole heart,
 Then It too gives Its love unto that soul,
 And unto it Its loveliness unveils.
 Unless man turn away from evil ways,
 Unless he cease from quivering restlessness,
 Unless his greed for worldly things die out,
 Unless his mind resign and quiet down,
 Unless he long for It with all his strength,
 He will not gain the Luminous Insight,
 The Radiant Vision will not dawn on him.
 Only by thinking of It constantly,
 Only by casting off all lusts and hates
 And all his clinging to the finite, may
 He gain the glory of the Infinite,
 And thus gain all the world, becoming Brahm.)

Allāho yajtābī ilāhe manyashāo. (Q)

(God draws unto Him-self the soul Ho loves)

"Heaven, when about to save one, will protect him
 with compassion." (T., *Tao Teh King*, THR., 58.)

(Heaven loves the people; therefore gives them
 aid;

(The Self born pierced all senses outwards ; hence
All human be-ings look Without them-Self ;
One here, one there, desiring Deathlessness,
Directs his mind aright, and looks Within.)

Chashm band o gosh band o lab bi-band ,
Gar na binī rūy-e Haq, bar mā bi khand. (S.)

(Shut off thy eyes, ears, lips, and senses all,
From outward things ; surely thou wilt see God.)

Dar nazar kun jumla tan rā, dar nazar,
Dar nazar rau, dar nazar rau, dar nazar.
Haq ba jān andar nihān, o jān ba dīl andar nihān,
Aī nihān, andar nihān, andar nihān, andar nihān !
In chunīn ramz-asī ayān, khud bē-nishān o bē
bayān,
Aī jahān andar jahān, andar jahān, andar jahān !
(S.)

(Look within ; yea, look within ; yea, look
within !

See frame of thine own body from within !
Life in the heart, Self in the life, behold !
World within world, world within world,
sans end !

Such is the Secret, speechless, yet all plain ;
Without or mark or word, yet everywhere !)

Puṇyam cha pāpam cha pāpé (Védānta maxim)

Ishvara-prasāda, *shubh-ānu-dhyāna*, *anugraha*, *ṭawajjuh-i-Ilāhī*, *ṭawajjuh-i-Ilqāī*, 'grace of God,' 'inspiration by God', also *guru-kṛpā*, *mehṛ-i-shékḥ*, compassion of the spiritual preceptor and guide, is always helping the worthy seeker, silently. It is true that the seeker must walk the way with his own legs, and must see the Face he seeks with his own eyes; yet is a true guide very helpful, nay, almost indispensable, to make the journey straight, short, safe, and to provide a lamp for illumining the deep darkness. But the guide cannot force himself on the pilgrim; he attracts and influences supra-consciously, always; but must be sought by the Pilgrim consciously, before he can help consciously.

Ham Khudā khwāhī wa ham dunyā-i-dūn,
In muhāl ast o khayāl ast o junūn.

Na gum shud ke rūy-ash ze dunyā bi-tāft,
Ke gum-gashtā-ē khwēsh rā bāz yāft. (S)

(God thou desirest, and the world also—

Absurd thy thought, and insane thy desire!

If thou wouldst find High God, turn thou away

Thy face from worldly things; and do not fear

Thou wilt be lost if so thou turn away!

Rather thy lost Self shalt thou gain again)

"Ye cannot serve God and Mammon both." (B.)

sair-i-nafasī, how full of possible weaknesses, wicked wishes, grievous mistakes, our own heart and life are.

“I am the Truth, the Life, the Way.” (B)

Satyam satsu sadā dharmah,
 Satyam Dharmah Sanātanaḥ,
 Satyam, Yajñah, Tapah, Yogah ;
 Sarvam Satyē prati-shthitam.
 Satyam, Damah cha, Samaṭā,
 Hriḥ, Tīṭikshā, An-asūyatā,
 A-māṭsaryam, Kshamā, Tyāgah,
 Āryatvam cha, Dhṛtiḥ, Dayā,
 Dhyānam cha ēva, api A-himsā cha,
 Saty-ākārāḥ, trayo-dasha. . .
 Kāmah, Krodhah, Shoka-Mohau,
 Vīdhitsā cha, Par-āsutā,¹
 Lobhah, Mātsaryam, Irshyā cha,
 Kutsā, Asūya, A-kṛpā, Bhayam,
 Trayo-dasha ētē A-satyasya
 Ākārāḥ tu smṛtāḥ budhah.

(*Mbh.*, Shānti-p., chs 160, 161).

(Self-Sacrifice, the life of Abstinence,
 The ways of Yoga and of Self-Control,
 Modesty, Equity, and Charity,
 Forgiveness, Endurance, Fortitude,

¹ P a r - ā s u t ā, literally 'life less-ness'. i.e., listlessness, languor, neurasthenia, resulting from unclean, unhealthy, evil, 'false', 'un-true' living.

(B) Blessed are they that mourn, that suffer and weep." (B)

"Love not the World, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but he that doth the will of God abideth for ever." B., John.)

Parīkshya lokān karma-chitān, brāhmanah
nirvédam āyāt; na asti krtam krténa;
Tād-vijñān-ārṭham sah gurum éva abhi-gachchhēt,
samit-pāṇih, shroṭriyam Brahma-nishtham. (U.)

(Now hast thou tasted to the full the sweets,
And even more, the bitters, of the worlds
Thy Karma earned; hast deeply tested them.
If thou hast had enough, wantest no more
Of those embittered sweets that burn the mouth;
Hast seen such cannot rest thy soul's unrest,
Then, Child of Brahma¹, turn thee now to seek
Thy long-forgotten Father, then, for help
In that Great Questing, go with humble mind,
To some true Teacher, wise, benevolent,
¹ Who knows the Sacred Science, and is fixed,
Steadfast, in Brahma-Super-Consciousness.
∴ Make fuel of thy heart, and offer it

As-Sūfi lā mazhabu lahū illā mazhab-ul-Haq. (S)

(Religion else than Truth Sūfis know not)

The Truth of the real Identity of separate-seeming selves appears as Love in the aspect of Emotion. Love for elders, superiors, becomes Reverence, Adoration, Worship; for youngers, inferiors, Tenderness, Compassion, Pity; for equals, Friendship, Affection, Esteem. These words, expressive of feelings, indicate corresponding virtues and duties also. Where the Truth of the Uniting Higher Self reigns, there, inevitably, 'joy becomes duty, and love becomes law', and all virtues wait attendant. Even so, the Untruth of Separateness becomes Hate, which sub-divides into, Fear of the stronger. Anger against equals, Scorn of the weaker; with numerous degrees and modifications¹

The Imperial Rescript of Japan issued in 1890, which is the foundation of the moral education of growing generations in all schools of that great nation, and has been a vital factor in its marvellous rejuvenation, paraphrases these same eternal and pereazial teachings² Loyalty, filial piety,

¹ For details on this point, reader may see *The Advanced Text Book of Hinduism, Pt. III, The Universal Text Book of Religion and Morals, Pt II*, edited by Dr. Annie Besant, and *The Science of Emotions*, chs 6, 7, 8, by the present writer, 4th edn (pub 1953).

² The above, ré Imperial Rescript of Japan, was written in 1930. Internal psychological causes, and

When so sad thou canst not sadder,
 Cry—and upon thy so sore loss
 Shall shine the traffic of Jacob's ladder
 Pitched betwixt Heaven and Charing Cross.
 Yea, in the night, my Soul, my daughter!
 Cry, clinging Heaven by the hems,
 And lo! Christ walking on the water,
 Not of Gennesareth but Thames.
 O World invisible! we view thee,
 O World intangible! we touch thee,
 O World unknowable! we know thee,
 Inapprehensible! we clutch thee!
Does the fish soar to find the ocean,
The eagle plunge to find the air,
 That we ask of the stars in motion
 If they have rumour of Thee there?
 Not where the wheeling systems darken
 And our benumbed conceiving soars,
 The drift of pinions, would we hearken,
 Beats at our own clay-shuttered doors.
 The angels keep their ancient places,
 Turn but a stone and start a wing!
 'Tis ye, 'tis your estrangéd faces
 That miss the many-splendoured thing!

(FRANCIS THOMPSON)

Nirbala ké bala Rāma (Hindī proverb)

(God is the strength of the weak and the meek.)

Per contra, imperialistic, selfish, ruthless, unrighteous aggressiveness and exploitation, abase the nation which practices them, and overthrow it sooner or later by breeding distrust and 'struggle for existence' inside and outside it¹

Only he who is wise with wisdom of the Higher Self can steer safely the difficult course of virtue between vices

- "Be straightforward, yet mild; gentle, yet dignified, strong, but untyrannical, energetic, but not arrogant, tolerant, yet stern; mild, yet firm, complacent, but reverent; inclusive, yet considerate; docile, yet daring; magnanimous, but discerning; resolute, yet sincere; courageous, but just." (*C, Shu King*)²

7 GOD IN MAN

All religions therefore pre-eminently proclaim Recognition of the Universal Self, as the one sure guide in all situations, the one certain means of

¹ Japan of Mikado Mutsuhito (in 1905) and Japan of the present (constitutional) 'emperor' Hirohito, (in 1954) illustrate both aspects of the truth stated in above para. So also do more or less, all other belligerent countries of the second World War, except perhaps Russia, which has been trying to avoid 'unrighteousness', according to her lights, which, it seems, are *very dark*. The task of world mending is unending. Daily do dust and dirt gather. Daily must they be swept away

² See pp. 47-49, *supra*.

or forests—is the natural refuge of the weak and the sensitive. But horrors follow them there also.

When we happen to come across descriptions of the debaucheries, abortions, infanticides, in these 'houses of religion', of the doings of Inquisitors in medieval Europe, of other religious fanatics elsewhere; of their burnings and buryings alive, their flayings, mutilatings, rackings, of men, women, and children—such horror grips the heart that it becomes difficult to read on, and the whole soul cries in agony. Why, why, dost Thou permit such dire cruelties! The only, and sufficient, answer and consolation is that truly does God, the God, *in* the victims, *suffer* it all *Him-Self*, for the extreme experience, (in the deepest sense 'en-joy-ment'), of the tragic side of World-Drama; for greater glory and bliss of the 'victims' in their after-life; for their exaltation in heaven and on earth as martyrs whose blood is seed of the tree of Virtue, for making enviable use of them as exemplars with which to infect the world with heroism, for expiating wholly all their own past sins, of previous lives or of this, making them reflect poignantly on the nature of the World-Process and the Meaning of Life, teaching them to put their faith in Self, and not in anything or person else; for taking them to His Infinite Heart more closely; for creating indefeasible desire for expiation in the souls of (the inversed God or Satan

. In the system of Confucius .

"*Jen* is the fundamental virtue It is sympathy, *fellow-feeling*. This fellow-feeling is the reason of the Golden Rule. It is *Tao*, it is the road which must be travelled by every human being. *Tao* is the feeling of fellowship, and feeling of fellowship is *Tao*. Without it, one will not be kept from doing to others what one would not have done by others to him All virtues spring from *Jen*, loyalty, filial piety, courage, wisdom, propriety, faithfulness, righteousness, long-suffering, humaneness, benevolence. There are only two moral principles, fellow-feeling

turning round and round each other Now one is uppermost, again the other prevails. Going down of either, coincides naturally with rising up of the other. This phenomenon *appears* in the human mind as *wish* and *effort* to put one down and lift up the other. A friend once asked "I have acquired an *intellectual* understanding of *Védānta*—the doctrine of the One Life; but how can I *realise* it?" I asked "What distinction do you make between *intellectual* understanding and *realisation*?" He said "Keeping the truth *always* in mind, and acting it out in *all* deeds" "Very good, now, what is the difference between *some times* and *always*, *some deeds* and *all deeds*? Is it not one of degree only?" "Yes" "Same is the difference between intellectual understanding and realisation, *paroksha* and a *paroksha*, *śruti* and *dṛṣṭi*, 'heard' and 'seen' There can be no intellectual understanding without *some* degree of realisation, at least in imagination Continuous understanding and corresponding constant action—is only a higher degree, much higher, let us grant, of intellectual understanding".

perfection. Of five principal virtues, three may be regarded as including the other two, and as being counter-actives of three 'appetites', root-desires, mentioned earlier. *Ahimsā*, non-violence, is the opposite of *Loka-éshānā*, *Hirs-i-dunyā*, *hawas-i-zindagī*, Hunger of mind and body, wish for self-maintenance, (which cannot be fulfilled without hurting some one else, more or less), and consequent *Kroḍha*, *Khashm*, Hate of others, *Satya*, truthfulness of speech, may be regarded as part of this, for untruthfulness is intended to hurt others, directly or indirectly. *Brahma-charya*, *Pāk-dāmanī*, *Par-hēz*, Continnence, purity, is opponent of *Dāra-suta-éshānā*, *Arzū-e-tawallūd*, and *Kāma*, *Shah-wat*, Lust, sexuality, wish for self-multiplication. *A-pari-graha*, *Tyāga*, *Fuqr*, *Sukn*, renunciation of possessions and property, is opposite of *Vitta-éshānā*, *Tama'-i-zar*, and *Lobha*, *Taw-alla'*, Greed, acquisitiveness, wish for self-aggrandisement; *A-stēya*, non-stealing, is obviously included in it. Thus is Truth the fount of all virtues, and Humility the crown of them. •

• Be it remembered, here, that, for the Path of Descent of the soul and of Pursuit of Matter by it, the three appetites, in due degree, are sources of (1) religion and law, (2) property, and (3) home and family instincts and institutions—all righteous, *in due degree*. •

(What else-than God is there within my cloak?)

Brahma éva san Brahma apyéti.
Brahma véda, Brahma éva bhavati,
Tad Brahma asmí aham A-ḍvayam (U)

Brahma sam-padyaté tadā (U.; G.)

(He knoweth Brahm' who is already Brahm'.
' Brahma am I, others-less, second-less '
Cleansed of all sins, holy in body-mind,
Knowing the cyclic process of the world,
His being, all and whole, becometh Brahm'.)

A'ríf o mā'rūf ba ma'nı yak aşı ;
Ān ke Khudā rā be-shināsaḍ Khudā-st

(The Knower and the Known are but the same;
Who knoweth God is God , God knows Īm-Self,
How may an-other than the Self know God !)

Uṭtamā sahaḡā avasthā . . . ;

Brahma-bhūyāya kalpaté.

Kantakam kantakéna iva,

yéna tyajaşı ḡain tyaja. (Pūrāna ; G , U).

(The nat'ral state is best . . the state of Brahm' .
As when a thorn has pierced into the foot
Men with another thorn do draw it out,
And then cast both the thorns away from them;
So, now that worldly things have been renounced,
Renounce renunciation, and be Free)

So also does Shaunaka say to Ugra-shravā, son of Roma-harshana, great reciter of ancient legends :

Bhūrīṇi bhūri-karmāni
 Shroṭavyāni shrutāni cha ;
 Tasmāt, sādho !, aṣṭa yaṭ sāram,
 Tad ud-ḍhrīya manīsbayā,
 Brūhi nah shrad-dadhānānām,
 Yēna ātmā sam-pra-sīdati (Bh)

(Many the pious acts, many the rites
 And ceremonies that the books lay down ;
 And more the ethics and philosophies ;
 Impossible to compass, for weak men.
 Good friend and benefactor !, if thou wouldst
 Help us, then thou must teach to us, in brief,
 So that our souls may rest in peace at last,
 The essence which thou hast extracted thence,
 By thy superior intelligence)

The Great Teachers have, all of them, themselves felt the need of summing up all their injunctions and counsels in some simple formula ; and have, accordingly, all enunciated the Golden Rule. But we have seen above that it is impossible to obey it satisfactorily in daily life, without the back-ground of a wisely thought-out complete Social Organisation, fitted with a whole network of clearly defined duties and corresponding rights. Similar considerations apply to active exercise of Humility.

By judging well the nature of the two ,
 Then quitting *that* for which thou givest up,
 Renouncing 'worldly false' and 'worldly true',
 Rise above both, fast holding to the One.
 Give up desire for e'en Deliverance
 Nor sin nor merit ; neither bond nor free ,
 Nor joy nor sorrow—this, the Verity.)

Mama itī badhyatē jantuh,
 na mama itī vi-muchyātē,
 Aham-tā-mama-tē tyaktvā,
 mukto bhava, mahā-matē ! (U)

(Bondage is—"mine"; Freedom—to say "not mine";

Give up I-ness and mine-ness and be free !)

Qalam andar ba sūrat khwēsh bar zan,
 Hisāre-nafs rā az bēkh bar kan.

Tā na gardad nafs tāba' rūh rā,

Kai dawā yābī dilē majrūh rā (S)

(Thy pen strike through the writing of thy 'self' ;

Dig up this fortress of thy lower self !

Until this lower self (*nafs*) submits itself

Unto the higher Self (*rūh*), till then thy heart,

Thy wounded heart, will know no rest from pain)

A western poet has put the same idea in other words :

Love took up the harp of life,

And smote on all the chords with might ;

material, then, is this aspect of Religion, though its only foundation is the *theoretical, ideal, Metaphysical, Spiritual* Fact of the Unity of all selves in the Universal Self.

Dharmād arthah cha Kāmah cha,
Sa kim-artham na sévyaś ? (*Mbh.*)

(All Riches and all Joys do flow from Law—
The law of rights-and-duties that is shown
In final truth by Religion alone—
Men !, Why do ye not then follow the Law !)

Khudā ko pāyā to kyā na pāyā,
Khudā milā to sabhī milā hai. (S.)

(If ye gain God, what can ungained remain ?
Find God and ye shall surely all else gain !)

"Achieve righteousness and all things
else shall be added." (B.)

After all, Pain is inseparable companion of Pleasure.

**Mutual Bal-
ancing of Pleas-
ure and Pain.** Metaphysical, Divine, Law of Polar-
ity, Duality, Opposition, Dva-
m, 'Two-and-tyo,' *Ziddam* and
Zaujan, 'Opponents-Spouses', ne-

cessitates both. That man deliberately, sadistically,
inflicts torture upon fellowman—excites horror to its
utmost, no doubt. But willing submission to such
torture, for a noble cause, in the name of the Uni-
versal Self, develops Heroic Humility to its utmost.

The Sūfīs have said, similarly -

Nūh guft, ' Aī sar-kashān !, man man na-yam,
 Man zī jān murdam, zī Jānān mī ziyam
 Chūn bi-murdam az hawās-é-bul-bashar,
 Haq ma-rā shud samm o idrāk o barar,
 Chūn kī man man n-īstam, īn dam zī-Ūst,
 Pēsh-e īn dam har ke dam zad kāfir ūst (S)

(Said Noāh to his disobedients

Ye faithless ones !, have faith !, I am not I ;

Believe that my small self died long ago ,

The One Life of all life now lives in Me !

When all the senses died within my being,

Of sep'rate individuality

Then Truth, God, came and dwelt within my
 heart,

And was my understanding, ear, eye, speech

Yea, only since my death I truly live ;

Whate'er lived in me ere that was my foe)

Buddha too :

(They call me Gautama who have no faith

In what I say, but they who do believe—

As the Enlightened One, the Buddha, they

epic of this struggle between Satan and Christ Milton
 has synthesised all the available historical and mytho-
 logical knowledge of his time for the service of his
 theme Centuries before him, Dante did the same work
 in Italian, in his *Divina Comedia* .

'the world beautiful', as our *due*? Why do we give no thanks for it? Why not balance it against the pain, which we equally derive from 'the world horrid'? What right have we to cry out, and make complaint, against the latter only?

Na jyésthāsah na kanishthāsah été.

(*Shatapatha Brāh.*)

(None among souls is, on the whole,
Greater than any other soul.)

Paryāya-yogāt, vihitam Viḍhātrā,
Kālena sarvam labhate manushyah.

Sarvān éva éshah paryāyah
martyān spīshatī ḍus-sabah ;
Yathā mama tathā anyéshām,
itī pashyaṭ na muhyaṭé.

Evam éṭāni kālena
priya-ḍvéshyāṇi bhāgashah,
Jivéshu parivarṭanté
ḍuhkhāni cha sukhāni cha.

Sukhasya anantaram ḍuhkham,
ḍuhkhasya anautaram sukham ;

Na niṭyam labhaṭé ḍuhkham.
na niṭyam labhaṭé sukham.

Sukham cha ḍuhkham cha, bhay-ābhayau cha,
Lābh-ālābhau, maranam jīvitam cha,
Paryāyatah sarvé éva āpnuvanṭi,

Prém milan ko jo tū chāo,
 Sir dhar ṭali, galī mērī āo ,
 Prém milan kī yāhī sarēkh,
 Main tohī dékhaun, tū mohī dékh ,
 Prém milan kī yāhī ték,
 Dikhat dīkhat Dui ké bhaé Ek (KABĪR.)

(Dost crave the Union of Love ?

Bring me thy head on outstretched palm.
 Nothing but this, Love's meeting means,
 That Thou see Me, and I see Thee,
 Unceasingly, till Two grows One,
 And I am Thee, and Thou art Me.)

Jesus says .

"Believest thou not that I am in the Father and
 the Father in me ? The words that I speak unto you,
 I speak not of myself, but the Father that dwelleth
 in me, he doeth the works" (B.)

And St Paul .

"I live, and yet not I, but Christ liveth in me" (B.)

So *Qurān*, though uttered by Muhammad, was
 spoken by God :

Gar che Qur-ān az labé Paighambar ast,
 Har ke goyad Haq na gufta Kāfir ast (S.)

(Though *Qurān* through the Prophet's lips did come,
 Yet whoso says God spoke it not, speaks false.)

None can exceed, in ambit, any else.
All equal are—to us, thus Scripture tells)

Aṭra éva svargah, aṭra éya narakah. (Bh)

(Heaven is here, in us, and so is Hell.)

Ghair-haq guftanḍ ke bar ālam-e-bālā-sṭ bahisht,
Har jā ke waqṭe-khushé rû ḍihaḍ, ān jā-st bahisht (S)

(They err who say that Heaven is on high ;
Wherever there is joy, there Heaven is nigh)

Dukkhéshu an-ud-vigna-manāh,
sukhéshu vi-gata-sprah,
Viṭa-rāga-bhaya-kroḍhah,
sṭhita-dhīh munih uchyaaté (G.)

Dukkhé dukkh-āḍhikam pashyét,
sukhé pashyét sukh-āḍhikam ;
Sukha-dukkha-mayam sarvam
jñātvā tāpéna muchyaaté. (Pū ānas.)

(Not 'whelmed by sorrow, nor elate in joy,
Of others' greater pains, and pleasures, think,
To check despair, and overweening pride.
Who thus sees weal and woe spread everywhere,
He casts off lust, hate, fear, and gaineth Peace.

Whoever humbles himself as this little child, he
is the greatest in the kingdom of Heaven. Whoever
shall exalt himself shall be humbled. God giveth
grace to the humble. (B.)

Tato mayā, Nachi-kétah !, chīṭah Agnih ;
A-nityaih dravyaih pr-āpta-vān asmi Nityam !

(Katha U)

(Behold ! My trafficking is truest, best,
And profitable most ! For I have sold
My mortal ' pottage ' all, and bought with it
My ' birthright ' of Immortal Affluence !
I know all store of worldly goods doth pass,
And the un-sure can never win the Sure ;
Therefore have I invoked the Fire Divine
And burnt up in It all these transiencies,
And by that sacrifice of mortal things .
Have I obtained th' Immortal Self of All !)

Amṛtam cha éva mṛtyush cha,
ḍvayam déśé pratishthitam ;
Mṛtyuh āpadyaté mohāt,
Satyāt āpadyaté Amṛtam

(Nībh , Shānti-p , ch. 174.)

(Death, Life Immortal, both are in us here,
The False Belief brings to us taste of Death,
The Knowledge True gives us Immortal Life.)

God (Sense of Oneness with all, and all that that means) descends into and fills wholly, He blooms and blossoms in, the soul that opens itself out to Him by Love Universal. God loves His lover and identifies Himself with him, so that whatever the

Avarénāya vīchīthahyā narēm

narēm svakhyāi tanūjé (Z., *Gāthā*, 30. 2)

(Let each man ascertain with heed and care
What he *ought*, what his duty is in life,
That which is good and right for him to do)

Duty is what is 'due', 'debt', *ḍéya* (Skt.), *dād* (Per), *dāṭha* (Z.), 'something to be given to another', which 'ought' to be done, which is *uchīta* (Skt), *ushṭa* (Z.),¹ 'desirable', right and proper. Obviously, what is right and proper to do, 'Duty', differs with circumstances, as noted before², with position in life, profession, age, special situation (normal or abnormal, fortunate or unfortunate, straitened or prosperous), of the person concerned Child, youth, middle-aged, old; student, householder, retired publicist, religious, educator, ruler, merchant, workman, all have different duties. Same man in health, and in illness, has different duties. Duty of Educator may be said, in terms of 'family feeling', to be Maternal Tenderness, Compassion, nourishing of mind-body of younger generation, of Ruler-Protector, Paternal Justice, Regulation, Disciplining, Balancing; of Trades-man, Fraternal

¹ Shri J M Chatterji, *Gāthā*, (p 148), connects Zend *ushṭā* with Skt *vaśh*, to 'wish', past participle of which is *vaśhīta*. Skt *iśh* also means to 'wish', its past participle is *iśhīta*, 'wished-for', 'desirable'.

² See pp. 97, 411-426 *supra*.

F-azkurūni azharakum w-ashkurūli
wa lā takfurūn (Q)

(Avoiding gratefully all sense of separateness,
Think of Me e'er and I will think of you)

Yah Mām pashyati sarvatra,
sarvam cha Mayi pashyati,
Tasya Aham na pra-nashiyāmi,
sa cha Mé na pra-nashiyati. (G)

(Who seeth Me in all, and all in Me.
I ne'er lose hold of him, nor he of Me)

Obviously, the purpose of Love-Devotion is Union ; Marriage, in the case of physical bodies ; Identification, in the case of *jīva* and *Īshvara*, *rūhi* and *Rūh-ul arwāh*, individual soul-spirit and Universal Spirit *Samskr̥t namah*, 'salutation' interpreted by methods of *Nirukta*, means na, not, mah, 'I', *i.e.*, 'not I but Thou' ; 'Thy will, not mine' ; not individual ego, but Universal Ego. In some Védic prayers, the closing words are, more expressly, *na mama*, 'not mine'. This is the inner significance, of 'I bow to thee', *i.e.*, 'I bow to Thy Will', I submit to and 'will carry out Thy command.' 'Thy will be done ; not mine.'

Whatsoever thou lovest
That become thou must ;
God if thou love God,
Dust if thou love dust.

Therefore the wise take action duteously
And strenuously, leaving result to Fate.)

"Take no thought for the morrow. (Even) one sparrow shall not fall on the ground without your Father. The very hairs of your head are all numbered. (Yet) whatsoever (of duty) thy hand findeth to do, do it with all thy might." (B)

Ishvarah sarva-bhūtānām
hr̥d-déshé, Arjuna !, śishthaṭi,
Bhrāmayan sarva-bhūtāni
yanṭr-ārūdhāni, Māyayā,
Tasmāt a-sakṭah satatam
kāryam karma sam-āchara ;
A-sakṭah hi ācharan karma
Param āpnoti pūrushah.
Karmani éva aḍhi-kārah té,
mā phaléshu kaḍā-chana,
Mā karma-phala-béṭub bhūh,
mā té sangah aṣṭu a-karmani
Yajña-śhisht-āśhinah santah
muchyanté sarva-kilbīshāt,
Bhunjaté ṭe tu agham pāpāñ
yé pachanti ātma-kāranāt (G.)

(God hideth hidden in the hearts of all,
And turneth them around, as if they were
All mounted on an infinite machine
Therefore the part assigned to thee do well,

Yah prayāti, sa Mad-bhāvam
 Yāti, na aśti atra saṁśayah.
 Yam yam vā api smaran bhāvam
 Tyajaṭi anté kalévaram,
 Tam tam éva aṭi, Kauntéya',
 Sadā tad-bhāva-bhāvitah (G)

(The man is what he loves with all his heart,
 And places utter faith in, as the Truth
 Whatever thought he harbours in his mind
 Most closely at the time that he does cast
 His body off—to corresponding state,
 In the next world, and in this world again,
He comes, in-form-ed and guided by that mood.
 If he should pass out of his prison of flesh,
 Thinking of Me, fixing his heart on Me,
 Then, let none doubt, he will come unto Me,
 Become One with Me, and attain My Being.)

On this metaphysical and psychological law seems based the beautiful Christian ceremony of administering the Last Unction and receiving Confession of Faith, before the departing soul withdraws all sign of earthward consciousness, other religions also enjoin more or less similar solemn ceremonies for the purification of the last thoughts of the departing soul, *after* which, the inward and upward retirement should not be disturbed even by whispered *Veda*-hymn or *Qurān*-verse or other scripture-reading,

But be not negligent of this great fact
 That only duteous action proves thy faith,
 And that effects are not produced sans cause
 Thy effort, as a cause, is in His Will.
 Prove thy submission by thy righteous deeds;
 Thy duty, by a hair's-breath e'en, shirk not.)¹

Supreme is Bliss of such Mergence of small will
 into Great Will, of such Dutiful surrender, such
 Humility.² When mutual mergence, and identifica-
 tion of life, being, interests, of spouse and spouse, in
 finite human marriage, are so blissful, infinitely

¹ Ever-recurring question of Free-will vs Destiny has been dealt with before, at pp 249-257 No one believes in Destiny so completely and sincerely as to make no movement to lift morsel from plate to mouth, and allow 'Destiny' to do so for him Of course, in meta-physical transcendental sense, from standpoint of the Infinite, every movement of every atom, every experience, is predestined, ultimately, but every human effort, also, is included in this 'every movement' From empirical standpoint of the Limited, every human experience depends, immediately, upon, and is necessarily connected with, an effort of some sort, negative or positive; willful, or careless, or lazy non exertion also is to be regarded as 'negative effort', as contra-exertion.

Purusha kāra-pūrvakatvāt sarva-pravṛttinām, upāyah pratyayah (Vātsyāyana, *Kāma-sūtra*, 1, 1 38)

(All human movements and experiences are preceded by human effort, hence effortful means must be regarded as cause of results desired)

² 'How ascertain the Great Will?'—for answer, see p. 108 *supra*, and section 20, 'Social Organisation', of Ch. IV *infra*.

grown-up men and women should make it a rule, to recite some beautiful, holy, soul-elevating, heart-refining verses of earnest prayer, before they go to sleep each night. Their dreams will be beautiful, their minds will make sub-and-supra-conscious progress, and their subtler inner bodies will develop rightly.

When identification between individual and Universal Soul has been really and genuinely made; when the individual body, by purity, self-denial, wisdom, has become 'fit temple for God'; then only may 'miraculous powers' be entrusted to, and be exercised by, it, without danger :

"Whatsoever ye ask in My name,
that shall be done." (B)

Khāsān-i-Khudā Khudā na bāshand,
Lēkin ze Khudē judā na bāshand. (S.)

(The favorites of God may not be God,
But neither are they separate from God)

Mayi dhārayatah chēṭah,
Upa-tishthantī siddhayah. (Bh.)

-(He who hath fixed his heart, his soul, in Me,
My Powers and Perfections wait on him.)

pp 170-171 This is for the ordinary human being, daily prayers and worships and ethical injunctions of all religions help towards such happy ending. The conditions of Y o g a - s i d d h a - s are different.

"He saith 'I am the ground (i.e., object, purpose, cause, motive) of thy beseeching.' Wouldst thou learn thy Lord's meaning in this thing? Learn it well: Love was His meaning. Who showed it thee? Love. What showed He thee? Love. Wherefore? For love." (Mother JULIANA of Norwich, *Revelations of Divine Love*)

"Beloved, let us love one another, for love is of God, and everyone that loveth is born of God and knoweth God. He that loveth not, knoweth not God. For God is Love." (B)

Ma bādā héch dīl bé ʔshq-bāzī,
 Agar bāshaḍ haqīqī yā majāzī,
 Majāz āyīna-dār-é-rūy-e-mā'nī-st,
 Sar-é ʔn jalwa ham dar kū-e-mānī-st. (S)

(Be there no heart wholly devoid of love—
 Be that love human or be it divine,
 For human love too mirrors love divine;
 The flame of this lights up the path to that)

Rah-é aql juz péch dar péch n-ʔst
 Bar-é ā'rifān, juz Khudā héch n-ʔst (S)

(The way of reason is twist within twist;
 To those who know, than God Else is Non-est.)

(Love wisely—that is best; for to do that
 Is to love all the living things of God,
 And to give each its due of loving justice;

earth-ward soul of worldly sensuousness; ¹ *śhuddham* *manas*, pure mind, from *a-śhuddham* *manas*, impure mind, higher *Sva* from lower *sva*. Otherwise, indeed, *Sva-rāj*, Self-government, will become devil-government

Dvā *Suparnā* *sayujā* *sakhāyā*

Samānam *vṛksham* *pari-shasvajāté* ;

Ṭayoh *ékah* *pippalam* *svāḍu* *attī*,

An-ashnan *anyah* *abhi-chāakashīṭi*. (*U*)

(Two birds of wondrous plumage rest awhile

On this most curious tree of bodied life ;

Twins, closest friends, two birds that yet are One,

Each double-winged, like seeds—double-sprouting ;

One eats the sweet-sour fruits with eager greed,

And suffers many ills in consequence ;

The other looketh on compassionately.)

Very subtle is this dangerous Error of egoism. 'A hair's-breadth divides heaven from hell. Both are ever present in us Now one prevails ; now the other Wish to *save*, is heavenly, wish to *become a saviour*, may lead to purgatory.

¹ *Nafs-i-ammārā* may be regarded as equivalent to *śhīṣhā-chiṭṭam* or *vyutthāna-chiṭṭam*, *nafs-i-lawwānā*, *nīshédha* or *nī-roḍha-chiṭṭam*, *nafs-i-muḥammānā*, *prashama-chiṭṭam*, *nafs-i-rahmān*, *mahā-karuṇā-chiṭṭam*, *nafs-i-mulhūmā*, *prati-bhā-chiṭṭam* or *yoga-chiṭṭam* *Manas* seems to correspond to *Ar-Per khaṭar*, seat of emotions, (*khaṭra*, Skt. *kshobha*) or *qalb*, 'heart'.

Then 'worthiness' and 'pleasurableness' become identical, Joy becomes Duty and Duty becomes Joy, Law becomes Love and Love becomes Law. The mother lives, in and for her baby, her altruistic tending of the baby, with utter disregard and sacrifice of her personal comfort, is means of her own 'personal' comfort, of her very life. Such is the open paradox of love, Mother-love, God-love. The soul still lingering on the Path of Descent, *Pravṛtti*, *Nazāl*, naturally clings to the smaller self; the soul which has turned the junction point, and crossed over to the Path of Ascent, *Urvī*, *Nivṛtti*, equally naturally clings to the Larger, the Infinite Self.

Tyāgēna ēkēna āmṛtatvam ānashuh (U)

(They only can taste Immortality,

Who can eschew the taste of mortal joys)

The distinction commonly made between 'hedonism' and 'eudaimonism' is much the same. But, strictly, difference between views of Epicurus and Zeno, both Greeks, and contemporaries, (340-270 B. C.), was not at all so sharp. Thus Epicurus is reported as saying "If thou wilt make a man happy, add not unto his riches, but take away from his desires", and "We cannot live a life of pleasure which is not also a life of prudence, honor, and justice, nor lead a life of prudence, honor, and justice, which is not also a life of pleasure" (Baldwin, *Dictionary of Philosophy*, art. 'Epicureanism') This is sound Védānta and Vaidika Dharma also. Walter Pater has tried to put Epicurean Philosophy in elaborate literary form, in his story *Marcus, the Epicurean*.

Unto the house of Beatific Song,
 The Song of Deep Devotion unto Thee,
 I may pass safely, e'er adoring Thee)

(The soul of man, in joy of holiness,
 Of perfect holiness, walks o'er the bridge,
 Far-known, well-kept, the mighty Chinvat Bridge,
 Safely and steadily by virtue's aid) (Z., Vish-
 tasp, vi, 42)

"Strait is the gate and narrow is the way which
 leadeth unto life, and few there be that find it : [yet
 also] the kingdom of God is *within* you." (B)

The meaning is that the higher Self is within
 us, and the lower self is also within us To pass
 from latter to former is very, very, difficult. Yet
 is it also very easy We have only to turn our face
 from front to back, from outward to inward, But
 the outward is fascinating and hypnotising us A
 geometrical line, length without breadth, runs be-
 tween our higher and lower natures; each nature
 is always trying to pull the soul over this line to
 its own side.¹

¹ In Védic and Purānic mythos, one of the Creator
 Brahmā's mānasa-putra-s, mind-born sons', Kash-
 yapa (an anagram of Pashyaka, 'Seer', Sūri, Sūrya,
 Sun) marries A-diti and Diti (spiritual and material as-
 pects or natures of Earth) By former, he procreates
 āditya-s, déva-s, gods, by latter, daitya-s, titans.
 These 'step-brothers' are ever at war, and prevail by turns.

Shréyah cha Préyah cha manushyam étah ,
 Tau sam-par-itya vi-vinakti dhīrah ,
 Shréyah hi dhīrah abhi préyasah vṛṇitē ,
 Préyah maṇḍah yoga-kshémād vṛnitē. (U.)

(The Good comes unto Man ; also the Pleasant,
 Each asks to be accepted. The wise man,
 Of steady and calm mind, compares the two,
 Discerningly discriminates 'twixt them,
 And chooses not the Pleasant but the Good.
 The hapless child-mind chooses otherwise)

Anyat shréyah anyat uṣa éva préyah . . . Atmā
 ayam jyéshthah cha shréshtah cha (préshthah
 cha) . . préyah putrāt, préyah vittāt, préyah
 anyasmāt sarvasmāt. (U.)

(The Good is one ; the Pleasing is another.
 But Self is both. It is the Greatest Good ;
 It is the Dearest and most Pleasing too ;
 And Ancient-most by far It is more dear
 Than riches, spouse, or child, or any thing.
 Whate'er is dear is dear for sake of Self)

Anyā hi lābh-opanishā, anyā nibhāna-gāminī. (Dh.)

(The way of worldly gain is one ; another,
 The way that leadeth unto the Great Peace)

It has been well said that "Every question of
 conduct, to be finally settled, must be carried up
 for decision to the court of the Supreme Mother".

Mitṭrasya chakshushā sarvāṇi bhūṭāṇi paśhyé-
yam (V.)

(May I behold all beings with the friend's eye)

Evam tu panditaiḥ jñātvā
sarva-bhūta-mayam Harim
Kṛiyatē sarva-bhūṭēśhu
bhaktiḥ a-vyabhī-chārinī. (*Vishnu-Pur*)

me'." He has done injustice to his primal progenitor. What Adam meant was obviously what a child would mean if he said "The mango tempted me and I did eat", i.e., the mango was tempting. Even so those first human children of God were tempting to each other, and 'innocently' committed 'the original sin'. With this sin are connected all possible emotions, 'sense of shame and guilt', of selfish sexuality, as well as 'sense of fulfilment, satisfaction, (honest and righteous 'pride', the opposite of 'shame'), and virtue of unselfish parenthood—which is the redemption of that sin.

In wider and deeper sense, 'original sin' is putting on of a body of matter, however ethereal at first. This 'error' of identification of the Infinite with a 'finite' is the prime cause of all 'misery', *kléśha*, (as well as corresponding pleasures). In terms of Yoga, from this original *a-vi-dyā* arise successively, *asmitā*, *rāga*, *dvéśha*, *abhinivéśha*, i.e., egoism, like, dislike, 'stubbornness' (clinging infatuation, confirmed sentiment, 'complex' personality made up of loves and hates and all sorts of derivative emotions). 'Pleasures' as well as 'pains', inseparable, are both included under *kléśha*, 'misery', by Vedānta and Yoga, from the standpoint of the *vivekī*, 'sensitive and discriminating thinker', not from that of the ordinary person, immersed in the world.

Kulle shayîn hâlikun juz wajh-i-Û.
 Gar tu-î dar wajh-i-Û, hastî ma jû,
 Chûn na-î dar wajh-i-Û, hasî ma jû. (S.)

(All forms appear and pass His Being lasts.
 If thou art in that Being¹—as thou art,
 Since how else couldst thou say 'I am,' 'I am'—
 Then thou art sure of deathless Being too,
 And there is nothing more for thee to seek
 If part and parcel of Him thou be not,
 Then too there's nothing more to seek, for thee,
 For vain thy search for Deathlessness would be.)

Joy of that Divine Union, only and final cure for
 all world's sorrows, must be, and is, inevitably,
 unconsciously at first and consciously afterwards,
 striven for and achieved by all souls.

Bishkanad âsté ke kham dar gardané yâré na shud,
 Kor beh chashmé ke lazzat-gir dîdâré na shud. (S.)

(Be paralysed the arm that knows not Rest
 In tender curve around the Loved One's waist;
 Be blind the eyes that tasted ne'er the Bliss
 Of the sweet Vision of the Loved One's face.)

¹ In theosophical phraseology, 'If the fifth principle, Manas, has attached itself to the sixth, Buddhi, which is inseparable from the seventh, Âtmā', in Védānta-language, 'If the individualised self, has attained the consciousness that it is identical with Universal Self, Brahma'.

(The wise, who see the Lord enshrined in all,
 Give service unto all in consequence.
 Who seeth in all beings the Self, him-Self,
 And all in the same Self, he hates no more)
 Aī ba chashmān-i-dīl ma-bīn juz dōst,
 Har che bīnī bī-dān ke mazhar ī-Ū-st (S)

The Indian maker of famous hymns, Sūr Dās sings,

Dayā-nidhi ! Tēri gati lakhi na parai !
 Akarama karama, karama tēn a-karama,
 A-dharama dharma karai ! (SŪR DĀS)

(Lord of Pity ! We know not thy way !
 Out of sin Thou drawest virtue, from it, sin, in play !)

Renowned Scotch novelist, Sir Walter Scott, has
 included a beautiful song to Ahrimān, in his story, *The
 Talisman* It is commentary on the *Upanishat* text
 quoted above

Dark Ahrimān ! whom Irāk still
 Holds origin of woe and ill !
 Sure art thou mixed in Nature's source
 An ever-operating force,
 Converting good to ill,
 An evil principle innate,
 Contending with our better fate,
 And Oh !, victorious still !
 Where'er a sunny gleam appears,
 To brighten up our vale of tears,
 Thou art not distant for,
 'Mid such brief solace of our lives,
 Thou whett'st our very banquet-knives
 To tools of death and war
 [Lurking and working ever, thou,
 The human heart within,
 All wish, most virtuous-seeming now,]
 Thou goadest into Sin

"If the soul is to go on to higher spiritual blessedness, it must become woman—yes, however manly you may be among men." (Cardinal NEWMAN.)

"Let him kiss me with kisses of his mouth For Thy love is better than wine. Behold, Thou art fair, my Beloved, yea, pleasant. Also, our bed is green. His left hand is under my head, and His right hand doth embrace me." (B., Song of Songs.)

Mīrā ké Prabhu gahira gambhīrā !

Ādhi-rāta ko darshana déngé

Préma-nadī ké tīrā !

Hirdaya rākho dhīrā ! (MĪRĀ)

(Be patient, O my heart !, for Mīrā's Lord
Is very shy, He comes not till midnight ;
Then will He show His Beauty unto Thee
On the lush bank of Love's deep-flowing stream !)

Upon an obscure night,

Fevered with Love's anxiety,

—O hapless happy plight !—

I went, none seeing me,

By night, secure from sight,

And by a secret stair, disguisedly.

Without a light to guide,

Save that which in my heart, burnt in my side.

That light did lead me on,

More surely than the shining of noon-tide.

Where, well I knew, that One

cutting off its lower tendencies', *chitta-parikarma* or *chitta-prasādanam*, (as *Yoga-shāstra* calls it), 'cleansing of heart', 'toilette of mind', 'purification of soul'—with its disciplines and practices, vows and vigils, abstinences and observances, negative and positive, its storing and perfecting of five virtues and five further virtues casting off of sins, its ever-increasing self-effacement, i.e., extinction of the lower smaller worse egoistic self. It is but another and inherent aspect of the Way of Knowledge, for realization of identity of all selves in Universal Self.

A very important teaching of all religions is, that we should welcome strokes of fortune as coming from God, our own Inmost Self, for our soul's chastening, refinement, further progress on the Path of Ascension, *Urdhva-gati*, *Āroha*, *Qaus-i-Urūy*, Arc of Ascent, opposite of the Path of Declension, *Adho-gati*, *Av-āroha*, *Qaus-i-nazīl*, Arc of Descent.

"Whom the Lord loveth, He chasteneth." (B.)

Yasya anū-graham ichchhāmī
tasya sarvam harāmī Aham. (Bh.)

Ārto, jyñāsuh, arth-ārthī,
jñānī cha, Bharat-arshabha !
Chatur-vidhāh bhajanté Mām,
janāh sukṛtanah, Arjuna ! (G.)

best, and attain to the *Summum Bonum*, Greatest Good, Paramam Shrēyas, *Khair-i-Mahaz*, * Nis-shrēyasa, *Wājib-ul-Wujūd*, Supreme, Pure, Self-complete Being, Nitya-Ānandah, *Surūr-i-Jāwēdānī*, Immortal Happiness and Peace, by diligently and faithfully discharging the duties of the four successive natural stages of life, and by following some sub-variety of one of the four main classes of human professions, occupations, means of livelihood, during second stage of life Human beings pass through these stages everywhere, more or less, by inner compulsion as well as outer force of circumstances, but they have been deliberately systematised in Vēdism (i.e., Vaidika Dharma or Hinduism) Thus.

Rnāni trīni apā-kṛtya
manah mokshē ni-vēshayēt;
An-apā-kṛtya jñāni ēva
moksham ichchhan varajati adhah. (M.)

Ādau vayasi na adhītam,
dviṣṭyē na arjitam dhanam,
Tritiyē na tapah taptam,
chaṭurthē kim karishyasi. (*Hit-opadēsha*.)

(The son of man, in being born, is born
With three great 'social debts' upon him, first,

- Followers of the right course, on which rest
The Mercy and the Blessings of the Lord)

Fuqr bhī hai Haq kī bakhshyāyish kā ganj
Jis sé khush ho dé usī bandē ko ranj. (S)

Fahm o khātir tēz kardan n-īst rāh
Juz shikasta mī na gīraḍ fazl-i-Shāh (S.)

(Want is a blessing in disguise from Him ;
Who pleaseth Him, to him He sendeth pain.
To sharpen th' intellect is not the Way ;
The Royal Gift is for the broken heart)
Kshudhā-ṭrsh-ārtāh janānīm smaranti.

(SHANKAR-ĀCHĀRYA.)

(Children forget the mother, in their play,
Until they feel an-hungered and a-thirst.)

" Heaven makes hard demands on faith "

(C, *Shi King*, *THR*, 38)

" Humility is the root of honour, lowliness the
foundation of loftiness, the world's weakest
overcomes the world's hardest."

(T, *Tao Teh King*, *THR.*, 102.)

"Pride goeth before destruction, and a haughty
spirit before a fall . . . The fear of the Lord is the
beginning of knowledge." (B Prov) "Blessed is
the man that endureth temptation, for when he is
tried, he shall receive the crown of life which the Lord
hath promised to them that love Him." (B., James.)

Danger, of mistaking devotion to a person, for
 Personal and devotion to the Impersonal or All-
 Impersonal De- personal, has been referred to before.¹
 votion.

Yet former is a necessary stage on
 progress to latter. Final perfection of devotion, as

¹ See pp 468-'71 *supra* Language of *prēma*, *bhakti*, *ishq-i-haqiqi*, love of and devotion to God, is so similar to erotic utterances of *kāma*, *ishq-i-majāzi*, carnal love of and devotion to a person of opposite sex, that the two become practically indistinguishable, see, f i, passages quoted at pp 49-50, 301-2, 307-12, 339-40, 357-8 *supra*. In conduct also, since it is easier to roll down than to climb up, *facilis descensus averni*, in the case of even most sincere and earnest cultivators of 'spiritual' love, it only too often runs into the 'carnal'. Past history, and cults, (—new ones keep cropping up all over the world—), especially of some *bhakti*-cults and so called *sūfi*-sects of India, and 'revivalist' sects of the west, are proof Of course, besides sincere aspirants who go astray, or are cruelly deceived, there are many groups composed of 'faith-giving fools' who subconsciously *wish* to be gulled and fleeced and debauched, and of 'faith demanding knaves' who pose as 'spiritual guides, preceptors, mentors', and consciously *will* to dupe and rob and corrupt, under covet of 'religion'. Or, why go outside for warning knowledge? Everyone can, indeed, find enough evidence of the danger, if he will only look into his own heart We have noted (pp 431-2 *supra*) that all angels and all devils, seeds of all vices and all virtues, are ever present in every human heart, the set which *prevails*, makes the 'character' of that person, makes him good man or bad man, sinner or saint. There are only two poles to the human axis, the cerebro spinal column, soul has only two courses open, to travel laboriously towards the upper pole, brain, *Brahma-randhra*, pituitary and pineal glands,

Sulabhāh purushāh, Rājan !,
 Saṭatam priya-vādinah :
 A-priyasya cha pathyasya
 Vaktā shrotā cha dur-labbah.

(VĀLMIKI, *Rāmāyana*.)

(The man who fills with joy and swells with pride,
 When he is praised by gamblers and paid hards
 And vicious women—he is dead though living.
 Easy to find are men who always speak
 Soft, pleasing, honeyed words of flattery ;
 Rare—who speak fearless ; rare—who humbly hear,
 Words that are harsh to hear but good to heed.)

“ Even if we brothers over the whole earth give good examples of holiness and edification—in that is not the perfect happiness ; even if we spoke all tongues and knew all wisdom and the whole of the Scriptures and were able to reveal the future and the secrets of the heart ; even if we spoke with the tongues of angels and knew the courses of the stars and the powers of herbs, and all the treasures of the earth were revealed to us, and all virtues and powers of birds and beasts and fishes and also the properties of mankind and of trees and stones and roots and water—even in that there is not perfect happiness. When we endure abuse of words and wickedness of treatment, without becoming angry, when we instead think in humility that we are really deserving of it

Yet also, love personal, though, in course of nature, it leads on to love Impersonal, is *not abolished*

world said that impossibility to accomplish this divine union often induced these people to imitate it for the time being with earthy means of wine and sensual love", Hurgonje, *Mohammedanism*, pp 81 82 (pub. 1916)

Finer superphysical love, so long as it does not become wholly (i.e., predominantly) transmuted from 'psychical' into 'Spiritual', experiences all the transports, agonies, ecstasies, elations, depressions, deadly jealousies, humble reconciliations, bitter wrongs, generous forgivings, shames, restorations of trust, in short, all the infinite shades of all sorts of passions and emotions that form the turbulent retinue of common carnal love. Only, in the case of 'psychical' love, they are all of correspondingly subtler quality, at least they ought to be, though they often are not, as witness the violent, even murderous feuds, caused by jealousy, between even immediate disciples and followers of even every Founder or Reformer of Religion. In fact, Jealousy and Love are very closely connected, They are the two end-links of the chain of the six main passions, (see p 427, *supra*) Jealousy is, in a sense, the very culmination of the 'miseries' It includes all the other five. It is responsible for greatest and most extensive failures of humanity, failures, with most wide-reaching consequences, and on largest scales; as in politics Gates of besieged towns and forts have often been opened to the foe by jealousy Battles, which have changed the course of history have often been lost through treachery born of jealousy Great causes have been betrayed by jealousy The word 'envy' or 'jealousy', occurs on almost every page of Plutarch's *Lives*, name of no other human emotion occurs so often.

Kāma, in the broad general sense of Desire, is the very root-cause of the Universe, and we have seen that

(Pain, cause of pain, crossing beyond all pain,
The eight-fold way of crossing—these four Truths,
Noble, beneficent, the Buddha taught)

Hurt child is clasped closest to mother's breast.

Va i- r ā g y a, *mūḡāmbat*, very storm of revolt from
world of sense, and of passionate compassion for all
who suffer, is indispensable for a b h y ā s a, *munāśīlat*,
turning towards and finding the world of the Spirit.

"Who can by searching find out God? The
Kingdom of Heaven is taken by storm" (B)

Later on, when the World of Spirit has been
found, the World of Matter is assigned its proper
place in subordination to it; and after that success
has been achieved, the great passionings and extreme
efforts needed to achieve success sink into tranquil
routine of newly understood and freshly organised
duties, and gradual 'repayment of all Karmic debts,'
'winding up of worldly business', Renunciation and
Retirement slowly into Nirvāna.

Na ayam Ātmā pra-vachanēna labhyah,
Na mēdhayā, na bahunā shruṭēna,
Yam ēva ēsha vṛnuṭē tēna labhyah,
Ṭasya ēsha Ātmā vi-vṛnuṭē tanūm svām.

Na a-vīratah ḍush-charitāt,
na ashāntah, na a-sam-āhīṭah,
Na ashānta-mēnasah vā apī
prajñānēna ēnam āpnuyāt. (U.)

necessarily, and ought not to, destroy belief in 'individual gods', rulers of planets, suns, stars and

all risks of falling back, even while treading most carefully and assiduously the Path of Ascent. We have noted that each and every soul must, by metaphysical law, because it is identical with the All-Soul, pass through *all* experiences in Infinite Time and Space and Motion. Failure, falling back, striving again, and rising again, higher and higher, is part of such Total Experience, in fact, a very common part, in all departments and phases of life. But it is possible, and right and proper, for persons who have arrived at a certain stage of evolution, to be on guard, to the best of their ability, against slipping back from upper half to lower half of the pole. In such guarding, a thorough grasp of the nature and varieties of Emotions is of great help, for obviously, the guarding is self-guarding, against baser Emotions, and by means of perpetual self-examination, *sva-chiṭṭa-parikshā*, *Khud-hisābr*, introspection, *anṭar-mukha-tā*, constant awareness of what is going on within one's own mind.

In Védic Samskr̥t literature are included systematic expositions of *Bhakti-shāstra*, 'Science and Art of Divine Love'. Ends of human life are, primarily, two, *Kāma* or *Vishayānanda*, Sense-Enjoyment, and *Moksha* or *Brahmānanda*, Spiritual Bliss. But refined *Kāma*, through Marriage and Family-life, is not possible without *Artha*, Property, and that is not possible without *Dharma*, Law-Religion. Hence the one end, *Kāma*, becomes triple, *Dharma—Artha—Kāma*. So *Moksha* also becomes triple, *Bhakti—Yoga—Ātma-jñāna*, (corresponding to *Kāma—Artha—Dharma*, respectively). Each of these becomes the subject of a *Shāstra*, a science, and has text-books devoted to it. Works on *Bhakti-shāstra* contain much helpful information on emotions and their sublimation. A noteworthy feature is that they distinguish many forms which are expressed in

But can there be true love which does not lead
 To strict direction, [and correction too,
 Of its own object, on the Righteous Path,
 The Path which leads to lasting Happiness] ?
 It is not 'loyalty', not 'law-fulness,'
 Which unto right instruction does not lead,
 Of its own object whom it wishes well.
 [Hence Heaven, since It loveth, chasteneth].
 There are few persons in the world who love
 Yet also know the faults of those they love ;
 Few also those who hate, yet also know
 The virtues of the object of their hate ;
 [But Heav'n knows all and guides accordingly].)
 (C., THR., 238.)

As much as Infinite is more than Finite, so much
 must the love of God for His progeny be more than
 can ever be the children's love for God. But the
 love of God for His progeny is not blind, as that of
 so many human parents. It is very wise. It knows
 how to guide, very far-sightedly. The child may
 forget the mother when engaged in play. But the
 mother's heart is always fixed upon it, even when
 she seems most deeply engaged in other work ; and
 she is always running up to it, whenever any mishap
 threatens. We have seen (pp. 469, 483), that the
 Higher Self is always watching, and wishing well
 to, and endeavouring to redeem the lower-self.

jīva, even after that jīva, has become mukṭa, 'free'.

Tē prāpnuvaṅtī Mām éva,
sarva-bhūṭa-bhūṭe raṭāh. (Gītā)

(They also come to Me, to work with Me
For helping of the world devotedly.)

Samaṇṭa-bhadra, (2nd cent A C), briefly indicating contents of his work, *Raṭṇa-Karanda-Shrāvaka-Āchāra*, says, among other things

Gṛha-méḍhi-An-āgārāṇām .
samyag jñānam vi-jñāti .
Puṇya-Apuṇyau cha, Bandha-Mokshau cha,
. . shruta-vidyā-ālokaṁ ātanuṭē

'Duties of Ascetic and Householder are described here; also characteristics of Virtue and Vice, Bondage and Deliverance'.

Soma-déva Sūri, in *Nāṭi-vākya*, says Dharma-Artha-Kāma-phalāya Rājyāya namah Yatah Abhyudaya-Niṣshréyasa-siddhīḥ sah Dharmah, yatah sarva-prajajana-siddhīḥ sah Arthah; ābhī mānīka-rasa-anu-vidyā yatah sarva-indriya prīṭih sah Kāmah Dharmā-Artha-aviroḍhēna Kāmam séveṭa, tatah sukhī syāt

'Salutation to the well-organised state, whence only the possibility of Lawful Wealth and Rich and Refined Sense-Enjoyment That which secures Happiness here and hereafter and also Supreme Bliss of Freedom from all fetters, that is Dharma, Religious Law, that which is Means of Achieving all Requirements is Artha, Wealth that which fills all senses with delight, which rejoices whole individual being, which is permeated by keen enhancement of Ego-feeling, feeling of self-existence, that is Kāma, Sense-Enjoyment. Kāma

Vipaḍah santu nah shashvaṭ
tatra tatra, Jagad-Guroḥ,
Bhavaṭah darshanam yat syāt
a-punar-bhava-darshanam. (Bh.)

(May ills befall us o'er and o'er again,
O Thou Benignant Teacher of the Worlds!
For so alone are we compelled to think
Of Thee, and pray to Thee, and turn to Thee
With our whole heart, whole being, and then see
Thy Face Divine—whereafter sorrow ends.)

Lau ya'lam-ul-momin nālahū min-al-a'jrē f-il-masā-
yab latamanna annahū qurēza b-il-maqārīz: (Q.)

(The man of faith—if he but understood
What blessings would flow unto him from strokes
Of what men deem ill-fortune, he would crave
That he be cut with scissors piece by piece.)

Kā'ba Kā'ba hai, Sanam-khāna Sanam-khānā,
Lāk tūtā dil hī aslī manzilē jānāna hai (S.)

(Kā'bā is sacred Kā'bā doubtlessly;
And Fane of worshipped Image, sacred Fane
Also, for sure—but yet the Broken Heart
Is the true permanent abode of God)

'Tis only through the broken heart
That Christ can enter in (ENGLISH POET.)

"The sacrifices of God are a broken spirit, a
broken and a contrite heart, Thou wilt not despise.

530, FORMS OF FORMLESS FOR DEVOTEES [CH. III

‘formless’ being and ‘personal’ also, is almost a contradiction in terms. The forms, no doubt, differ, from vaguest, most ethereal, luminous, to most concrete, according to nature of worshipper.

Yah yah, yām yām, tanum, bhaktah,
shraddhayā architum ichchhati,
Tasya, tasya, achalām shraḍbhām
tām éva viḍaḍbhāmi Aham. (G.)

Bhaktānām anu-kamp-ārtham
Dévo vīgraha-vān bhavét. (Bh.)

(Whichever form the worshipper devotes
His heart unto, that same I do confirm.
The Self assumes the form that is best loved
And most adoréd by the devotee,
Out of compassion to the tender mind.)

This personal love has many grades and degrees, according as it gives more and more of service, and takes less and less of return. The human being begins as a body, with intensely selfish love for the mother, and ends as a parent, with selfless love for children. Especially self-less is the love of the mother, all-giving, all-forgiving. Mother is nourishing Mercy incarnate; father, protective and instructive Justice. She represents *jamālī* aspect, *mādhurya*, *dayā*, *karunā*, *dhātā*, *kalyāṇa* attributes, Beauty and Sweet Tenderness,

Unto the Sage ; and he will light therein
 The Fire Divine that maketh all Life new,
 And shows—thy Father and thy-Self are One)

"O men and women ! when your passion, inherently rooted in you, will have exhausted its vitality and been torn out, when sinful thoughts have been abolished, then will you be rewarded for that great achievement ; therefore gird up your loins for that high emprise ; otherwise, in the end, you will have to exclaim, Alas ! Alas ! " (Z., *Yasna*, III. 7)

"Foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head " (B)

Therefore, because he gave up all *parigraha*, all sense of possession, sense of 'egoistic mine-ness', and embraced uttermost poverty, *fugr, sukn, nish-kīn-chānāṭā*, therefore Son of Man became and was Son of God. The soul which ties itself to nothing, No-Thing-in-Particular, No-Thing-Limited, No-Finite, necessarily includes everything, the All.

A recent western poet, whose path in life was very full of sorrow and remorse for failings which he could not conquer, has illustrated the same ancient teaching of the great teachers and lovers of mankind, with such profound and genuine emotion of heart, and such splendid diction, that his words deserve to be reproduced here.

in its Social Organisation, includes the vocation of priests as that of a sub-class under the general class of 'the Learned Professions'. This class, it is enjoined, should be made up of persons who are by *temperament*, 'men of vidyā and tapas, irfān and zohd, men of knowledge and philanthropic virtue and: self-denial.' But spiritual preceptorship of children by parent in each family is also encouraged. Buddhism, Jainism,

'Védic 'priesthood' is not organised into a Church and a Hierarchy of super-, sub-, and co-ordinates, unless, perhaps, in a very loose sense, by simply *popular* recognition of greater or lesser learning or other merit, as it is in the case of Buddhism, western State-Churches, Roman Catholicism. Strict organisation of a priesthood, necessarily imparts to it, the faults (together with the merits) of 'bureaucracy' and 'mechanisation'. These faults are peculiarly incongruous with the intimate, personal, un-'official', confidential, loving, spiritual relations, which ought to subsist between 'minister' and 'ministered', 'pastor' and 'flock'. Organised bodies, it is well-known, can do more good than individuals, but, if the spirit becomes perverted, can become far worse tyrants than individuals. In Védism, the practice has been for each family to choose its own priest or rather priest-family. That system has also its disadvantages as well as merits. It is always the old story of 'the mean between extremes', some organisation and also some individual freedom, neither rigidity nor looseness but elasticity. And, do what we may, we cannot escape evil, altogether; until we give up good also. Life is a perpetual choice between evils and goods. Wisdom consists in choosing the lesser evil and the greater good in any given circumstances.

Repentance, humility of spirit, utter faith in and self-surrender to God, (at first a Personal, ultimately the Impersonal and All-personal)—this is the only way to Salvation,

Alam Kalau vrataih tīrthaih
 Yogaih śāstraih, alam mahaih,
 Alam jñāna-kathā-lāpaih.
 Bhaktih ékā éva mukti-dā
 (*Bhāgavata Māhātmya.*)

(Enough of pilgrimages, vigils, vows,
 Porings o'er books, and Yoga-practices ;
 Put by all sacrificial rituals,
 Have done with philosophic arguments ;
 Give all thy love, to God—thy heart, to Me,
 So only from all fear wilt thou win free.)

Sad kitāb o sad waraq dar nār kun,
 Jān o dīl rā jānīb-é-Dīl-dār kun. (S.)

(Fling all thy piles of books into the fire,
 And turn thy heart unto the Heart's Desire !)

In the ages of Kali, of perpetual warrings ; of ruthless riot and revel of egoism, lawlessness, disorder, of tyrannical oppression of the weak by the strong ; of torturing of innocents by wolves and tigers in human shape ; in such periods, renunciation of the world, absolute surrender to God, and life in convents, monasteries, mathas, *kṣhāneqāhs*,

history of martyrdom of humanity at the hands of its trustees, its 'mother' and 'father', its priests and rulers, its 'educators' and 'protectors', its 'spiritual power' and 'temporal power'.

Yasya anké shirah ādhāya
 janah svapiti nir-bhayah,
 Sah éva taṭ shirah chhindyāt,
 tattra kam pari-dévayét. (*Mbh*)

Sarvam ṭam par-ādāt yah Ātmanah anyatra
 brahma, kshatram, lokān, devān, bhūṭān, sarvam
 véda. (*Br. U.*)

(The child goes trustfully to sleep, with head
 Upon the parent's knee; if that same parent
 Cuts off the head, and murders his own child,
 How and to whom may the slain child complain ?
 Whoever placed his faith without reserve,
 Not on him-Self, but some one Else-than-Self,
 Brāhmana, Kshaṭriya, Vaishya, or god,
 Or other living or non-living thing,
 Whate'er he made himself *dependent* on,
 That thing or person did give him away,
 And did betray that purblind trust, some day)

If spiritual guides and temporal protectors of the people themselves betray their trust, and prey upon the people, who can redress that awful wrong ? The only answer is : The People themselves, under

pseudo-God, in) the 'victimisers', by inevitable reaction and revulsion of feeling, whereby they too will be compelled from within to expiate their grievous sins, will be regenerated in due course, and will regain the paradise they have now lost; and, finally, for teaching to all, turn by turn, age after age, of the lesson of Saṭya, 'steadfastness in Truth', A-himsā 'non-violence,' Tyāga, 'self-sacrifice,' Brahma-cha-rya, 'continence, self-control,' and Nir-a-ham-kāritā, 'denial of and freedom from ego-ism, the lower and smaller self', from which conquest of the lower self, 'self-effacement,' flow all other virtues and perfections of soul, specially 'the crowning virtue of Humility', *tawakkul*, Ishvara-pra-ni-dhāna, resignation, submission, pra-patti, surrender to and utter trust in God, the Universal Self. Truly is Humility, with its patience under suffering, the crown of virtues, since it means that the false separative ego, which asserts itself as 'other than others', has been let out, and God, the all-per-vading, all-including, Universal Ego, has been let in.

Humility is indeed only another name for non-egoism. That, in its fullness, results from Saṭya, Truth, not only practice of truthfulness in speech, but realisation of the Ultimate Truth of Oneness of all selves in the Universal Self. From non-egoism arise naturally all the five principal, and many derivative, virtues spoken of before, in ever greater

Thou hast thyself brought into him,
Thy prophet and thy God also)

But, again, we are told very strongly to beware :

Al basā Iblīs Ādam-rūy ast,

Pas ba har dasté na bāyad dād dast. (S.)

(Many a fiend doth wear the human shape ;

Give not the hand of trust to every hand.)

Wāezān k-in jālwa dar

mīhrāb o minbar mī kunand,

Chūn ba hujrah mī rawand,

in kār-e-dīgar mī kunand. (*Hāfiz.*)

(These sermon-orators who do display

Such brilliance on the pulpit and platform,

When they retire into their private rooms,

In very different way they do behave.)

Guravah bahavah, tāta !, shishya-vitt-āpa-hārakāh ;

Viralāh guravah té yé shishya-san-tāpa-hārakāh.

(*Guru Gītā*)

(Many the guru-s who do take away

The pupil's goods, but very few, alas !

Those that can take away his achē of heart.)¹

¹ See, e.g., *New York Reader's Digest* for May 1946, for a telling, though very condensed, description of the amazing 'Cults of California' (from 1890 up to date, swindles practised by 'founders' on their numerous gullible followers, whose blindness is the really amazing element), immense amounts of money collected by them from these dupes, by all sorts of tricks, and end of a

. Another reminder must be given here also, again, in connection with *practice* of humility, *viz* , ' Duty varies with Circumstance ' While everyone should *feel* humble in *heart*, and before the Supreme Self ; it will not do always to *show* humility to every *vicious* human being one may have to deal with. The task, the duty, of acting with discrimination, can never be shirked without grave danger. To reflect, to discriminate, is no doubt often more difficult than to act on the spur, the impulse, of the moment. Yet the latter way is not safe Advance in human evolution means clear thinking and wise discernment. Simple mind naturally wants to be given some very simple rule to go by We have seen before, a companion of Muhammad's asked him to name just one virtue which covers all , and a similar request was made to Confucius by a disciple Arjuna also said to Kṛṣṇa :

Vyā-mīśhréna iva vākyéna
buddhim mohayasi iva mé ;
Ṭaḍ ékam vaḍa nīsh-chītya,
Yéna shréyah a-ham āpnuyām. (G.)

. (Thy speech, commixt of many subtle thoughts,
Confuses my poor mind Therefore tell me
Some *one* thing, sure and certain, beyond doubt,
By following which I may attain to Good)-

(Whom gods wish to destroy, him they drive mad,
 They fill him with the Wrong Intelligence,
 While, whom they would protect, him they endow
 With the Right Buddhi, with the help of which
 He saves himself from all the risks of life.
 In neither case they use material arms.)

Pāshandinah vi-karma-sṭbān
 baidāla-vratikān shathān,
 Hartukān baka-vriṭtīn cha,
 vāṅ-mātrēṇa api na archayēt
 Na vāri api pra-yachchēt, tu,
 baidāla-vratiké dvi-jé,
 Na baka-vratiké vipré,
 na a-véda-viḍi, dharma-vit.
 Yé baka-vratīnaḥ viprāḥ,
 yé cha mārjāra-lingīnaḥ,
 Té patantī anḍha-ṭāmīré,
 kṛtvā sṭrī-shūḍra-dambhanam.

(M., iv. 30, 190-200)

(Priest-hypocrites, immoral, evil-living,
 That purr, and pry, and pounce on prey cat-like;
 That argue much, or pose, with downcast eyes,
 Looking devout, calm, modest, like to herons,
 But ever watchful, snapping up like lightning
 Any unwary fish that may pass by—
 Avoid such, do not even speak to them.)

The five virtues, placed in the forefront of their teaching, by Manu, Moses, Buddha, Jina, Christ, Muhammad, all alike, are not merely 'other-worldly' virtues. They are of greatest and most immediate *practical* use in *this* world. They are the cement which enables human beings to cohere in an organised society. As soon as they fall below a minimum degree in any community, that community begins to decay and break up. Is it not plain that reckless 'violence' towards, and hurting of, others, for the satisfaction of one's own 'hunger' of body and 'ambition' of mind, and consequent widespread hatreds; deliberate 'falsehood' to cheat others of their dues, false propaganda and false advertisements on enormous scales, and consequent all-pervading mutual distrusts and fears, over-indulgence in 'impure foods and drinks', excess of 'lust' and 'sensuality' in wedlock and adultery, and consequent overpopulation, endless diseases, insanities; and excessive 'covetousness', 'greed for property and possessions', 'theft' of neighbour's goods, frantic competition, and vast exploitation of the weaker—is it not plain that these, vicious opposites of the five virtues, all aggravating each other, are the *root-causes* of civil wars, class wars, economic wars, national and racial military wars, and world-wars which threaten to destroy civilisation and fling man back into the beast? Very *practical*, very *real*, very *physical*, very

Muhammad warns his followers against impostors :
 Yaktobuna ba aydihim wa yakuluna hāzā min
 ind-illāh, wa mā howā min ind-illāh. (Q.)

(With their own hands they write, and yet pretend,
 And tell you falsely—This is writ by God
 Indeed it is not writ by God at all.)

"Believe not every spirit, but try the spirits, whether they are of God, because many false prophets are gone out into the world." (B, John.) "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." (B) "Take heed that no man deceive you, for many shall come in My name, saying, I am Christ; and shall deceive many. Then if any man shall say unto you, Lo, here is Christ, or there, believe it not For there shall arise false Christs, and false prophets, and they shall deceive the very elect. The Scribes and the Pharisees'

Vaishya's, Shūdra's good behaviour Which careful student of human history is prepared to say that genuine civilisation, anywhere and anywhen, has flourished where these three have been corrupt, or has not flourished, where these three have done their duty?

¹ "Pharisees were mostly persons of low birth . . . prominent representatives of the popular belief, *sealots* in patriotism as well as religion, teaching, preaching, proselytising. Among them were two kinds of men, the hypocritical, and the really pure and gentle", Winwood Reade, *The Martyrdom of Man*, pp. 165-166 Hosmer's *History of the Jews* (Story of the Nations' Series),

also. And there is the consolation, that the never-failing Law of Action and Reaction makes ad-just-ment inevitable. The souls of all, victim and victimiser, have to pass through *all kinds* of experience, in the course of the vast eons of cyclic evolution.¹ Victim *has been* victimiser Victimiser *shall be* victim. So far as mere physical pain is concerned, Nature's winds, waters, fires, earthquakes, accidents of all kinds, predaceans, reptiles—are always inflicting awful tortures upon human beings as well as animals. Human beings have to learn to keep an equable mind in pain as well as pleasure What right have we to take all the mass of pleasure (no whit less, by metaphysical calculus, than the total mass of pain, in the universe) which we derive from

¹ Some sects of Christianity *e g*, Calvinists, are said to hold that some souls are pre-destined to eternal Hell, and others to eternal Heaven There are corresponding sects in Hinduism and Islam, which also believe in *nitya-nāraṇika-s* or *nārīyān* and *nitya-svārgika-s* or *nārīyān* The element of truth in these beliefs is that 'heaven' and 'hell', love and hate, bliss and misery, are eternal facts, but the souls that dwell in those regions, and pass through those states, are always changing, like inmates of pleasure parks, and of prisons, in a great city Each 'person' has to taste all experiences, all joys and all sorrows, turn by turn, one after another Indeed, Love is Heaven, and Hate is Hell; and both may be found anywhere and every-where, on this planet and plane, or on any other planet or star and plane, which is as far from this; as this is from that

leaders of ascetic philanthropic quality, and eminent in knowledge. Scriptures enjoin upon the People to do so; and history shows how this has been done, over and over again.¹

Experience of such awful treacherousness has its own uses, necessarily, in the providence of God's Nature. The soul of the victim receives a terrible shock which transforms it. Its own latent selfishness is exposed to itself. It desired worldly advantages too much; not spiritual gains also, sufficiently; and had made itself small, mean, petty, pitiable, pitiful, कृपाणा, *haqīr*. It is now thrown back upon its Higher Self, by a violent revulsion. It plumbs far depths and touches unknown heights, (which heights and depths are all within its own infinite consciousness in fact), at a bound, it gains true humility;.

Power, entrusted to the ruler, for the general good, if misused, turns, against him, and destroys him root and branch. The priest-scientist, who takes gifts from such a vicious ruler, instead of restraining him, falls into hell after hell, together with that ruler."

¹ For instances of pseudo-Messiahs within the pale of Judaism, see Goodman's *History of the Jews*, pp 103-6. 'Mahdi-s' have been appearing, within Islām, repeatedly, within the last hundred years. Of new sects, arising under new pseudo-'prophets' there is no end, within every religion, see pp. 536-'37 *supra*. On careful scrutiny, it will be seen that the same great broad features are common to histories of the birth, growth, ups-and-downs, decay, of all religions; though, of course, there are some features peculiar to each also.

Tasmāṭ na muhyēt, na cha sam-pra-hrshyēt,
Samādhi-mān vishva-darshī manushyah

\ (*Mbh.*, Shānti-p., ch. 25.)

Na bhavati vidushām mahad bhayam,
Yaḍ a-vidushām su-maḥaṭ bhayam bhavēt ;
Nahi gatiḥ adhikā asti kasya-chit,
Sakṛt upa-darshayati iha tulyatān.

(Op. cit. ch. 291.)

(Each one, in turn, gets everything—such is
The Law of the Fate-Master, who makes all.

As 'I', so all these others too must pass
Through this e'er-circling wheel—who knoweth
thus,

He feels not overwhelmed, whate'er befall.

What is desired and what is not desired,

Pleasure and pain, come unto all by turns.

Pain follows pleasure, pleasure follows pain,

Unvaryingly, neither can last for ever.

Sorrow and joy, and fear and fearlessness,

Loss, gain, hurt, health, and life and death also,

Do come, by turns, to every one of us.

Therefore let none grow too elate with joy,

Nor too depressed and overpow'ered by grief

That which is fearsome unto the unwise,

That same bringeth no terror unto those

Who know that, on the whole, in net result,

(Whoever makes himself dependent, blind,
 Utter and slavish, upon anything,
 Regarding it as *other* than him-Self—
 Outside and independent of him-Self—
 Priests, rulers, worlds, gods, living or dead things,
 Any, or all, that *other* will deceive,
 Betray, and ruin him, until he learns,
 That all these are *within* him-Self, the Self,
 And knows him-Self as Master of them all.)

Mana éva manushyānām
 kāranam bandha-mokshayoh.
 Mama itī bādhyatē jantuh,
 na mama itī vimuchyatē (Up)

Jā ké ghar sukh kā bhandārā,
 So kyon bharmai dar dar mārā.
 Jā ké man mén dukh kā sotā,
 Kyon na rahai wah nis-din rotā !
 Man mor chanchal, jiyā udās,
 Rahaun jala bhitar, maraun piyās.

(Hindi folk-song)

(The mind doth bind, and mind too doth unloose.
 Say 'mine', and thou art bound; 'not mine,'
 art free.)

(Who hath all store of joy in his own house,
 Why should he go a-begging door to door !
 So, why should he not drown himself in tears,
 Who, in his mind, of woes, has endless store !

(Pride bringeth loss , humility, increase ,
This is the way of Heaven He comes to ruin
Who says that others do not equal him)
(C , *Shu King*, THR , 101)

Inna Allah lā yohibbo kulle mukhtālīn fukhūrīn (Q.)
(God loveth not the self-conceited proud.)

Sukham shété hī ava-matah
sukham cha praṭi-budhyaté,
Sukham charatī loké asmin ,
ava-mantā vi-nashyati (M.)

(The wise who bear slights humbly, sleep, wake,
walk,
With tranquil mind , the slighter perisbeth)

Thus does God's Nature educate all into true
Humility ultimately, and into Duty of mergence of
individualistic into Universal (and therefore social)
Will, true Spiritual Communism and Socialism

Ultimate lesson of it all, for purposes of practical
action in daily life, is Do your Duty
Devotion to devotedly But to do our duty, we
Duty must know precisely what our duty
is The one sole purpose of whole of *Gītā* is to
explain to Arjuna what his *duty* is to do, in the
particular circumstances in which he finds himself,
with reference to duties of others

546 THEN RETURNS TO PRIMAL PEACE [CH. III

ranging from Nirvāna to Avīchi, before returning to Primal Peace.

Anéka-janma-sam-siddhah

ṭaṭah yāṭī parām gaṭim (G.)

(After the tasting of full many lives—
Of pleasures, pains, joys, utter miseries—
The Soul regain's its Fullness, and returns
Unto the state of Perfect Wholeness, lost
By Its Self-willed wilful Obliviscence—
Transforméd into Reminiscence now.)

Inna Ilaiḥā rāje'ūn, latarkabunna tabaqan an
ṭabaq (Q)

(Back unto God, ascending stage by stage,
Must ye return with labor and with pain.)

Ordinarily, the soul developes slowly the purer aspect of Family relationships and affections, and accompanying self-denial, *ishq-i-mayāzī*, *muhabbat*, *īśār*, *préma*, *prīti*, *anu-rāga*, *tyāga*. It also cultivates, side by side with these, love of, faith in, and reliance for refuge upon, a living spiritual preceptor, and also a higher unseen *barsakh* or 'mediator', *madhyama*, messiah, *nabī* or prophet, *rasūl* or messenger of God, *avatāra* or incarnation of divine power, *insānūl-kāmil* or perfect man, *īshṭa-déva* or beloved form of deity represented by high *déva* or angel, that manifests one *ism*, *nāma*,

Helpfulness and Charity; of Workman, Filial Service, Obedience, *abhiyat* But the general rule, for the mature of mind and body, is:

Do your Duty, your *Farz*, your *Kṛtya*, to your fellow-beings; in the spirit of philanthropy, of Devotion to the forces of Good in World-Drama; in good fortune and ill, without thought of gain for only yourself, undeterred by indolence or doubt or fear of suffering, content with the remains of sacrifice, if any, and without even them, if there are none; full of utter faith in the Omniscient Wisdom of the Universal Supra-conscious, with complete submission and surrender of your small self to that Infinite Self. This is ultimate practical lesson of all Religion

"*Tao* is near, and men seek it at a distance. Duty lies in what is easy, and men seek it in difficult tasks. Let each man love his parents, and respect his elders; there will then be tranquillity in all the land." (Mencius, quoted by Inazo Nitobe, *Japan*, p. 346)

Uttihānam cha api daivasya
hi, an-uttihānam cha daivatam;
Prājñāḥ puruṣa-kārē tu
vartantē, daivam āsthiṣṭāḥ. (*Mbh*)

(Inactive indolence, active empiris—
Both equally are caused by Daiva-Fate;
We know not what is fated, what is not;

Kḥāsān-e Khudā Kḥudā na bāshand,
Lēkin ze Khudā juḍā na bāshand (S)

(The devotees of God may not be God,
Yet neither are they far away from God)

Dāsānām anu-ḡāsah Aham. (Bh)

(I serve My servants—thus declareth God)

Mayī ḡhārayatah chēṭah
upa-tisṭhanti siḡḡḡhayah. (Bh.)

(Who'er identifies himself with Me,
Merges himself in Me, all selflessly,
My powers and marvels do flow into him)

"He that believeth on Me, the works that I do shall he do also, and greater works than these shall he do; because I go unto my Father, and whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask anything in my name, I shall do it. This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you, Henceforth I call you not servants; for the servant knoweth not what his lord doth, but I have called you friends" (Jesus, in B)

So long as the soul is not able to get over sense of personality, personal sin, weakness, danger; so

Thy Duty, and cling not to thought of fruit.
 So acting, with detachment from all thought
 Of selfish gain, thou hast already gained
 The Highest Gain there is to be attained.
 Only the remnants of thy sacrifice
 Are, by the Law, permitted unto thee
 Who makes and tastes all tasteful goods and foods
 Himself, alone, he makes and tastes but sin.
 To do thy duty is thy only Right—
 Duty of Service of thy fellow-beings,
 No right hast thou to wish for other fruit
 Think not of gain, nor of inaction either,
 And self-deluding slothful idleness)

Qnlüb-ul-khalāyaq fī asābī-ir-Rahmān. (Q)

Ramze " al-kāsib habīb Allah " shīnau,
 Az tawakkul dar sabab ghāfil ma shau
 Rau, tawakkul kun tu bā kasb, aī umu '
 Jehd mī kun, kasb mī kun, mū-ba-mū. (S)

(Around the fingers of Almighty God
 The hearts of all His creatures ever twirl.
 Therefore, the secret of all righteous will
 Is, not to shirk, but to do manfully
 Thy Duty in accordance with God's Will.
 The Prophet said, 'The *worker* loveth God
 And is beloved of God'. O!, be not blind,
 But see the true import of what he said.
 Surrender thy whole being unto God,

the, *only* personage who should be followed and honored, another that Zoroaster is the *only* such, a third that Moses, a fourth that Buddha, a fifth that Jina, a sixth that Christ, a seventh that Muḥammad, is the *only* such, then the plain cause is that they are not sincere devotees but arrant egoists. None of them really honors and follows the great Master whom he pretends to honor and follow. Each is really the devotee of his own narrow and conceited *little* self; and wishes to impose that little self and its small-minded opinions upon all the world; for satisfaction of his own vanity, and tasting of a false greatness, under cover of the true greatness of the Master. That true greatness he only belittles and drags in the mire by his own false understanding of it. But they will all grow wiser, bye and bye, turn by turn, each in his own due time.¹

¹ See pp. 92-97 *supra*

Tū che dāni sirr-e Haq az jāhili ?
 Tū giriftār-e Abu Bakr o Alī !
 Ahl-i-ḍunyā kāfirān-é muṭlaq anḍ,
 Roz o shab qar zaq-zaq o qar baq baq anḍ. (Rūmī.)

(What canst thou know of the great difference
 'Twixt Truth Divine and Erring ignorance ?
 Thou, who art in the grip of merest names,
 The name of Abu Bakr, or of Alī !
 Such worldings verily faithless are to Truth,
 That wrangle day and night o'er merest words
 The real infidels, these chatters)

greater must be, is, Bliss of mergence of Finite and Infinite; Joy of realisation that jīva is Brahma, rūh is *Rūh-ul-Rūh*, *Rūh-i-Ā'zam*, that Man is very God. Ecstatic joy of this realisation has been described in all religions. God is Love. Love is God. Mutual Devotion, Devotion of one to All, of All to each—this is goal of Path of Devotion.

Pūrṇ-ānand-aīka-rūpa-Rasa-boḍhah.

Raso vai sah. Eshah rasānām Rasa-ṭamah Kṛtsnah
Rasa-ghanah éva.

Ātmanah tn kāmāya sarvam vai priyam bhavati.

Ānandam Brahmanah vidvān

na bibhēti kuṭash-chana (U).

(One taste, sap, Savour of Life Consciousness,

One relish, one full feel of Bliss compact—

He is the only Savour in the world,

He is the flavour-essence by which all

The savors of the world are flavored.

Whate'er is dear is dear for sake of Self.

He who has known the Taste of that Great Bliss

Of gain of Self—he knoweth fear no more)

“Ye are the temple of God. Ye are the salt of the earth. If the salt lose its Savor, with what shall it be flavored? What shall it profit a man if he gain the whole world but lose his own soul?”
(B.) “Rejoice in the Lord, always, and again I say, Rejoice” (B. Paul)

and, brought you to majority of years and maturity of body and mind ; so that you can now stand upon your own feet, and even help and care for others, even as you have been helped and cared for Your first duty, therefore, is to your parents, even as mine is to mine

Also, Teachers themselves advice us, nay, command us, to think, not of them, but of their teachings :

Unzur elā mā qāla, wa lā tanzur elā man qāla.
(HAZRAT ALI)

(See *what* is said ; do not see *who* says it)

Khuz mā safā, dā mā kadar. (H.)

(Gather the good, and cast aside the bad.)

Yukti-yuktam up-ā-ḍēyam vachanam balākāt api ;
Anyat tñnam iva tyājyam api uktam Padma-
janmanā. (Yoga-Vāsishtha)

A-mitrāt api saḍ-vṛttam,
bālāt api su-bhāshitam. (M)

(What stands to reason, take it readily,
If uttered even by a little child ;
Take good example from even a foe ;
That which offends the reason, put aside,
Though it be said to be part of God-spell)

Jagat éva guruh Jagad-guruh (Skt. proverb)
(The one World-Teacher is the World itself)

But if thou canst not, then love foolishly ;

'Tis better far than not to love at all)

A western writer has said well .

" God is love in essence Love is God in solution In so much as we love we are in God and God is in us, and in so far as we do not love we are without God, in this world or any other. The Ideal Church of all religions and philosophies is the same. It is the union of all who love in the service of all who suffer."

Lower love, of the lower self, one's own little particular separative self, *khudā*, a *hamkāra*, desires to *take*, higher love, of the larger Self, Universal all-embracing Self of all, desires to *give* ' He wants my body; I want his soul ' The conflict between Pleasure and Duty, *Préyas* and *Shréyas*, *Sv-ārtha* and *Param-ārtha* (V), *Lābha* and *Nibbān* (Bu), *Druj* and *Ashā* (Z), *Gharz* and *Farz* (S), Heart and Head, selfishness and selflessness, Egoism and Altruism, this conflict is dissolved and antagonists are reconciled, only when *ego* and *alter* realise their identity, when every *alter*, 'other', becomes an *alter-ego*, small self becomes All-Self.¹

¹ In western philosophy, Epicureanism is regarded, popularly, as the school of thought which holds that refined sensuous pleasure is the best aim of life, and Stoicism as that which thinks that virtue alone brings happiness, and that performance of duty, at the cost of whatever pain may be involved, is highest end of life.

merest words and names, utterly non-essential forms and superficial trivialities. Let men only endeavour quietly and leisurely to 'understand', instead of hastily and excitedly 'misunderstanding', each other. Then they surely would, instead of hating, honor founders of other religions, even though in a lesser degree than the founder of their own. They would *multiply* their joy, by giving and receiving sympathy and congratulations, on all appropriate occasions, of holy-days of each religion, instead of *marring* it wholly, by mutual antipathy and obstructions, and even riots, looting, arson, bloodshed, murders.¹

¹ A western clergyman, Dr Westcott, has well said: "It requires a serious effort to enter with living sympathy into the character of another man, or of another class, or of another course of thought, to feel, not with a sense of gracious superiority, but of devout thankfulness, that, here and there, that is supplied which we could not have provided, to acknowledge how peculiar gifts or a peculiar environment, how long discipline or intense struggle, have conferred upon others, the power of seeing that which we cannot see". If ways of education were better, there would be no serious effort required for this very desirable attitude. It could be more natural to appreciate the good points of others, than to depreciate.

If any god at all, then Right Education is—
 The god which can the gifts give us
 To see ourselves as others see us

Let us all be diligently taught, in our earliest years, to see with other's eyes as well as our own. We would see much more, and our life would be so much richer, with others' special and peculiar virtues, experiences, and

Yaṭ cha kāma-sukham loké,
yat cha divyam mahat sukham,
Trshnā-kshaya-sukhasya été
na arhataḥ shodashīm kalām.

(*Yoga-Bhāshya*, II. 42)

(These sense-delights of earth and even heaven,
They weigh not e'en as much as one-sixteenth
Of the deep Joy of Ceasing of Desire)

Na vitténa tarpanīyah manushyah.
Lapsyāmahé vittam adrākshma chét tvā ?
Jīvishyāmah, yāvad īshishyasi tvaṁ ;
Varaḥ tu mé varanīyah saḥ éva (*Katha U.*)

(' Man lives not by material bread alone '
No vastest wealth can satisfy the soul.
Death ! while we see thee not, so long we live !
We live only so long as thou permittest.
And, with the body, earthly goods all die.
Thou wilt take back these goods whene'er thou
pleasest

Can we to coins cling after seeing Self ?
Can we retain earth's riches after death ?
The soul craves immortality, not wealth !)

But—Dharma tells us, as *Bible* does, that there
is a time for everything, a time for duly regulated
Desire, and a time for Desirelessness.¹

¹ See pp. 98-99 *supra*.

Hama kas ṭālib-e Yār and,
 che hushyār o che mast,
 Hama jā khāna-e ishq ast,
 che masjid che kanisht. (S.)

(Sane and insane, all are asearch, love-lorn,
 For Him, in mosque, fire-temple, church, alike.
 The only God is the One God of Love.
 And Love calls from all these, each one, *His* home.)

Yé apī anya-dévatā-bhaktāh
 yajanté shraddhayā an-vitāh,
 Té apī Mām éva, Kauntéya !,
 yajanti avidhi-pūrvakam.
 Yé yathā Mām pra-padyanté
 ṭān tatṭhā éva bhajāmi Abam,
 Mama vartma anu-varṭanté
 manushyāh, Pārṭha !, sarvashah. (G)

(They who do worship other gods with faith,
 They also indirectly worship Me
 From all sides are men coming unto Me ;
 I meet them on whichever way they come)

Trai-gunya-vishayāh Védāh,
 nis-ṭrai-gunyah bhava, Arjuna ! (G)

Nis-trai-gunyé pathi vicharatah
 kah vidhih, kah nī-shédbhah.

Na varnāh, na varn-āshram-āchāra-dharmāh,
 Na Mé dhāranā-dhyāna-yog-ādayah api,

As particular is to Universal¹, part to Whole, so is each duty to Virtue in general. Each immediate end, purpose, aim of or in life, is more or less consciously subordinated to or connected with another beyond it, until, in the case of a consistent life, we finally trace them all up to the final aim. This aim, in all religions, is finding of, and merging into, the Supreme Self or God. In other words, each question is tied to some other question, that to another, until we come to the final question, 'Who am I, and What is This, and What is the Relation between I and This' The answer to this answers all questions, including those relating to reconciliation of various particular duties with each other and with Virtue in general, and also those pertaining to reconciliation of the Pleasant in general and the Good in general.¹

Gain of one's own soul, recognition of one's own and of all others' identity with Universal Self, and permanent *tasting* of that Divine Savour, is goal of Devotional aspect of the Tri-une Way called Religion.

¹ Recognition of this need keeps cropping up even in stories which are at all thoughtful thus "Some working explanation of the universe is necessary, however absurd, to the happiness of every individual who seeks to do his duty in the world and face the problems of life " Algernon Blackwood, *The Willows*.

That Thou unveil Thyself to Thy slave's eyes !
 He said, ' *I ever am, without a screen !*
 See-est a screen ? Then that screen is thy-self,
 Thy sep'rative and egoistic self !
 While *thou art*, fixed in sense of separateness,
 Countless as living bodies are the veils
 Thou flingest o'er Me, keeping Me unseen !
Thy sep'ratist small self itself is screen !
 My-Self is by the self-less ever seen !)

Che taḡbīr, aī Musalmānān !,
 Ke man khud rā na mīn dānam ;
 Na Tarsā, na Yahūdī am
 Na Gabr am, na Musalmān-am.

(SHAMS TABRÉZ.)

Sūfī shud n-ist, n-ist rā mazahab n-ist ;
 Bā Yār rasīda rā ḡgar matlab n-ist.
 Rab-ras Rab shud ; tamām Rab rā Rab n-ist.
 Har jā khurshayd hast ān jā shab n-ist (S)
 Shauq hai jab tak pasé pardah jamālé Yār hai,
 Hat gayā pardā to phir dīḡār hī dīḡār hai. (S.)

Hadīse mutrib o mai go,
 Wa rāze dahr kam-tar jo,
 Ke kas na kushūd o na kushāyad
 Ba bikmaṡ īn moammā rā (S.)

Asrār-i-azal rā na tū ḡānī wa na man,
 Īn harf-i-moammā na tū khwānī wa na man,

Shakle-insēn men Khudā thā,
 mujhe mā'lūm na thā,
 Chānd bādal men cbhipā thā,
 mujhe mā'lūm na thā (S)

(I saw Thee not before—I see Thee now,
 Belov'd ! Thou peepest forth from every face !
 I saw Thee not before—behind the clouds,
 Belovéd !, Thou didst hide, I see Thee now !)

Tat yathā priyayā jāyayā sam-pari-shvaktāh, na
 bāhyam kin-chana vēda na āntaram, tat vā asya
 śtat āpta-kāmam a-kāmam rūpam shok-āntaram.
 (*Bṛhad U.*)

(As loving man and wife, when they embrace,
 Are both dissolved in but one feel of Love,
 One feel of Unity, and know naught else,
 Outside their body or inside their mind :
 E'en more, the Soul when it embraces God,
 And feels its Unity with the All-Self,
 Passes beyond all sorrow, all desire,
 For all desire is now for e'er fulfilled)

Yuvatinām yathā yūni,
 Yūnām cha yuvatau yathā
 Manah abhi-ramatē, tad-vat
 Manah mē ramatam Tvayi (Stotra)

(As maid delights in youth, and youth in maid,
 So may my mind rejoice in Thee, my Lord !)

No argument may ope the mystery
 Which the deft touch of Love alone can ope.
 While there remains the sense of 'I' and 'thou',
 Nor 'thou' nor 'I' can probe this mystery
 Of the World's Dawning, neither 'I' nor 'thou',
 Can read this mystic rede illegible
 With screen between, is talk of 'me' and 'thee',
 The screen of this gross flesh and blood and bone,
 This curtain of dense selfish egoism.
 When the veil lifts, there's no more 'thou' and 'I',
 But all the Uni-verse grows *On(e)ly* I.)

This chapter on the Way of Devotion may well close with a noble song by a great devotee, who bore witness splendidly to his faith, by the martyrdom to which he went, singing a song, of reminder to all, of the Spiritual Race of lovers and helpers, of humanity:

Sarmaḍ ' gīla-go na shud,
 niko shud ke na shud ,
 Lab bé-huda-go na shud,
 niko shud ke na shud
 Minnaḥ-kash-e Charkh na mī
 shuḍī ākhne-kār, '

schools teach concentration in heart, some in head); wine is wine of 'love divine', and also a superfine secretion, a-ma-ra-vāruṇī, 'wine of the immortals', 'elixir of life', which forms in brain and nervous system, when listening to that 'unuttered sound' is practised. Such is the indication of old books and wandering ascetics. (See p. 363, *Science of Emotions*, 4th edn.)

Did for my coming bide
 Upon my flowery breast,
 Wholly for Him, and save Him-Self for none,
 There did I give sweet rest
 To my Belovéd One.
 The fanning of the cedars breathed thereon,
 All things I then forgot
 My cheek on His, who for my wooing came,
 All ceased, and I was not,
 Leaving my cares and shame
 Among the lilies and forgetting them
 (ST. JOHN OF THE CROSS.)¹

A reminder is needed here Man's Duty is to
 obey God's Will, his own Inmost
 A Reminder Self's Will That Will is, (if teach-
 ings of Scriptures, quoted before, and also of Science,
 be worthy of faith), that the soul should pass into
 Life Mortal, and then pass again through Death
 into Life Immortal Man can carry out this Will

¹ A friend once sent me a very small book, anonymous, published in U.S.A. It was a series of letters, written as if by a very loving elder brother to a much younger, in reality, by the author's own higher stronger wise self to the junior weaker frightened self. The letters were full of tender love, encouragement, consolation, loyal steadfast support, as a mother's towards a little child. The booklet illustrated vividly a conscious deliberate dissociation of one personality into two, of a most beautiful and useful kind.

This Wealth Infinite that belongs to thee,
Sarmad¹ alas! to all may not be given!.)¹

¹ Sarmad was a spiritual descendant of Mansūr. Mansūr was martyred by the then Khalifā of Baghdād, in 920 A.C., for going about the streets exclaiming An-al-Haq, ('I am God', Aham Brahma). After wandering about, in search of God, in western countries of Asia, he came to Delhi, in the days of Shahjahān and Aurangzēb, became a Sūfi-Védāntī, and went about in its streets, God-intoxicate, careless whether there was any clothing on his person or none at all, shouting An-al-Haq, like Mansūr, from time to time. Aurangzēb ordered him to be be-headed (circa 1690 A.C.) He went to his martyrdom, with sad smile of compassion on his face for those who, 'knowing no better', slew him, and song of triumph over Death on his lips, for instruction of future generations

Arsa būd, āwāza-é Mansūr kuhan shud,
Man jalwa dīham bār-e dīgar dār o rasan rā!
(Long years have passed
since Mansūr gave the world
His message, and its holy influence
Grows faint, I must revive it now, and give
Fresh power to it with the help of these—
The headsman's binding ropes and block of wood!
Death gives a larger Life to sons of God!)

Sarmad addressed the following quatrain to Aurangzēb when the latter sentenced him to death for going about nude in the streets of Delhi.

Ān Kas ke to-rā taje-e jahān-bānī dād,
Mā rā hama asbāb e parīshānī dād.
Poshānd libās har ke rā a'ib dīd,
Bé-a'ibān rā libās-e nuryānī dād.

(He who did place the dead weight of a crown
With kingship's worries on thy sinful head,
He gave to me the wealth of Poverty,

The debt unto the déva-angels, who
 By God's command have made this Nature-World
 Of objects of the senses which he tastes ;
 The next to his Ancestors, who have given
 His body to him wherewith he knows life ;
 The third is to the Sages who have stored
 Knowledge, age after age, to light his mind.
 By pious public works he pays the first ;
 By rearing virtuous progeny, the next ;
 By handing knowledge on, he pays the third.
 He who, without repaying these great debts,
 Strives to win Freedom

—stronger grow his bonds ;
 Instead of soaring high—deeper he falls
 If in the first part of thy life thou didst
 Not gather precious knowledge virtuously ;
 Nor cherish spouse and child, nor earn fair means,
 In the next quarter, nor perform good deeds
 Of self-denial, charity, sacrifice,
 In the third portion of thy mundane life ;
 How in the fourth, the age of feeble eld,
 All unprepared, can'st find thy Self and God ?)

Only that person who has honestly discharged
 these three congenital debts can be permitted to sell
 his body of earth, made thus into one of high worth,
 and buy therewith Immortal Body of Ethereal
 Light

Sarmad !, ba jabān basé
 nék-nām shudī,
 Az mazhab e Kufr
 sū-e Islām shudī,
 Ākhūr che khatā didī
 ba Allāh o Rasūl,
 Sargashṭa murīd-e
 Lachhman o Rām shudī !
 Tark kardam chāra hā ē
 jumla az māḍā-e khwēsh,
 Nūr-e Haq rā dīdam az
 zér tā bālā-e Khwēsh,
 Gar tu mī-khwāhī, chunīn ham
 shan juḍā az jā-e khud,
 Tā bi-bīnī Mazhar-é Haq
 jumla sar tā pā-e Khud
 Sarmad !, agar-Ash wafā-st,
 Khud mī āyad !
 W-ar āmadān-Ash bajā-st
 Khud mī āyad !
 Āwāra che-rā ḡar-
 pa-é Ū mī gard-ī ?
 Sarmad !, agar Ū Khudā-st,
 Khud mī āyad !

(Sarmad !, thou, in this world, did win fair fame
 For learning and for pious ways also,
 And came from heathen ways into Islām
 What fault saw'st thou in Allāh and Rasūl
 That thy mind turned away from them, and thou
 Didst bend thy head before Lachhman and Rām ? !
 From my material body I cast off
 All effort, yea, all motion, strain of strife,
 And then I saw the Light of the One True
 Fill all my Self's Be-ing from foot to crown.
 If thou desir'st the same experience,
 Then stand aside from thy small self, and see !
 Sarmad !, if thou art faithful unto Him,
 And if He too is faithful unto Thee,

Love Universal, has to be preceded, in soul-evolution, by love personal

kanda-s, chakra-s, and regain the lost Paradise, or to slide easily down towards the lower pole and sexual plexuses. Each half of the pole has its own 'branchings' and 'complexes', and the two sets often mix. When the soul makes an effort to ascend, but fails to gain assured foothold, and slips, it takes down with it a higher quality of mentality, a refinement, which makes sensuous enjoyments keener and more alluring. A western writer has observed well that there is no voluptuousness like to mystic voluptuousness. 'Religious' and 'mystical' experiences of many 'brides of Christ', 'milkmaids of Kṛṣṇa', 'shaidās of Muhammad', and 'devoted disciples of guru-s, *pir-s*, *murshids*, *shaykhs*,' become but too often experiences of carnal voluptuousness, some of the worst perversions take place under cover of Vāma-mārga, 'Left-hand Path', in East, and Black Mass in West, even Buddhism has developed an atrocious Vajrayāna, and Islām, a Yazidī-sect with similar practices. Love, attempted to be transferred from physical to super-physical, too frequently falls back to the physical plane with added momentum. What psychoanalysts call 'transference', is partial illustration of the same fact. Emotions which should flow towards physical spouse, or super-physical ideal, begin to flow towards physical psycho-analyser, or physical guru, *ḥu*, priestly 'mediator', 'father confessor', 'spiritual guide'.

"The influence which spread most widely was that of leaders like Ghazzālī, Father of the later Muhammadan Church, who recommended moral purification of soul as the only way by which men would come nearer to God. Some wanted to pass over the gap between the Creator and the Created along a bridge of contemplation, and so, driven by the fire of sublime passion, precipitate themselves towards the object of their love, in a kind of rapture, which poets compare with intoxication. The evil

(When, of that Wondrous Beauty and of Love
 Almighty, came the fame, then disappeared
 Both Thou and I, and there was left but One
 Vast all-unconscious Blessedness alone !
 The Lord of 'self-less-ness' bestowed on me
 The gorgeous garment of Self's Nudity,
 Then vanished intellect's quick subtlety,
 Also veil-rending lack of sanity !
 One glance of Thine did put to sudden flight,
 All wisdom, all alertness, and all sense,
 Craving, inebriate, for self-sacrifice,
 Which had filled all my heart, alone remained.
 A fiery wind blew from Negation's Fort,
 And in an instant blasted into ash,
 The garden, so luxuriant, of my pride,
 The candle-Flame that was lit in my house,
 Burnt all the house, it-Self remains a-glow.
 Wondrous the hour when first was read the rede
 Of this o'er-powering over-whelming Love !
 The book of intellect that then was 'shelved,'
 Remains upon the shelf unto this day !
 The wonder, ardour, fervour of Thy Beauty
 Had such miraculous effect on earth,
 The mirror lost its polish, and the image
 Shown by it of the paltry selfish self,
 Worshipped till now as fairy beautiful,
 Has disappeared, vanished, for evermore.
 The fire of Love Divine has burnt to ash
 The selfish heart of this poor devotee,
 No home is left to him which he may call
 'His own', not any pride, nor any fear,
 Remains to him but blessedness Al-One
 And All Infinity, 'His Home', 'His Own' !)

(I cannot resist the temptation to put in another beautiful Sūfi poem here. It is translation of some verses of Maulānā Rūmī, and occurs in a foot-note on p. 190 of Hegel's *Philosophy of Mind*, translated by W. Wallace. It was translated into German by Ruckert,

by latter. Even as Spirit and Matter are inseparable, as abstract and concrete, so are Impersonal and Personal. Vision of Universal Self does not

Sev-Kāma is climax of Desire, though it is not its fundamental form

Kāmah taṭ agré sam-avarṭaṭa adhī
Manasah reṭah praṭhamam yaṭ āsīt ,
Satah bandhum asaṭi nir-avinḍan
Hrḍi praṭishya kavayo manīṣinah.

(Rg-V., 10 29 4.)

Kāmah Sanāṭana tamah abhavaṭ

(Mbh., Anu. ch 131.)

Jyāyān samudrāṭ asī, Kāma ', Manyo '

(Aṭharva-V., ix. 2. 2. 3)

Samudrah iva hi Kāmah (Taiṭ. Brāh., II 2 5 6.)

Kāma-bandhanam éva idam,

Na anyat asī iha bandhanam (Ibid., 8. 9. 5.)

Kāma-mayah éva ayam puruṣah (Br.-U., 4. 4. 5.)

Satyam puṣpa-phalam viḍyāt,

An-ṛtam mūlam Ātmanah. (Bh)

(Kāma arose the first, foremost of beings,

Preceding and presiding over all,

Like unto sea, nay, vaster than all seas

It was the germ of Mind The wise ones saw,

Deep searching in the heart with all their mind,

That Falsehood was half brother unto Truth.

Kam'-Error is manure, Truth, flower and fruit

Desire is the most ancient of all ancients,

More deep, far-spread, than seas or Space itself

The bonds of Kāma are the only bonds

That bind the Soul of man, indeed the soul

Is naught else than a vortex made of Kāma)

When such is the very constitution of God's own Nature, it is obviously not possible for any one to avoid

568 DIVINE LOVE SLAYS WORLDLY LOVE [CH. III

So shrinks the heart when Love draws near,
As though 'twere Death in very deed ,
For wheresoever Love finds room,
There self, the sullen tyrant, dies.
So let him perish in the gloom,
Thou to the Dawn of Freedom rise)

star-systems Devotion to some one 'personal god' or other, will always be due from every subordinate

language very different from erotic thus, love of servant devoted to his master, as of Hanumān for Rāma, of friend devoted to friend, as of Arjuna for Kṛṣṇa, of parents devoted to child, as of Dasha-rāṭha and Kausalyā for Rāma, of Mary for Jesus, of Fāṭimā for Hasan and Husam, and of children for parents This last is safest form, of Devotion to God, for human beings to cultivate Nature prompts us to regard God and His Nature as our Father and Mother. All religions instruct us also to same effect In cultivation of this Spiritual Emotion, is least danger of going astray Yet it too is not *wholly* safe There is danger of becoming too dependent, of wanting and begging too much, of shirking self-reliant exertion.

Re life-values, see pp 295-304 *supra* The mutually corresponding quartettes—Dharma-Artha-Kāma-Moksha, Sattva-Rajas-Tamas-Niṣṭraigunya, Brāhmaṇa-Kṣhatṛiya-Vaiśya-Man (Shūdra), Student-Householder-Publicist-Recluse, and some others (see App A *infra*)—pervade all Skt literature Buddha preached asceticism and Nirvāṇa mostly for special reasons, but, tacitly, and now and then explicit too, he taught also that, for purposes of vy-a-va-hāra, practical daily life in society, the then current system of socio-individual organisation by four varṇas and four āśrama-s, vocational classes and stages of life, should be followed. But the system had been vitiated and corrupted grossly, by shift of its basis from vocational aptitude to mere heredity He therefore strongly insisted that the original rational and scientific basis be restored Mahāvira Jina, whose first name was Vardha-māna, also taught same But teachings of Jainism, in this respect, are less known than those of Buddha Some extracts are therefore given here, from ancient authoritative Jaina writers

activity, 'way of works', *sharia't*, karma-mārga, rites and ceremonies; then a somewhat clearer notion of other worlds, and of God; then more earnest desire for God, 'way of devotion,' bhakti-mārga, *tarīqat*, yearnings, fervors, ardours, worships, internal prayers and beseechings, passionings and compassionings; then earnest thinking, intense study, reflection, *vi-chiāra*, *ghaur*, *khaus*, 'mental exploration', 'intellectual diving, moving, searching all round', the 'internal' side of yoga-practices; then 'way of knowledge', 'illumination', 'Finding of the Sought', *jñāna-mārga*, *haqīqat* or *mā'rīfat*, after which, there is deliberate desire for good of all, conscious philanthropy, (not only temperamental goodness as that of a good child), and deliberate appropriate dutiful activity, all three in one.¹

¹ See pp 113-'4, *supra* In other words, and from a slightly different standpoint, we may say that Path of Action is for very outward-turned 'extrovert' restless child-soul, of Devotion, for partly intuned adolescent or youth, of Wisdom, for largely intuned, or rather, 'combined introvert-extrovert', balanced elder. On Path of Works, 'sense of separateness' is strong, 'sense of unity' with other individuals, weak. On Path of Worship, sense of separateness is less strong; of unity, stronger, aim is union, as between earthly lover and loved, so between human worshipper and divine 'Worshipped'; but even during union, sense of separateness persists, though minimised, and reasserts itself after a while. On Path of Knowledge or Wisdom, which includes 'all-person al

This 'personal god' is almost inevitably conceived by the devotee as wearing some sort of form A

must be pursued *in accord with* Dharma and Artha; never against them, so only will it bring Happiness'.

Harish chandra (6th cent A.D.), in *Dharma-Sharma-Abhyudaya*, writes

Sukham phalam Rājya-paḍasya janyaṭé,
Tad atra Kāmēna, sa cha Artha-sāḍhanah .
Vimuchya tau, chēt, iha Dharmam ihasé,
Vṛthā éva Rājyam, vanam éva sévyaṭām
Iha Artha Kāma-abhi-niśha-lālasah,
Sva-Dharma-marmāni bhinaṭṭi yah nṛpah,
Phala-abhilāshēpa sam-īhaṭé tarum
Sa-mūlam un-mūlayiṭum sah ḍur-maṭih.

'State organisation is only means to human happiness That happiness results from Kāma, which can be secured properly only by Artha, Artha results from Dharma He who would pursue only Dharma and Artha, had better live in the forest, not in society Also, he who thinks to secure Kāma and Artha without Dharma, he is like one who roots up the whole tree to secure the fruit'

Jina-sena Āchārya, in *Harī-Vaṁśīa Purāṇa* writes -

Dharma-Artha-Kāma-Mokshēshu,
Dharmah shūṇṇi-ādi-lakshanah,
Dharmāt Tri-varga-nishpaṭṭih,
ṭṛshu lokēshu, bhāshitū (ix, 137, viii 35)

'Of the four, Dharma is characterised by control and calm of mind, by it are the first three secured in all three worlds'.

Ādi Purāṇa by Jina-sena and Guna-bhadra, *Travarnika-āchāra* by Soma-sēna Bhattāraka, and other Jaina works, also have verses purporting same interdependence of life-values

Nir-vinnānām Jñāna-yogah,
 Nyāsinām iha karmasu ,
 Tēshu a-nir-viṇṇa-chittānām
 Karma-yogah tu karminām ,
 Yadi chchhayā Mat-kathā-(ā)ḍau
 Jāta-shraḍḍhah tu yah pumān,
 Na nir-viṇṇah, na ati-saktah,
 Bhakti-yogah asya siddhi-dah

(*Bhāgavata*, xi ch 20.)

(Three ways have I declared, for helping men,
 Walking which, they may gain the Highest Good;
 The Ways of Knowledge, Love, and Pious Works.
 For the child-mind that clings yet to the World,
 There is the Way of Rites and Pious Works
 For those not clinging nor yet surfeited,
 Who have heard rumours of Me, and have felt
 Vague longings and strong stirrings of the heart,
 The Way of Worship is the helpful way
 For those who are world-weary, 'dis-illusioned',
 Who seek but rest from all this Vast Illusion
 Of whirling purgat'ries and paradises,

are expounded, in the present work, in the reverse order.
 This is so, because it is hoped that the book may be used
 for the purpose of Education of the young, and, for that
 purpose, the Educator has to become a person of Know-
 ledge first, and then reinclude, on a higher level, Devo-
 tion and Action also, in his life, and combine all in
 balanced Wisdom.

of God ; he, the *jalālī* aspect, aishvarya, prabhutva, pratāpa, ni-yantā, vidhātā attributes, His Majesty, His Awe-inspiring and Compelling Order-liness ; (see pp. 57-63 *supra*). She embodies ministrant and promotive functions of State ; he, constituent and preventive. But human maternal devotion to children, though so sweetly selfless, is generally exclusive, limited to one's own children. It seldom extends to even nearest neighbours' families. But God's Family is Whole Universe.

As in life of family ; so in that larger life which includes life beyond this life and also life of community, society, nation, humanity, and even other kingdoms of nature ; soul passes through stages. Guru, āchārya, Brahma-vit, *murshid*, *sheikh*, *pīr*, *arif*, *Haq-shinās*, priest, saint, spiritual preceptor, godly counsellor, 'knower of God', is father-mother here. If he or she is physical parent also, the relationship is best and safest. But all parents are not competent to discharge the sacred and delicate function of spiritual guide too. Therefore all religions have evolved and differentiated out a class of such. But very evil consequences have arisen, after certain limits have been passed. Such is the way of Nature. She follows a Law of perpetual Swing, from Extreme to opposite Extreme, back and forth. Vaidika Dharma, by express provision

the Ultimate Source or Reservoir of all Cosmic Energy, Mental, Physical, Biotic, for Right Intelligence and Righteous Will, inner illumination, guidance, protection from evil temptations, and strength of mind to do right duty. Obviously, if intelligence is right and righteous, and will strong and guided by that intelligence, everything will go right.¹

¹ Psychologically, prayer is essentially prayer to the God *Within* All, Collective Consciousness, Principle of Consciousness, Omnipresent, Omnipotent, Omniscient. Latest 'scientific' name of this Ultimate is 'Total Unconscious'. It is a new and significant variant of the old 'Unmanifest', *a-vyakṛta, bhāṇin*, 'hidden'. 'Praying' is, mostly, an 'unconscious', i.e., unwitting, non-deliberate, (in a comparative few, deliberate) wishing and willing that this 'Unconscious' may become conscious, in the person praying. A scientist, an inventor, 'concentrating' upon solution of some problem, is thus *praying*, performing *yoga*, that the all-knowing Unconscious *within* him, may become conscious in his brain in respect of that part of All-Knowledge which he (the person praying) desires. Young souls can only gradually transfer their prayers from 'a god *Without*' to 'God *within*'. As children, we pray to our father, mother, elder, guardian, for everything. When grown up, we 'pray' to ourselves, we insist upon ourselves, we *will*, to stand upon our own feet, and avoid troubling others with requests for help, as much as possible. But this is not always possible. Then we, (even though grown-up, yet not grown sufficiently strong), *have* to seek help of others, who are senior, stronger, superior. Always in last resort, final work has to be done by one-Self. Mother and father may give food; teacher, information; but eating,

Christianity, Islām, beginning with missionary *bhikṣhus*, *śhrāmanas*, *kṣhapanas*, *yatis*, apostles, disciples, *asahāb*, companions, *momins*, faithful ones, *imāms*, *khālīfās*, have also (even despite some efforts in Islām, to avoid it) inevitably developed very potent priesthoods. Such are very good, very self-denying, very helpful in the beginning. But they always degenerate (as do 'kinghoods'); pass over to opposite extreme; and develop tendencies to demoniac treachery. Shepherd and sheep-dog devour the sheep which they are set to guard from all harm. History may be said to be largely

In India, organisation of priesthood began with congregations of Buddhist *Bhikkhus* in *Sangha-s* and *Vihāra-s*. Followed, organised Christian Church. Islām has no formally organised priesthood, but, informally, the *shaiḫs*, *imāms* and *peshc-imāms* of mosques, *khālīfās*, *ṣakīyā-dārs*, *mullās*, *pīrs* of Sūfī and other sects—all these have become practically a very powerful 'priesthood'. The numerous *matha-s* of dozens of kinds of *sannyāsi-s* and *sādhus*, beginning with those of Shankar-āchārya (7th-8th cent. A.C.), in imitation of Buddhist *viḥāra-s* and *lūmāseri-s*, add another kind of specifically organised 'priesthood', like that of monks and nuns of medieval Christianity, to the informally and loosely organised priesthood of the 'Brāhmaṇa-caste'; all useful at origin, very baneful after lapse of some time and growth of vicious parasitism. Winwood Reade entitles his fine book as *Martyrdom of Man*, and repeatedly points out the good as well as evil that priesthoods have done to their peoples in several countries, in ancient as well as modern times. Ranke's *History of the Popes*, 3 vols. (1896), is also very informative and illustrative.

Aum ! Agné !, naya supathā rāyé
 Asmān, vishvāni, Déva !, vayunāni viḍvān ;
 Yuyodhi asmaj-juhūrānam énah ;
 Bhūyishthām té nama(b)-uktim vidhēma Aum !
 (*Yajur-V* , 40-16.)

surge of feeling, in presence of great danger or actual calamity, mass-prayer is obviously commanded by Nature itself. Congregational prayer is right, useful, effective, in other circumstances also, if sincere and single-minded. Solitary study has its own uses ; so has joint class-room study. It all depends upon the object in view, temperaments and requirements of persons concerned, and general surrounding conditions.

"Prayer opens the spiritual sight of man, for prayer is desire, and desire developes into will. The magnetic emanations proceeding from the body at every effort—whether mental or physical—produce self-magnetisation and ecstasy. Jesus has given the advice 'When thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. But when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father in secret' . . ." (H. P. Blavatsky, *Isis Unveiled*, I 434)

Muhammad said to a new convert who was shouting out his *namāz-prayer* at the top of his voice. 'Brother !, Allāh is not deaf, you need not shout so loudly'.

It has been said that "The usual influence of Christian belief" (and indeed of all blind belief, in any religion) "has been to override the idea of invariable causation in nature, even after the belief in recurrent *miracles* is disavowed, the doctrine and practice of prayer remain to represent the old concept" (J. M. Robertson, *A Short History of Christianity*, p. 242), the old concept, viz., that God can intervene, to change the ordinary

Divine impulsion from within, specially focussed
in new great leaders

Guru, spiritual preceptor, is placed on a level
with deity ; thus,

Ajñāna-timir-āndhasya, Jñāna-ānjana-shalākayā,
Nētram un-mīlitaṃ yēna, tasmai shrī Guravē namah.

Namah asṭu Guravē tasmai, Ishta-dēva-sva-rūpinē,

Yasya vāky-āmṛtaṃ hanti,

visham Samsārasañjñakam.

Guruh Brahmā, Guruh Vishnuh,

Guruh dēvah Mahēshvarah,

Guruh ēva Param Brahma,

tasmai Shrī Guravē namah

(*Guru Gītā*)

(My Error-blinded eyes who cured
With sovereign remedy of Truth,
Whose words ambrosial have destroyed,
For me, the venom of this world.

Who is to me as deity,
Brabmā, Vishnu, and Shiva too,
Nay, e'en as Para-Brahma's Self—
Him I adore,*most lovingly.)

Chūn-ke kard-i zāt-i-Murshid rā qubūl,
Ham Khudā dar zāt-ash āmad, ham Rasūl

(*Rāmī.*)

(Since thou hast placed thy faith in him,
As thy commander and thy guide,

Yat prajāñam, uta chétah, dhrtih cha,
 Yat jyotih anṭah Amṛtam prajāsu,
 Yasmāt na rté kin-chana karma kriyaté,
 Tat me Manah shiva-sankalpam astu !
 Yena idam bhūtam bhuvanam bhavishyat
 Pari-grhītam Amrténa sarvam,
 Yasmin chittam sarvam oṭam prajāñām,
 Taṭ mé Manah shiva-sankalpam aṣṭu ! Aum !

(Yajur-V. 1, 1-6.)

Aum ! Yah dévāñām prabhavah cha udbhavah cha,
 Vishv-ādhīpah, Rudrab, Maharshih,
 Hiranya-garbham janayāmāsa pūrvam,
 Sah nah budḍhyā shubhayā samyunaktu !

Aum ! (U)

Aum ! Udīhi, udīhi, Sūrya !
 Varchasā mā abhi-udīhi ;

intellectual vigour, moral stamina, and a deeper understanding of the realities underlying human relationships. A tranquillity of bearing, a facial and bodily repose, are observed in those whose inner lives are enriched by prayer. Within the depths of consciousness a flame kindles. And man sees himself. He discovers his selfishness, his silly pride, his greeds, his blunders. He develops a sense of moral obligation, intellectual humility. Thus begins a journey of the soul towards the realm of grace." In *Man, the Unknown* (pub., 1937), pp 141-145, he mentions his own experience and "the most important cases of *miraculous* healing, recorded by the Medical Bureau of Lourdes." See account, by Dr. Carrel, of a miraculous cure of a dying woman, at Lourdes, reprinted in *N. Y. Reader's Digest* for October, 1950.

Scriptures themselves warn us against false priests and false prophets, and lead us back, again and again, from blind belief to the necessity for reliance upon our own Rational Intelligence. The whole second chapter of *Gītā* is one 'Great Sermon on the Battle-field of Life', emphasising that necessity; and throughout that Scripture, over and over again, Intelligent Reason (*buddhi* and its synonyms, *prajñā*, *dhīh*, *jñānam*) is praised above other ways of progress of soul.

Buddhau sharanam anu-ichchha,

... buddhi-nāshāt pra-nashyati (*Gītā*.)

(Seek final refuge in thine own high Reason ;

If buddhi is destroyed, the soul is lost.)

Yam tu himsitum ichchhanti,

na dévāḥ pashu-māra-vaḥ,

Shastram ādāya himsanti,

dur-buddhyā yojayanti tam.¹

Yam tu rakshīṣum ichchhanti,

na dévāḥ pashu-pāla-vaḥ,

Dandam ādāya rakshanti,

sad-buddhyā yojayanti tam. (*Mbh.*)

number of them in prison. Angling for 'love-offers' of money, and secret immoralities—these two, greed and lust, are the obvious and unfailing 'tests' for such 'guru-s'. Such 'revivalist' cults are always arising and dying out in all countries of east and west

¹ Quem deus vult perdere, prius dementat, (Lat. proverb) 'Whom gods wish to destroy, they make mad'.

This *Mind* of mine, which in eternal grasp,
 Holds past and present and the future, all,
 In which all other minds are interwoven
 As warp and woof—may it *will* ever right ! Aum !
 (V.)

(Aum ! Who did create and is the Lord of all,
 Senses, sense-objects, souls, or high or low,
 Rudra, the Seed of I-ness, and all-knower,
 Maharshi, Who did generate at first
 The Golden Egg wherein are interlinked
 The wheeling globes by Prime Intelligence—
 May He endow us with the *righteous Mind* ! Aum !
 Aum ! Arise, arise, our gracious Lord, O Sun !,
 Envelope us in Thy Effulgent Glory,
 And raise us to the height of Thine own Wisdom,
 So we may have insight of thy Great Purpose
 And rightly understand our fellow-beings.
 Create in us loving *good-will* for all,
 Those whom we see and those we do not see !
 Aum ! (V)

Aum ! Bhadrām karnébbih śhr̥ṇuyāma, Dēvāh !
 Bhadrām paśhyēma akshabbih yajaṭrāh ,
 Sthirāh angāh ṭushtuvāmsah tanūbbih
 Vyashēmahī dēva-hitam yaḍ āyuh. Aum ! (Uṇ.)

(May we hear words of sweetness with our ears ;
 May we see joyous sights with our eyes ,
 With firm and healthy limbs, may we live on

Not even water should be given to such
 By him who Duty knows, and right from wrong.
 Such vicious priests, who ever do deceive
 The ignorant and simple men and women,
 Will surely fall into the darkest hells,
 Created by their own conscience for them,
 And suffer there, until they change their heart)¹

¹ There is a current notion that *Manu-smṛiti*, chief religious law-book of Vêdism, held in reverence next only to *Vêdās*, has been written by brāhmanas for brāhmanas, and therefore praises them inordinately, and gives them supreme authority in every respect. Such a notion is based on insufficient and prejudiced study of the original, and on observation of current absurd claims and evil behavior of priests. An impartial study of the whole book, (though, as now available, it probably, almost certainly, has some spurious interpolations), shows that the ancient Law-giver has based his Scheme of Civilisation on the triple foundation of three 'twice-born' classes, but, more particularly, of (1) the spiritual-hearted self-denying Educator, the *true* brāhmana, (2) chivalrous self-sacrificing Protector and Defender, *true* kshatṛiya, and above all, (3) the selfless Mother, *true* woman who corresponds with the 'Nourisher,' *true* vaishya, (see pp 384-397, *supra*). These three, when they strenuously live up to the ideal he places before them, he praises to the skies, ranks above all gods. But when they fall from that ideal, and become corrupt, then he condemns them down to deepest hells. Also, the fact, hastily ignored by prejudiced critics, must not be overlooked, that more than one-third of *Manu-Smṛiti* is occupied with Rāja-Dharma, 'Kshatṛiya's Duty'. If it is a 'Brāhmana's Manual' at all, as ignorant critics say it is, then it is so only in as much as Brāhmana is made, by it, ultimately responsible for Kshatṛiya's

Ihḍin-as-sirāt-ul-musṭaqīm,
 Sirāt-allazīna an amṭa a'laihim,
 Ghair-il-maghzūb-i-a'laihim
 wa lā-azzallīn. Āmīn ! (Q)

(Praise be unto the Lord of all the worlds !
 The Lord of Mercy and Beneficence !
 Master Supreme of the great Judgment Day !
 Thee do we serve and Thee beseech for help ;
 Show us the *Path* on which Thy blessings rest,
 The *Straight Path* ; not of those whose who go
 astray,
 On whom descends thy wrath and punishment !
 Āmīn)

Rabbana ātina f-id-duniya hasanatan, wa f-il-
 ākhīratī hasanatan, wa qinā azāb-un-nār. (Q)¹

¹ We have seen before, pp 381-'4 *supra*, that Védic 'Messiah' as well as Biblical 'Nabi' have prayed for 'daily bread'. In above text, Qurānic 'Rshī' does the same. Védic verse, quoted just before, praying for long life of physical body and for auspicious sense-objects, has same significance. Affairs of *this* world are by no means to be neglected and despised. Quite obviously, by declaration of all religions, right conduct in this world is necessary condition of welfare in the next. That there is a next world, all religions are agreed, and if the question were to be decided by 'democratic' method, and were put to a universal plebiscite, vast majority of about 2,500 million human beings who inhabit this earth, including 180 or so millions of even Soviet Russia of today, would surely say 'Yes' ! Therefore, it is right that we should pray for, and exert ourselves to win,

sit in Moses' seat. All their works they do for to be seen of men, they make broad their phylacteries, and enlarge the borders of their garments, and love the chief seats and greetings, in the markets, and to be called of men, Rabbi, Rabbi. But woe unto you, Scribes and Pharisees, hypocrites !, for ye devour widows' houses, and for a pretence make long prayer. Ye are like whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy." (B., Matthew, chs 7, 23, 24).

Such evil priests and kings must be thrust away, and replaced by virtuous ones, by the people themselves,¹ under the direction of really *trustworthy*

Morrison's *Jews under Roman Rule*, (do), Paul Goodman's *History of the Jews* (Temple Primers' Series), and Macalister's *History of Civilisation in Palestine* (Cambridge Manuals of Science and Literature) give much information about Scribes, Pharisees, Sadducees. It is only another example of the eternal struggle of Good and Evil in every aspect of life, 'prophets' vs 'priests' For contrast between genuine 'philosophers', 'lovers of Wisdom', and 'professors of philosophy', real teachers and sophists, Socrates and Gorgias, see prefaces to first and second editions of Schopenhauer's *World as Will and Idea*, also A Holm's *History of Greece*, vol II, 423-456, and III, 427-430

¹ *Mann*, chs 4, 7, and *Mbh*, Shānti-parva, chs 90, 91, 92, say. "The tears of the weak consume the deceiver and oppressor more surely, at last, than hottest fires.

any wicked way in me, and lead me in the Way Everlasting. Show me Thy *Ways*, O Lord! Teach me Thy *Path*, and lead me in Thy Truth, Thou art the God of my Salvation. Open Thou mine eyes that I may behold wondrous things out of Thy law. Quicken thou me according to Thy Word Remove from me the way of lying" (B, O T, Psalms)

Shemaa Israel! Adonai Elohenu Adonai Eihad!

Yehi rason milledfanekha, Adonai Elohenu velohe abothenu, sheftargilenu Beṭhoratheka veṭhadbikenu bemisswotheka, ve-al tebienu lide heṭ velo lide abera velo lide nissayon velo lide bizzayon vetherhikenu miyesser haraa; vethadbikenu beyasser hattob veṭhnenu lehen velhessed velrahmin be énekha vebene kol roenu veghomlenu hasadim tobim. Barukh Atta Adonai gomel hasadim tobim leammo Israel. Amen

(Hear. O Israel! the Lord is our God, the Lord is One. May it be Thy will, O Lord our God, and God of our fathers, to cause us to walk in Thy law and cleave to Thy commandments, and lead us not into sin, transgression, temptation, and contempt Remove from us every evil inclination and cause us to adhere to the good Oh, grant us grace, favour and mercy in Thy sight, and in the sight of all that behold us, and bestow gracious favours on us. Blessed art Thou, O Lord, who

also appurtenant courage and power; for true humility becomes same as true majesty, since it regards all selves as equal, spiritually, and not itself as smaller than all others. Then it attains freedom, sooner or later, from spiritual as well as all other enthralment to others, to an-Other, to any Other.

We have seen before¹ that every one is himself, ultimately, sole judge over all religions and all preceptors, since he can accept or reject any he likes to. After all, who is to decide between 'true prophets' and 'false prophets', 'true Christs' and 'false Christs', 'true guru-s', and 'false guru-s', 'mediators to God' and 'mediators to Satan'? Only he can decide, and ultimately *has* to decide—he, the man in the street, to whom these prophets, Christs, guru-s, mediators say: 'Accept me'. He alone can judge, for him-Self, by him-Self, which of these is true, which false. Miseries brought by excessive faith in any, arouse this Almighty, but till now sleeping, Self within him, and he realises vividly the truth of the scriptural declaration.

Yah Ātmanah anyatra brahma vā, kshatṛam vā, lokān vā, dēvān vā, bhūtāni vā, sarvam vā, védā, ṭam sarvam par-ēdāt. . Brahma, kshatṛam, lokāh, dēvāh, bhūtāni, idam sarvam yaḍ ayam Ātmā (U.)

¹ See pp 71-75 and 218 *supra*.

Who gives us *Conscience* to do godly deeds,
 And also gives Detachment from the World,
 And patient Resignation whence we gain
 Solace in time of weakness and of pain)¹

¹ This rendering is based on the interpretation made by Shri J M Chatterji, *Ethical Conceptions of the Gāthā*, (2nd edn), pp 11 and 592, so also are all other renderings of *Gāthā*-texts, given in this book, based on his. Scholars can check and correct by the original texts, reproduced here in roman letters. Another version of *Honovar* is as below, it is only a versified form of the words (slightly altered for purposes of metre) of an English translation by Dr Irach J S Taraporewala which appeared in *The Bombay Theosophical Bulletin* for September, 1937.

(As the earth's sovereign ruleth o'er the earth,
 E'en so the Spiritual Teacher rules
 The Mind of all, because of the Great Power
 Of Rectitude and all the other gifts
 Of the Good Mind The Strength of Ahura,
 And all these other gifts that go with it,
 Are given to him who worketh for the Lord
 In service of his brethren to his best.
 May the Good Mind inspire us so we may
 Bring solace to the souls of all in need)

Dr Taraporewala says that, like all other Saviours, "after years of struggle with his lower self, Zarathustra gets Illumination", and begins the work of his mission with the utterance of "the Ahuna vairya, 'the Holy Word of sacrifice' . . . " . . . "Ahunem varim, tanum paiti," means 'the mantra saves the man'. Vairya is from Skt vr, to choose, hence it means 'all-powerful, who can choose as he wills' . . . " (Personal letter d/24-1-1938) Gāya-trī, too trāyate, 'saves' him who gāyati, 'sings' it.

I dwell within a river yet I die
Of thirst !—due to my silly restless mind !
It must feel sad and fill itself with worries,
Though all around are means of rest and peace !)

(Heaven and Happiness, Misery and Hell,
With all their wealth of weal and all their woe,
Are all within you, truly, verily.

If you but knew that it is your own mind,
Makes and unmakes your body and its worlds,
Your loves and hates, your joys and agonies,
Superior to them all then would you rise)

In all text-books of ethics, we are exhorted to cultivate self-reliance, even in those which inculcate profoundest faith in God. Replace small 's' of 'self' by capital 'S', ethics becomes completed by, and unshakeably founded and grounded in, Metaphysics.

Conscience, higher soul, of betrayer also unavoidably awakens some day, he too undergoes revulsion of feeling, and helplessly makes expiation by equal suffering, and also learns same humility.

Very cruel, as well as very beautiful, is this process; all this World-Process Faith, Trust, Love, is very beautiful, Deception, Betrayal, Murder of Innocents, is horribly cruel. But the God within has Him-Self chosen to pass through all experiences,

Which bring Spirituality, detached
Aloofness from the world, Salvation thence,
Right thoughts, right words, right
deeds—by these we gain
Knowledge of Mazadā, and thence of Brahm',
The *Straight Path* that the Loving Lord Soshyant
Gave us—may we not ever err from it)

At ʔoi, Mazadā ! tém mainyūm asha-okshantāya
saréḍyayāo khāṭhrā maéṭhā mayā vahīsthā varétū
mananghā ayāo aroī hākuréném yayāo hachinté
ūrvāno. (33. 9)

(May this my mind, Lord Mazada ! show to me
The Truth, Thy inmost Spirit, Greatest Good,
Ideal of Ideals, to guide me
Aright in ways of Righteousness alway.
Having achieved that goal, I will have gained
All lesser things, to which my soul inclines)

Sīshā nāo ashā paṭho vanghéūsh
khaéṭéng manangho. (34 12.)

(Teach us the path of conscious Rectitude,
Great Lord ! wherein Conscience, rests satisfied)

Ashā, Rectitude, Right Desire, Vahishtam
Manah, Right mind, Right knowledge, Ārmāṭtī,
Right will, Right action, Kshaṭṭhram, Patient
and Steady Detachment, and Mananghā, thoughts,
Vachanghā, words, Shyaothanā, deeds—these
words are of very frequent occurrence in *Gāthās*.

name, aspect, &c., power or energy, of God—all which are facts in Nature¹. Through such mediator it seeks to reach God—whatever the highest conception, (generally that of a Personal God, separate from devotee and from all creation), which the devotee concerned may be able to form.

These mediators², in every religion, are indeed very near and dear to God. As said before (p. 467 *supra*),

¹ "The masses with their young mind, yearn for a *near* God or 'son of God', who is as one of themselves, one they can understand, who understands them, feels for and sympathises for them", Macleod Yearsley, *Story of the Bible*, 105. Also, Morrison, *Jews under the Roman Rule*, ch. xvi 'The Messianic Hope', (Story of Nations Series)

² Distinction between mediators and mediums should be understood clearly (See H P Blavatsky, *Isis Unveiled*, I, 487-488) It is possible for persons of each of the two types to be either beneficent or maleficent; but, usually, 'mediators' are spiritual adepts, holy persons, pure in thought and deed, and strong of will, the superhuman morality and sanctity of whose lives (whatever their outer creed) attracts pure, beneficent, high, and powerful spiritual influences to them, for helping of human beings 'Mediums', on contrary, are spiritual or rather psychical slaves, weak of will, sickly of nervous system, unable to resist evil influences, more often than not they are taken possession of, obsessed, by evil spirits, either disembodied human spirits, or nature spirits, &c., 'sprites', which normally belong to other planes and kinds of matter than humans do.

Gyāna bīmala, sūr-īsha, namo !¹
 (Thou that deservest every praise ;
 The Lord of every glory, Thou !
 Our God Supreme ! We bow to Thee !
 Stainless, decayless, wonderful,
 Exhaustless fount of marvels all ;
 The One Sole object of all hymns,
 Who can be glimpsed but in the glass
 Of Soli-tary Consciousness,
 That has negated all the taints
 Of restless sins, disturbances,
 Attachments of false fleeting things,
 That stain Thy Purity of Peace !
 Thou Refuge of the refugeless !
 Thou Formless, Moveless, Passionless !
 Lord of the Worlds ! Thee we adore !
 Most Generous of givers, Thou !
 Give us that greatest gift of all—
 The Luminous Intelligence
 And Final Knowledge of Thy-Self !
 Give us this gift ! We bow to Thee !)

Buddhist prayer, in most common use is .
 Buddham sharanam gachchhāmi,
 Dhammam sharanam gachchhāmi,

¹ This prayer also is taken from the Theosophical publication mentioned before, p. 585 *supra*. For some verses from another Jaina prayer, in Sanskrit, see p. 194 *supra*.

long as it clings to a separate body of its own and desires to continue a separate individual existence ; so long it must tie itself to some such highly advanced soul, embodiment of spirituality, in-carnation of Spirit ; even as children must seek protecting help of parents, until they attain maturity ; and it must evoke such help by its own loving reverence and earnest cry for it in the way of whole-souled prayer.

After vision, realisation in one-self, of the Īm-personal, has been reached, through such very help ; after that, love and reverence for spiritual preceptor and mediator, ought to, and do, become deeper than ever, and a profound gratitude is added to them, in every truly illumined soul. Right-minded son and daughter, nourished and fostered tenderly by parents, until they have reached majority of body and mind, feel, if possible, greater love and reverence and gratitude than they did or even could for those parents while they were little children.

Herein is large part of the satisfaction of the requirement of personal emotion, of needs of heart, that religion is expected to, and does, bring to all sincere souls. Clearly, there is no conflict here between head and heart, but much soothing, nay, very joyful, harmony instead.

If followers of different religions quarrel with one another—one saying that Rāma or Kṛṣṇa is

Dévi Shivā! vara mohi yahai
 Shubha karmon té kabahūn na tarūn,
 Na darūn ari sé jaba āi larai,
 Nishchaya kari apanī jīṭa karūn.
 Thādha bhayé kara jora kar,
 Vachana kahā shira nāe,
 Pantha chalai Tava jagāṭa mēn
 Yav Tum karo sabāe.

(GURU GOVINDA SIMHA, *Vichitra Nātaka* and
Chandī Charitra.)

(Th' Eternal is my Father measureless,
 My goddess-Mother is Eternity,
 My Teacher is my Mind, its Intuition
 Is my good Nurse. They teach me to do right.
 Thou blessed Consort-Nature of the Lord¹
 Grant me this boon that I may never turn
 From the Right Path of Duty; never fear
 To war 'gainst evil; and may always win!
 I fold my hands in humble prayer to Thee!
 I bend my head in lowly reverence!
 Ordain that Thy Path may be trod by all;
 Give me the strength to make it plain to men¹)

¹ These last three prayers, Jaina, Buddhist, and Sikh have some words in them, which make it possible, according to mood of devotee, to regard them as addressed either to the Supreme, or to a 'personal' embodiment of the Supreme, viz., Mahāvīra Jina, or Buddha, or goddess Durgā.

On another hand, in name, for sake, by example, of each great Master, have men, and women, and even little children, over and over again, throughout history, risen, and are rising today, here and there, to great heights of self-denial and self-sacrifice, of uttermost suffering and death for love of fellow beings, of heroic martyrdom to bear witness to their faith; heights of heroism, *dharma-shūra-tā*, *shahādat* 'witnessing' of the faith, which may well evoke envy and shame, and greater sweetness than before, in the breasts of even angels.

Because I naturally love and honor my own parents beyond the parents of others, is that a reason why I should insist that others should also love and honor my parents beyond, or instead of, their own? If I am at all right-minded, and not insane, I should be the first to say to my neighbour; Even as I revere my parents most, so should you yours, but, as I regard and love you as my cousin, so I shall, next after my parents, revere your parents as cousins or brother and sister of my parents, and therefore as my uncle and aunt, and even so should you revere my parents as your uncle and aunt. Your parents have done for you what mine have done for me. They have washed you of soiling vices, fed you with the milk and bread of life, tended you day and night, guarded you from dangers and illnesses of sin, taught you anxiously the same soul-wisdom,

Lead, kindly Light, amid-th' encircling gloom,
Lead thou me on !

The night is dark, and I am far from home,
- Lead thou me on !

(Christian Hymn, by NEWMAN).

An old Greek hymn to Minerva, goddess of Wisdom, sprung from the *head* of Jupiter, (which implies that she is personification of the aspect of *omniscience* of the Supreme), sings -

Great Goddess, hear ! and on my darkened mind,
Pour thy pure Light in measure unconfined ;
That Sacred Light, O all-preceding Queen,
Which beams eternal from thy face serene.
My soul, while wandering on the earth, inspire
With thine own blessed and impulsive Fire

(PROCLUS, translated by Thomas Taylor.)

All old 'dead' religions, and many of the living but smaller and less known religions of less-developed primitive or degenerate peoples, have similar prayers for 'illumination' of mind and body, for guidance and inspiration, for being shown the right way and given strength to tread it

Let us note that most of these great elemental heart-prayers are prayers for collective 'we', 'us', rather than single 'me', and even where the singular form is used, intention is plain, of righteous and loving relationship with all. Indeed, prayer without

At samāna moraddibū. (H)

(Take needed lessons from the March of Time.)

Āchāryah sarva-chóshuāsu lokāh éva hi dhī-matah.
Kṛtsnāh hi lokah buddhi-matām āchāryah ; shaṭruh
cha a-buddhi-matīm. (*Charaka*)

(To the wise man, who can observe the world,
The finest teacher of how to behave,
Most friendly counsellor, is the whole world ;
To the unwise, it is a ruthless foe)

Let followers of the several religions, (or rather of re-proclaimers of the same One Universal Religion, in different languages and times and climes), be only thus loving, simple, straight of heart, only a little reasonable ; they would fill their own homes and all other homes of the whole world with loving pæans of joy, and with mutual service and real blessings of religion. Instead, they have been filling them, century after century, with cruel cries of hate and war, bloodshed and torture, and turning religion from greatest blessing into worst curse of mankind.

The soul which has learnt true humility, cannot behold these conflicts without greatest agony of heart. Its only consolation is the faith that they also must serve the ultimate purpose of World-Drama, planned and operated by Divine Will-and-Imagination. Worst and most saddening feature of these terrible conflicts is that they are all about

2. REPENTANCE, CONFESSION, EXPIATION

2. But since men cannot always avoid temptation, and darkness falls upon their hearts and eyes, from time to time, nay, but too frequently; and

An hour with Thee ! when burning June
Waves his red flag at pitch of noon !
What shall repay the faithful swain,
His labor on the sultry plain,
And more than cave or shelt'ring bough
Cool fevered blood and throbbing brow ?

One hour with Thee !

An hour with Thee ! when sun is set !
O what can teach me to forget
The thankless labors of the day,
The hopes, the wishes, flung away,
Th' increasing wants, the lessening gains,
The master's pride who scorns my pains ?

One hour with Thee !

Ave Maria.

Ave Maria ! blessed to the hour,
The time, the clime, the spot, where I so oft
Have felt that moment in its fullest power
Sink o'er the earth, so beautiful and soft,
While swung the deep bell in the distant tower,
Or the faint dying-day-hymn stole aloft,
And not a breath crept through the rosy air,
And yet the forest-leaves

Seemed stirred with prayer

Ave Maria ! 'tis the hour of prayer !

Ave Maria ! 'tis the hour of love !

Ave Maria ! O that face so fair !

Those downcast eyes beneath th' Almighty Dove !

Ave Maria ! may our spirits dare

Look up to thine and to thy son's above !

To the soul which has seen the great Vision of Self-in-All and All-in-Self, *meum* and *tuum* are reduced to a minimum, if they cannot vanish altogether while fleshly tenement lasts. Religions, in the plural, disappear for him; only Religion, in the singular, remains

Guft-o-gū é Kufr o Dīn
ākhir ba yak jā mī kashaḍ ;
Khwāb yak khwābē-st, ammā
mukhtalif tā'bīr-hā. (S.)

(Doubt, Faith, both turn around, and end in, One ;
Interpretations may differ, Dream is the same)

gifts, as well as our own As member of various governmental and non-official educational committees, and as chairman, (1923-1925), of Banaras Municipal Board, which then maintained schools teaching over ten thousand boys and one thousand girls, I tried hard to induce my colleagues to introduce, into the curriculum, simple glossaries giving Skt. and Persian equivalents for the most simple and common religious ideas (such equivalents as are scattered all over the present work), but I never succeeded in securing a majority to adopt a resolution !

Yārān che qadar rāh e ḡu-rangī dārand !
Masahaf ba baghl, dīni-i-firangī dārand !
Paiwasṭa bāham cho mobrahā-é shaṭ-ran,
Dar ḡul hama fikr i kbāna-jangī dārand (S)

(Our astute friends act smartly double parts,
Qur'ān under the arm, sin in the hearts !
Intent on setting by the ears, all fools,
Like chess-players pushing on their pawns and tools!)

Bāz ā, bāz ā, un-che hastī bāz ā,
 Gar kāfir o gabr o but-parast-ī, bāz ā,
 In dar-gahe Mā dar-gahe nā-umēdī n-īst,
 Saḍ bār agar ṭauba shikasī, bāz ā! (S)

(Come back, come back,
 whatever thou art, come back—

• Sceptic, or worshipper of stone or fire!
 My House is not a house of hopelessness!
 If thou hast broke thy vow a hundred times,
 Yet still repent, and come again to Me!).

Apī chēt su-ḍur-āchārah
 bhajatē Mām ananya-bhāk,
 Sādhuh ēva sa mantavyah
 samyak vy-ava-sitah hi sah. (G)

(However gross his sins, if he will turn
 To Me and love Me with unswerving heart,
 He is a saint, he has resolved aright)

“When in the wrong, do not hesitate to amend”
 (C, THR, 47.)

(Be not ashamed of your mistakes, for you
 Will thereby aggravate them into crimes . . .
 Do not defend, and do not try to hide.
 That which was wrong and sinful in your past)
 (C., *Shu King*, *Lik*, THR., 111.)

(If one has done bad deeds of wickedness,
 But afterwards repents and mends his way,

Na duhkham sukham, na éva bandhah na mokshah
Tat ékah avashishtah Shiva h kévalah Aham.

(SHANKAR-ĀCHĀRYA).

(All Védic ritual deals with finite things,
Objects of finite thoughts, desires, and acts,
Pass on 'beyond these three' unto the One.
He who has passed beyond the three and seen
The One, and steadfast moves upon Its Way,
He no more needs from others 'yeas' and 'nays';
He has become a law unto him-Self
No caste, class, creed, or stage of life are Mine,
No concentration, meditation, yog',
No sorrow, joy, bonds or deliverance,
I am the Restful One and all is Mine')

Guftam-Ash, 'Tā chand dar
pardah nihān khwāhī shudan,

Waqt ān āmad ke digar
rū na poshānī ze man!'

Guft, 'Man bē-pardah am,
gar pardah binī, ān tu-ī'

Tā tu hastī, dar hazārān
pardah pinhān-ī ze Mā!'

(MUINUDDIN CHISHTI)

('For how much longer', so I asked my Lord,
My Lover and Bolovéd, My heart's God
'For how much longer wilt Thou keep Thy Face
Close hid behind this screen? Sure, it is time

As he repents his evil acts committed,
 As he confesses them with deep remorse.
 As he resolves he will not sin again,
 As he makes expiation duly, too,
 His sins peel of from him as snakes' dead skins,
 And he feels clean again, in body and soul)

" Except ye repent, ye shall all perish Repent ye,
 and be converted, that your sins may be blotted
 out. If we confess our sins, He is faithful and just
 to forgive, and to cleanse us from all unrighteous-
 ness." (B.)

" He that covereth his sin shall not prosper, but
 whoso confesseth and forsaketh them shall have
 mercy." (B., Proverbs)

(They who, when they commit a crime or wrong,
 Remember God and beg Him to forgive,
 And do not persevere in what they did,
 But turn their heart from sin, repent, amend—
 They will gain pardon surely from the Lord.)

(*THR*, 49, Q., 2. 155; 5 43; 6. 54, 3. 129,
 130; 16. 20, 145)

It should be carefully noted that mere subjective
 repentance and remorse is not enough, confession,
 to some good and wise man, a saintly person, if
 available, should follow; but even that is not enough;
 there must be *expiation* also, the victim of the sin
 must be compensated and propitiated; or if that

Hast az pas-e pardah guft-o-gū-e man o tū,
Chūn pardah bi-yuftād, na tū mēnī wa na man.

(S., OMAR KHAYYĀM.)

(What can I do, friends !, I know not myself,
I have forgot my-self, quite lost my-self !

I am not Christian, neither Jew am I,

Nor Zoroastrian, nor Musalmān ;

I only know that I am only I !

The Sūfī is no more—his lower self

Is now no more—and that which is no more

Any religion can possess no more.

He, who has found his God, is God, is Self ,

Who is all God can need, no other God ,

Where the Sun shines night can no longer be.

So long as the Belovéd's Loveliness

Is hid behind a veil, love's longings last ;

But when the veil uplifts, all longings go,

And only Vision face to face abides

Strike on the harp of thine own inner being,

And drink to fill, the wine of Love Divine ¹

¹ Literally translated, the verse means ' Don't bother your head about unfathomable mysteries , enjoy yourself while you may, with wine and music '. ' Esoterically ' interpreted, *muṣṭrib*, (a Persian stringed instrument) is *sā īyam dāivī viṇā*, ' this divine harp ', the nervous system, on which the Self plays, the Self whose Nature and ways are understood, not by arguing, but by insight, intuition, the song is *a-n-ā ha ṭa n ā ḍ a*, ' voice of the silence ', heard within ' head ' or ' heart ', when all physical senses have been closed, (some ' esoteric ')

and 'prisoners' education is working in same direction. But it seems to be suffering from one serious and dangerous defect, *viz*, it *does not* induce criminal to make *repentant expiation* to victim. Consequence of this is likely to be that jail may come to be regarded as a desirable place of comforts, which can be easily secured by crime

3. DISCRIMINATE CHARITY.

3. All religions equally enjoin discriminate 'charity' to the deserving, *pātré dāna*, *zakāt*, and construction of 'pious works', churches, mosques, temples, alms-houses, rest-houses; wells, tanks, hospitals, schools, colleges, roads, aqueducts, and plantations of groves and avenues of fruiting, flowering, and ornamental trees, etc—all dedicated for public use in name of God. Modern 'secular' way of satisfying this need of individuo-social heart is, 'subscriptions' and 'donations' to public institutions or movements, educational concerns, schools, universities, libraries, scientific institutes, hospitals, charitable endowments of all sorts. *

4. REVELATION.

4. All call their Scriptures by names having same significance, *viz.*, 'Word of God': *Brahma-vākya*, *Kalām-ullāh*, *Go(d)-spel(l)* All arrange them in same way, *adhyāya* and *mantra*,

Kār-é ke niko na shuḍ,
 niko shuḍ ke na shuḍ.
 Sarmaḍ ! ba kū-e ishq baḍ-nām shuḍī !
 Az dīn-e Yahūd sū-e Islām shuḍī !
 Mā'lūm na shuḍ, kaī az Khudā o Ahmaḍ
 Bar-gashta, ba sū-e Lachhman o Rām shuḍī !
 Sarmaḍ ! gham-e ishq, bul-hawas rā na dīhand !
 Soz-e-dīl-e parwāna, magas rā na dīhand !
 Umr bāyaḍ ke Yār āyaḍ ba kinār ;
 In daulat-e-Sarmaḍ hama kas rā na dīhand !

(Sarmaḍ ! thou ne'er didst't cringe

and whine and pray.

Nor ever let thy lips abase thy-Self,
 Even before the rolling vault of Heaven !
 They say, 'Twas not well done' ; but Sarmaḍ says,
 'It was well done that it was not well done' !
 Sarmaḍ ! they scorned thee, treading lone the lane
 Of Love, amidst the towns of Judah's creed,
 And of the faithful followers of Islām,
 Then also of the votaries of Rām.'

Lovers of their small selves alone thou found
 Mostly, and *very few* of the *One Self*.
 Sarmaḍ !, the blissful ache of Love Divine
 To seekers of the senses is not given.
 The flame of heart is for the moth alone ;
 The fly feeding on fifth can know it not
 A whole lifetime of yearning, sad and mad—
 Then only thy Loved One came to thy arms

5. SHRINES OF GOD

5. Because man clings to form, being himself naught else than God incarnate in a form, and finds it difficult to turn at once to the Formless, therefore all religions try to take him, step by step, from outer worship to Inner Worship. But religion everywhere becomes ruthless priestcraft, when, instead of leading the people on from step to higher step, endeavour is made by its custodians to stultify them with debasing superstitions and fears, and madden them with murderous bigotries, in order that they may be preyed upon more easily *Abusus optimi pessimus*, 'the best, fallen, becomes the worst.'¹

indicates that all four are inter-dependent, all are needed to make good sound law-dharma acceptable to all. First three represent Society and Socialism, last, Individual and Individualism. This last, since 'Individual' is in essence 'Universal' and 'law unto him-Self', ultimately becomes Universalism, when Individual has consciously realised his identity with Universal.

This fourfold source is not so clear in Judaism, but (a) Law, (b) Writings, (c) Halacha, (d) Haggada, seem vaguely to correspond. See W D Morrison, *The Jews under the Roman Rule*, ch. xi (Story of the Nations Series).

¹ Ranke's *History of the Popes*, (Eng trans. by Foster, 1896) gives the full story of mutual murders of Roman Catholic and Protestant in very many countries.

Self-chosen, free from all the cares of Wealth.
 He told the sinful ones to hide their shame
 In many folds of clothing; but to those
 Who have not sinned, He gave the beauteous dress
 Of babies—Innocence and Nakedness)

Some more fragments of his heart-touching songs may
 be recorded here

Zāhidā ' , shāh-é-shahān-am,
 chūn to uriyān n-Istām,
 Zauq-o-shauq-o-shorish-am,
 lékin parīshān n-Istām.
 But-parast-am, kāfir-am,
 az ahl e-īmān n-Istām,
 Sūe-masjid mī rawam,
 amma Musalmān n-Istām
 Gar dar āī bā chaman,
 Wahdat-é yak-rangī bīn,
 Āshiq o یشq, but o but-gar,
 aī yār ' yak-īst
 Kā'ba o dāir o masjid,
 hama jā tārīkī st.
 Ghaur kun, āshiq wa māshūq,
 khwār o gul, yak-jā dūī st.

(Though not enwarapt in robes like thee O priest '
 I am not bare of soul as thou art, friend '
 I am the king of kings, in verity '
 All interests, emotions, tastes of art,
 A very riot of all feelings—Mine '
 Yet am I not distraught because of that.
 I am an idol-worshipper, no doubt ;
 An infidel, not of the faithful flock
 I go to mosques, no Muslim yet am I.
 Lover and love, idol and sculptor skilled,
 Are one, O friend ', and only darkness reigns
 In Ka'ba-mosque and Temple equally.
 Come thou into my garden, then wilt see
 The White Blaze of the Light of Unity '
 Look well, Loved, Lover, rose and thorn, are one !)

A western poet makes a repentant sinner say ·

I thought I could not breath in that fine air,
That pure severity of perfect light,
I wanted warmth and color Now I know
Thou art the highest and most human too.

(TENNYSON)

Zoroastrianism, eschewing all worship of forms, has yet established *Agyārī*, Ātash-Bahrām, Visible Fire, symbol of Spiritual Fire of Life and Consciousness, Fire round which all human beings should gather to derive therefrom Heat and Light, warm Vitality, and En-light-enment of Mind, common Consciousness of Unity and Brotherhood, and common Purpose of General Welfare and United Effort to achieve that Purpose This *agyārī*, (Skt Agni-āgāra, 'storing-place of fire') corresponds to 'Agni-hotra' ceremony of Vēdism

An Islāmic legend says that Moses rebuked a simple-hearted cobbler for praying to God to appear to him, so that he might put a pair of fine shoes

in the child-soul clinging to a noble ideal-istic 'Image', or even in a sage-soul feeling a devoted attachment for a yet higher and more advanced and perfected Individual Deity represented in a grandly artistic Imaginary 'Image' *Nirukṭa* (*Vēda-Exegesis*) tells us that *Vēda* has two meanings (1) a Nitya, permanent, philosophical one, and (2) a Sāmāyika, temporal, passing, historical.

And if His coming unto Thee be right,
Then surely will He come Him-Self to Thee !
Why shouldst Thou run, demented, after Him ?
If He is God-the-Self, He'll come Him-Self !)

A rather 'wildly beautiful' hymn to Love Divine, with a touch of 'superphysical worlds', somewhat in the vein of Shelley, by a later Sūfī, Sirāj, may also well find place here, at the close of this chapter on 'The Way of Devotion'

Khabarē ṭahawwar-e Ishq sun,
(or, Khabar-é ṭahayyur-e Husn sun,)
na junūn rahā, na parī rahī,
Na to Tū rahā, na to Main rahā,
jo rahī so bé-khabarī rahī.
Shah-e bé-khudī ne atā kiyā
mujhe jab libās-e barakha-gī,
Na khuraḍ kī bakhya-garī rahī,
na junūn kī parda-darī rahī
Wo jo hosh o aql o hawās thē,
Terī yak nigab né udā diyē,
Wa sharāb-e saḍqa-e ārazū
khumē dīl meṁ thī so bharī rahī.
Chālī sumṭ-e Ghaib se yak hawā,
ke chaman ghurūr kā jal gayā,
Wale Shama', khāna jalā ke sab,
gule surkh sāhī harī rahī
Woh a'jab ghadrī thī ke jis ghadrī
liyā ḍars-e nuskhā-e Ishq kā,
Ke kitāb-e aql kī ṭāq par
jo ḍharī so yūd hī ḍharī rahī
Tēre josh o hairaṭ-e Husn kā
asar is qadar se yabān huā,
Na ṭo āinē meṁ jilau rahī,
na parī men jalwa garī rahī,
Kiyā khāk āṭsh-e Ishq né
Dīl-e bé-nawā-e Sirāj ko
Na bazar rahā, na khaṭar rahā,
jo rahī so bé-khatarī rahī.

away, he, wishing to show his devotion to the Virgin, and knowing no other way, began to perform his tricks, with his head on the floor and feet in the air. The monks returned, happened to peep in, through chinks in the closed door, and saw the clown. They felt angry, and wished to enter, and remove him by force. Suddenly a haze came upon their eyes. Through it they saw a 'vision'. Madonna descended from her pedestal, and with her mantle wiped the sweat that was streaming from his brows. They fell upon their knees, bowed their heads to the floor, and murmured. "Blessed are the pure in heart, for they shall see God"

Bhakti-legends of Hinduism are full of similar stories of soul-purifying 'visions' won by simple heart and faith undoubting, the faith that can move mountains, through child-like works of worship, very acceptable to the All pervading Spirit of Love¹

¹ Hari Das, (from whom Akbar's famous musician Tān-sén acquired his art), was a great devotee of Kṛṣṇa. The beautiful youthful dancing form of the deity was the object of his special adoration. When he used to play on his vīṇā and sing a dancing-song in ecstasy, he and his disciples often had 'vision' of 'the azure image' descending from its pedestal and dancing before them. Legends say that the emperor went on foot to Hari Das' cottage in disguise, in company with Tān-sén, in the right mood, and the 'glorious vision of Beauty Incarnate' was vouch-safed to him also. Tulasī Dās is the author of the famous Hīndī *Rāmāyana* which has been the Bible of the Hīndū people for last three hundred

and re-translated into English by Wallace with the help of Miss May Kendall)

(I saw but One in all sea-billows wildly streaming ,
I saw but One through all heaven's starry spaces gleaming ,
I looked into the heart, a waste of worlds, a sea—
I saw a thousand dreams—yet One amid all dreaming.
And earth, air, water, fire, when Thy decree is given,
Are molten into one , against Thee none hath striven
There is no living heart but heats unflinching
In the one song of praise to Thee, from earth and heaven.
As one ray of thy light appears the noonday Sun,
But yet Thy light and Mine eternally are One.
As dust beneath Thy feet, the stars that sweep on high ,
Yet only One, and One for ever, Thou and I
The dust may turn to stars, and stars to dust decay ,
Yet art Thou one with Me, and shall be One for Aye.
How may the words of Life that fill Heaven's utmost part
Rest in the narrow casket of one poor human heart ?
How can the Sun's own rays, a fairer gleam to fling,
Hide in the lowly ore, the jewel's covering ?
How may the rose-grove all its glorious bloom unfold,
Drinking in mire and slime, and feeding on the mould ?
How can the darksome shell, that sips the salt sea-stream,
Fashion a shining pearl, the sunlight's Joyous beam ?
O heart !, should warm winds fan thee, shouldst thou floods
endure,

One element are wind and flood , but be thou pure
I'll tell thee how from out the dust God moulded man—
Because the breath of Love He breathed into his clay.
I'll tell thee why the spheres their whirling paths began—
They mirror to God's throne Love's Glory day by day
I'll tell thee why the morning winds blow o'er the grove—
It is to bid Love's roses bloom abundantly
I'll tell thee why the night broods deep the earth above—
Love's bridal tent to deck with sacred canopy
All riddles of the earth dost thou desire to solve ?
Then in Thy heart the Love of the One Self evolve !
Life shrinks from Death in woe and fear,
Though Death ends well Life's bitter need ,

Accordingly, all religions have their specially sacred shrines, bathing places, towns, places of pilgrimage, etc. Purpose of all is to keep mind fixed on higher and higher religious thoughts, spiritual ideas and virtues. To the soul not yet advanced to the stage of capacity for abstract contemplation, attaching of progressively abstract concepts (first super-physical, then meta-physical) with concrete physical objects, acts, movements, of various kinds, is of very great help, nay necessary.¹

Hinduism has, from time immemorial, its well-known seven Pāvitra-purī-s, Sacred Towns of Pilgrimage. These are, Māyā-purī or now Harāḍvāra (Hardwar),² Mathurā (Muttā), Ayodhyā (Ajodhyā), Kāshī (Banaras), Avantikā (Ujjayni, Ujjain), Kāñchī (Conjeeveram), and Dvārakā (Dwaraka). These were all great 'seats of learning,' centres of education, brahma-purī-s, vidyā-pītha-s, in earlier days, like modern 'university' towns. Kāshī is still such, and has continued to

¹ A European traveller in Thibet, asked a lāmā "What is the good of merely mechanically turning a prayer-wheel?" The lāmā said "The person, at his or her present stage, incapable of rising higher in mind, *feels* that he is praying, when turning the wheel, that is some thing, it is a first step towards introspection and meditation", Mme Alexandra Neele, *With Mystics and Magicians in Thibet*

² *Purāna*-name is Gargā-āvāra, 'Gangā-gate', for Gangā emerges here, first, from between hills on to plains

CHAPTER IV

WAY OF WORKS, OR VOLITIONAL CONSTITUENT OF RELIGION

IN life, cognition-desire-action, *jñāna-icchā-kriyā*, *īśm-kṛwāṇish-fā'l*, are always

Resumé: The Triple Path rotating. We perceive something; we feel a desire for or against it; we

act to secure or remove it. New activity brings new knowledge, that engenders new desire, that causes new movement. Thus are these three life-functions always circling round and round; inseparable, though distinguishable. Same three factors are distinguishable but inseparable components of Religion. We begin life, as infant, with desire (for nourishment) predominant: then pass on, as child, to (aimless-seeming) restless activity; then slowly develop intelligence and gather knowledge, connected, systematic, organised; then have larger desires, ambitions, more complicated activities, enterprises. So in Religion, first stage is desire (more or less inchoate) for 'nourishment for soul', for something more than this life offers, then comes

presumably, to satisfy unconquerable human craving for something visible, something tangible, even in religion; and to create external means of binding human hearts together, by establishing common interests and meeting-places for persons from all parts of the world, in a religious atmosphere and a pure mood of spiritual exaltation and aspiration. Trade and commerce and ideas all travel along such pilgrim-routes and help to spread common culture, common sympathy, humanism. Also, offerings of pilgrims, and need to supply their personal requirements, food, clothing, curios, mementoes, for which they pay well—all these help to build up flourishing temple-cathedral-mosque-towns, where arts and learning prosper, or at least have chance, and ought, to prosper, side by side with trade and market-place. Unfortunately, as usual, 'God proposes and Satan disposes,' also, and 'much darkness gathers right under the lamp', and foul evils thrive in the shadow of 'houses of God'.

Muhammad destroyed three hundred and sixty idols in Macca, because he perceived the ill effects of excessive idolatry. Yet, realizing the needs of

flock" (i.e., Jews) Christ is the 'shepherd'. Humane feeling towards animals, 'religious' in India, is beginning to express itself 'secularly' in the west, in such institutions as Yellowstone Park of U S A, Kruger Park in S Africa, Zoos, and in laws for protection of wild life, here and there

Yogāh trayah Mayā pr-oktāh,
 Nṛnām shréyo-vidhīsayā ;
 Jñānam, Karma cha, Bhaktih cha ,
 Na upāyah anyah asti kutra-chit.

Devotion ' and ' Works of service to all ', separateness is at minimum, not annihilated . of unity, at maximum and ever-present. Soul advances successively from first to third

As thought-and-desire-and-muscle-force of an individual gathers sensuous matter, and creates a machine, an instrument of defence-and-offence, destruction-or-construction, so mind-force of thousands and millions of humans, concentrated on one ideal 'god-form' or 'mediator-form', by Devotion aided by Knowledge, actually creates that form, of a very powerful kind, in super-sensuous matter, and 'vivi-fies', 'vita-lises', it, by *prāṇa-pratī-sbhā*, 'life-estab-lishing', ritual, to be of help. Human form itself is result of Will-and-Imagination of the Universal Principle of Consciousness. Dévas, gods, angels, Dhyān Chohans, planetary spirits, create and become men, and, vice versa, men create and become gods, (see p 300 of Vol V of *The Secret Doctrine*, and p 296 of *From the Caves and Jungles of Hindūstan*, by H P B) Thoughts become things, things become thoughts, ideals, reals, reals, ideals. An idea in the mind of an artist becomes a picture, a statue, a palace, a temple, a song, a park, a town, this crumbles and vanishes with lapse of time, and becomes a 'memory', an idea. Gases become solids, solids, gases. Super-physical makes or becomes physical, physical dissolves again into superphysical. Therefore, *Purāṇas* say that a déva kingdom accompanies a 'human kingdom', i.e., a human race, therefore, every 'civilisation' has a 'religion', a 'mythos', of its own

It has just been said that the soul progresses from Works, through Worship, to Wisdom. But the three

Lā inda Rabbi sabahun wa lā māsum. (H)

Wa hua mākum aynama kuntum. (Q.)

(For God there is no morning and no eve;
And He is with you wheresoe'er you are)

The courtyard, corridors around the central Cubical Temple, and sacred Zam-Zam well in the courtyard, of Ka'ba, are very like precincts of the great temples of South India. Method of worship too has many items quite similar to those which prevail in Indian temples. Pilgrims wash their faces and hands and feet, drink the water of the well, and sprinkle it over their bodies, put on two pieces of *chrām* or unsewn cloth, like Indian *avasīya* (*dhauti*, *ḍhotī*) and *uttariya*, make *tawāf*, *pari-kramā* circum-ambulation, of the temple, kiss the holy stones, *Hajr-ul-Aswad*, 'Black Stone,' and *Hajr-ul-Yamān*, 'Brown Stone,' fixed inside the cubical room; and sit in meditation. These stones are said to be meteorites, left, as they fell from the heavens, unshaped by human hands, like the Shiva-lingas in some famous Indian temples.¹ Pilgrimages, *hajj*,

¹ They are specially called *Jyotiṣ-linga-s*, 'pillars of light'. Twelve such are mentioned in *Purāna-s*. One is in Kédāra nāṭha temple in Banaras. Others are in other parts of India. 'Of light' because, when falling from the skies, they must have been luminous with ignition. All 'falling stars' are. To unsophisticated mind, unacquainted with scientific explanation, they would appear as special miracles. To scientific

And have no wish left to initiate
 New enterprises, but only to pay
 All unpaid 'debts', do 'duties' undischarged—
 For them the Way of Knowledge is the Way)

For the soul which has found the Final Object of all Seeking, the three Ways have merged into one. For those yet seeking and slowly and steadily progressing, the three are distinguishable. Since 'action' is most 'manifest', desire and cognition are hidden, and manifest only in and through action; therefore, differences, quarrels, also 'manifest' most in the 'actions' of 'children', 'child-minds'.

Accordingly, differences between religions are most apparent in third department, viz., *Karma-kāṇḍa*, *Shari'at* or *Mā'mulāt*, sacraments, rites, ceremonies and observances. Yet, those differences are only apparent. There is very substantial similarity underneath surface. Dresses of men seem to differ greatly, yet because the human shape en clothed by them is same, all dresses have to shape themselves to it more or less closely

1. PRAYER.

1 Védic *saṁdhyā-upāsana*, Christian *prayer*, Muslim *namāz*—are same. Essential parts of all are almost exactly same. Indeed they are almost like translations of one another. They all pray to

Kiev, Canterbury, Lourdes, etc., and its specially sacred shrines and churches, where images of the Blessed Virgin and her Bambino are worshipped with incense, lighted candles, water-sprinklings (by persons of the Roman Catholic persuasion), much in the Hindū way, and miracles are believed to be performed, especially of healing.

Worship of ideal Mother and Babe is, indeed, not only common to all religions, but is their purest, sincerest, most natural, and most ennobling part. So necessary is it for the human heart, that Buddhism in China has found out a Kwān-yin Buddha, a female Buddha with a divine babe, to worship, she is 'Goddess of Mercy' 'Hearer of the World's prayers'¹ And Fātimā and Hasan-Husain are as prominent in Islām, as Madonna and Babe in Christianity; or Yashodā and Kṛṣṇa, and Kausalyā and Rāma, in Hinduism.

But here, as elsewhere, the human heart runs to excess, and converts good into evil. Followers of Islām, not content with one central Temple, worship tombs and mausolea too, which are as uselessly and mischievously numerous as Hindū temples and

¹ F. W. S. O'Neill, *The Quest for God in China*, pp 153-154. H. P. B., *The Secret Doctrine*, II 192-195 (and other places, see Index) indicates that Kwan-Shai-Yin or Kwan-Shi-Yin is Ātmā, and Kwan-Yin is Buddha. She suggests other exclusive meanings also. See also *The Mahatma Letters*, p 344.

Aum ! Bhūh, Aum ! Bhuvah, Aum ! Svah.

Aum ! Taṣ Savituh varéniyam bhargah Dévasya
dhīmahi, dhriyah yah nah pra-chodayāt Aum !
(*R̥g - V.*, *Gāyatrī*, 3 62. 10.)

masticating, digesting, absorbing, understanding, assimilating, must be done by one self. There are prayers to personal gods, *i s h t a - d é v a - s*, *malāyāh*, *auliyā*, *i s h i s*, *gurus*, *p i r s*, mediators, angels, saints (see p 531 *supra*), behind them all there is perpetual unavoidable 'prayer' to Impersonal Omnipresent God Of this 'perpetual prayer', incessant breathing, 'praying to the god of air', *atmos*, (*Ātmā* seems connected with three Greek words, *atmos*, *etymon*, *autos*), is a primary simple manifestation. In its spiritual aspect, this 'breathing' is called, in Védism, *a - j a p ā g ā y a t r ī*, 'muttered inaudible prayer', in which every breath signifies, 'That am I', 'That am I', 'I am That', 'I am That', *S a h A h a m*, *A h a m S a h*. Without perpetual in-filling, in-coming, of that Great Pure I, and out going, out-casting, of impurities of small I, small I cannot live at all

Har nafasé ke furo mī rawād,

Mumidd e hayāt ast,

Wa chūn bar mī āyād,

Mufarreh-e zāt,

Pas dar har nafasé do né'mat

Maujūd ast,

Wa bar har né'maté shukre wājib. (S, *Sā'at*)

(Each breath that goeth in strengthens the life,
Each that comes out, the body purifies
Each breathing in and out two blessings brings,
Then think of Him with each, with twofold thanks)

Praying for *display* of piety, is obviously wrong, and not only useless but harmful Ordinarily, prayer in secrecy and solitude is sincerest and most full of deep emotion In conditions of widespread, profound, national

Na nāka-prsthé, na Mahéndra-loké,
 Na nāga-rājyē, na rasā-talé vā,
 Na parvat-āgré, na samudra-garté,
 Na cha ashta-siddhishu , An-ldam hi Mokshah.
 Na pātālam, na cha vivaram girinām
 Na éva andha-kārah, kukshayah na udadbhīnām,
 Guhā yasyām nihitam Brahma shāshvatam,
 Buddhi-vrttim a-vishishtām kavayah védayanté.
 (Yoga-bhāshya)

(Not in the heavens, nor the underworlds,
 Not in the hollow caves of trackless mountains,
 Nor in black darkness of the ocean's deeps—
 The cave where Brahma shines is the heart-cave
 Of Mind which is filled with the Consciousness—
 'I am *not* any finite passing *This*')

Bā-wujudé ke muzhda-e Térā,
 nahn-o-aqrab,
 Safahe Masahaf pai lkhā thā,
 mujhé mā'lum na thā (S)

(Though it is writ plain in the Holy Writ,
 God sayeth, 'I am nearer unto thee,
 O purblind man ! than thine own jugular vein !'
 Yet, being blind, I could not read that writ.)

"It is not bidden from thee, neither is It far off.
 It is not in heaven,, that thou shouldst say 'Who
 shall go up for us to heaven, and bring It unto us

Aum ! Vishvāni !, Déva Savitah !, duritāni par-
(ā)-āsuva, yad bhadram tat nah āsuva ! (Ṛg.-V.)

Aum ! Yat jāgratah dūram ud-arti Daivam,
Tad u suptasya tathā éva artī,
Dūran-gamam jyotishām jyotiḥ Ekam
Tat mé Manah shiva-sankalpam aṣṭu !

course of causation, in answer to prayer. Yet '*miracles* never cease', every the least change, and every 'invariable' particular pair of cause-and-effect is an unintelligible *miracle*. Who can say why fire burns human skin and ice feels cold to it ? Besides this radical consideration, there is the, if possible, even more radical one in the familiar course of Nature, a weaker force as cause is overpowered by a stronger force as greater cause which produces a different effect. Interpret 'prayer' as *willing*, as concentration of 'mind-force', such as is exercised in 'hypnotising' or in 'auto-suggestion', as intense 'mental effort' to draw strength and power from Universal Space and Energy, similar to 'bodily effort' to expand lungs and draw strength and vitality from universal air by great in-breathings. Such interpretation will readily restore 'scientific causation' to its proper place.

Alexis Carrel, M D, Nobel Laureate, author of *Man, the Unknown*, renowned biologist, recipient of many other honors from famous learned bodies and from States, who passed away in 1944, wrote, in *New York Reader's Digest* for March 1941, an art, 'Prayer is Power'. In the course of it he said "Prayer is not only worship, it is also an invisible emanation of man's worshipping spirit—the most powerful energy that one can generate. The influence of prayer on the human mind and body is as demonstrable as that of secreting glands. Its result can be measured in terms physical buoyancy, greater

and not from images¹ His very last words were

Ātta-dīpā viharatha,
 Ātta-saranā, an-añña-saranā,
 Vyaya-dhammā sankhārā,
 appamādeṇa sampādeṭha. (Bu.)

¹ Prof B K Sarkar, in his paper on 'Religious Categories', (pp 191-217 of *The Religions of the World*, vol I, pub by the Rāma Kṛṣṇa Mission, Calcutta, 1938), describes how Confucius, who died a disappointed and unappreciated reformer, was, some two hundred years later, described by Mencius as "the embodiment of highest perfection", "three hundred years after his death he was made Duke and Earl", another two hundred years later, Sze Ma-chien described him as "divinest of men", by end of first century A C, "his birthplace became a goal for pilgrims", emperors included, "in A C 178, a likeness of his was placed in his shrine, instead of the commemorative wooden tablet", "in 267, an imperial decree ordered the sacrifice of a pig, a sheep, and an ox, to Confucius, at each of the four seasons, the first complete Confucian temple was built and dedicated in 505 A C, about 555, it was enacted that a Confucian temple should be built in every prefectural city". Prof Sarkar also says that "Muhammad's death surprised even Caliph, Omar as something impossible or inconceivable Subsequent generations enriched his life-story with details of his miracles In the third century after his death, Ibn Habban of Andalusia went so far as to say that Muhammad was not a human being subject to hunger and thirst" These instances are typical of how extravagant beliefs gradually grow up round the memories of great persons. The child-mind cannot see the miraculousness of the 'familiar'. It invents romances. They are its

Yān cha pashyāmi, yān cha na,
Téshu mām su-matim kṛdhī ! Aum !

(*Atharva Vēda.*)

(Aum ! In the three worlds, planes, states of
consciousness,

Waking, and Dreaming, and Deep Slumber too,
Father of all, may Thy Supernal Light
Inspire, illuminate, and guide our *minds* ;
We owe them to that Radiance Divine ! Aum ;)

(Aum ! Supreme Director ! Lord of Warmth and
Light,

Of Life and Consciousness, that knowest all !
Guide us by the *Right Path* to happiness !
And give us strength and will to war against
The sins that rage in us and lead astray !
We bow in reverence and prayer to thee ! Aum !)

(Aum ! Father Divine !, all sins ward off from us,
And all auspicious virtues grant to us ! Aum !) (V.)

(Aum ! This *Mind* Divine of mine, which wanders
far

When I am waking, and comes back in sleep—
May this far-reaching light of lights *will* right !
This *Mind* of mine, which is intelligence
All-knowing, which is living consciousness,
And patient self-maintaining fortitude,
Which is the inner and immortal light
Without which we are naught—may it *will* right !

Guruh Ātmā Ātmanah, tasmāt,
Na anyah asti, param-ārthatah,

(J, *Samādhi-shataka*)

(The Self doth lead it-Self to a new birth,
Or to Nirvāṇa's freedom from such birth.
No other Master has the Self than Self
This is the one, the whole, the very Truth)
These are almost the very words of Védism :

Ātmā éva dévaṭāḥ sarvāḥ,
sarvam Ātmani ava-sṭhitam,

Ātmā hi janayati éśhām

karma-yogam sharīrinām (*M.*, xii 119)

(The Self is all the gods, all's in the Self,
The Self it-Self puts on the bonds of Karma;
And then it frees it-Self from them, again.)

Yet there is a great deal of worship of images of Tīrthan-karas, among Jainas to-day; though less so, and perhaps in a more refined form, than among Hindus, and there is a considerable number of Jaina temples, some exceedingly beautiful, scattered all over India, and located on admirably selected sites. Competent judges have recorded their opinion, that from the viewpoint of art, Dīlwārā Jain temples on Mount Abu rank immediately after Tāj Mahal of Agra.

Faqīhā daftar-é rā, mī parastand,
Haram-joyān ḡar-é Mā mī parastand,

For so long as is good for our organs,
Sensor and motor, through which ye do live,
Ye gods ! ye Nature-forces !¹ Living thus
Shall we express and hymn your glories well !)

A-dīnāh syāma sharaḍah shaṭam, bhūyah cha
sharaḍah shatāt (Yajur-Vēda, 36. 24)

Bhādrām jīvantah jaranām ashīmahi.

(Rg-Vēda, 10 37. 6)

Pashyēma sharadah shatam, rohēma sharadah
shatam, pushyēma sharadah shaṭam, bhavēma
sharadah shatam, bhūshēma sharadah shaṭam,
bhūyashcha sharaḍah shatāt

(Atharva-Vēda, 19 67. 1-8.)

(May we live, un-depressed, a hundred years ;
And even more ; and, living sumptuously,
A hundred autumn-glories may we see ;
And for a hundred autumns may we grow
In health and strength, and decorate ourselves ;
And e'en beyond the term of hundred years !)

B-ism-illāh-ir-Rahmān-ir-Rahīm

Al-hamdu lilāhi Rabb-il-ālmīn

Ar-Rahmān ir-Rahīm ! Mālik-ir-yaum-id dīn.

Iyyāka na'buḍu, wa iyyāka nasta'īn ;

¹ D é v a-s, ' gods ', are nature forces of ' five elements, ākāsha-ether, air, fire, water, earth ', with which, five sensor and five motor organs are connected, in Vēdic ' natural philosophy '.

Kahe Nānaka, binu Āpā chīnhé,
Mitai na Bhrama kī kēi !

(Why wilt thou go into the jungles, Why !
What hopest thou to find there, O my mind !
E'en as the scent within the flowers dwells,
And as thy image in the glass is held,
So God within thine own heart ever bides ;
Seek Him with earnestness—and find Him there !
Also in everything and everywhere !
Outer and Inner, know, are but the same—
So does the Teacher teach thee finally
Until thou know thy-Self, so Nānak says,
From the World-Mirage thou canst not get free)
Another hermit of Punjab has sung in his own
mother-tongue :

Dhūndhē-hār nū dhūndh khān tū,
Payā parat dē ghar dā ras tain nū,
Kabīn tū hī na howai Yār sab dā,
Phirai dhūndhaṭā jangalān bichcha jin nū

(But seek the Seeker for a while, O friend !
He whom thou seekest in all *others'* homes,
And in thick jungles, getting lost thy-Self,
Haply He is thy-Self, the Friend of all !)

Yet is there much reversion to image-worship
among Sikhs too ; much merely formal repetition,
without realization of meaning, of their sacred book,
Granthā Sāhab, (a^r collection of the noble and

(O God of all !

Bestow on us all blessings in this world,

And also in the other future world ;

And save us from the fires of sin and hell)

" Our Father which art in heaven ! Hallowed be Thy name. Thy kingdom come. Thy *will* be done in earth as it in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors And lead us not into temptation ; but deliver us from evil ; for Thine is the kingdom, and the power, and the glory, for ever. Amen ! " (B, N T.)

" Lead me, O Lord, in Thy righteousness. Make Thy Way straight before my face Cleanse Thou me from secret faults Keep back Thy servant from presumptuous sins, let them not have dominion over me. Wash me thoroughly from my iniquity, and cleanse me from my sin Create in me a clean heart, O God !, and renew a right spirit within me. Search me, O God !, know my heart, try me and know my thoughts, and see if there be

well-being in both worlds Védic R̥shi, indeed, declares expressly that " Religion is that which secures happiness here as well as hereafter ".

Yaṭāh Abhy-udaya-Nis-shréyasa-
siddhiḥ sa Dharmah (Vaiśeṣika-Sūtra)

Whole of *Isha Upaniṣat* stresses same fact

Multiplication of images, eikons, idols, tombs, mausolea, and of temples, pagodas, churches, mosques, beyond due proportion to population, should be diligently discouraged, not encouraged, by the wise and learned of each religion. As a fact, Islām enjoins that a new mosque should not be built within reach of voice of the *mua'zzin* (caller to prayer) of an existing mosque; and, similarly, Hindū scriptures say that it is much greater piety to maintain an existing old temple in good repair than to build a new one¹.

¹ Real purpose of pilgrimage is excellently illustrated in a conversation which a Musalman saint, Junaid, held with a person just returned from Mecca. "From the hour you began journeying away from your home, have you been journeying away from your sins also?" "No." "Then you have made no journey. At every stage where you halted, had you advanced a stage towards God?" "No." "Then you have covered no stages. When you changed your ordinary clothing for pilgrim's garb, did you discard your vices and put on virtues?" "No." "Then you have not put on pilgrim's garb. When you stood near mount A'rafat ('wisdom'), did you stand in contemplation of God?" "No." "Then you have not stood at A'rafat. When you circumambulated Kā'ba, did you behold all aspects of Immaterial Spirit?" "No." "Then you have not gone round Kā'ba. When you ran between (two hills) Safā and Marwā, did you achieve Purity (Safā) and Considerateness (Murawwat)?" "No." "Then you have not done any real running. When you reached the place of sacrifice, did you sacrifice your worldly desires?" "No." "Then you have not made sacrifice. When you threw pebbles, did you throw away whatever sensual ideas were

bestowest gracious favours on Thy people Israel.
Amen.)¹

'Honovar'-prayer, (so named because of the words 'ahu-vairaya' or 'ahuna-vairayo' which occur in it), is held as sacred in Zoroastrianism as 'Gāyatrī' in Védism. It is :

Yathā ahu(na) vairayo, athā Ratush, ashāt chit
ha chā, vanghéush dazadā manangho, shyaothananām
anghéush Mazadā-ī kshaṭhrēm chā Ahurāi ā. Yim
dreguvyo dadāt vāstārem.

(Fix we our minds in worship on the Lord,
Of Right and Might, of Wisdom and of Power,

¹ Original Hebrew words of this prayer, in roman characters, and also translation, are taken from a book of prayers of all faiths, published by T P H, Adyar, in 1925, under the title of *Union of All Faiths in a Common Act of Worship*. 'Israel' is said to be composed of 'Isr', 'righteousness' and 'El', 'omnipotent', hence it means, 'those who walk righteously in the Law of omnipotent God'. The reader, if he happens to be curious in matters of philology *cum* philosophy, may consult those mines of occult lore, H P Blavatsky's *Isis Unveiled* and *The Secret Doctrine*, (with the help of the Indices) for connections between Indian, Phoenician, Hebrew, and Greek *Dya u h-n i shā*, *D i v ā-n i shā m*, Dionysus, Adonai, Adonis, Adam-Adamī, Adam, Ā d i-Mā n u, Ā d i-n ā ṭ h a, Eden, A-D-N Y, and between Indian A-I U M, E-O-M, A-I-A-O, H-Ā-Y-A-V-A, Hā y i hā y i, H u v ā-h o y i, (*Mbh*, Shānti-parva) and western I A O, Jaho, Jah, Jahveh, Jehovah, Jove, Eve, Yahveh, Yahya, I-hi-we, Hawwā, J-H-V-H, Iachichus, Oe-Ao Hoo, Oī-Hā-Hoo, *D y a u s-p i ṭ ṭ*, *J y a u s-p i ṭ ṭ*, Jupiter, etc

arts, poetry, drama, dancing, music, painting, sculpture, architecture, clothing, metal-work, town-planning, gardening, tree-planting, road-making, and so on, have found their greatest, most refined and cultured patron in, and drawn their most splendid inspiration from, religion, in all ages, and in all countries. This is but natural. True religion ministers to, and further sublimates, the most elevated emotions, whose conscious expression is 'fine art'; and, if philanthropy be the noblest of all emotions and the active essence of religion, as it surely is, then all 'useful art' is such expression also. Religion has thus secured some of the purest joy to humanity, even in the life of senses. Correspondingly, when religion has degenerated, by excess, by hypocrisy, by lack of intelligence, by low and evil nature, of custodian and of follower, or has been strangled, suffocated, buried, cremated, by overbearing and overpowering materialism, then art has also degenerated into coarse, vulgar, sensual, or even outright barbarous, savage, brutal, horrible, coarsely and grossly obscene form.

If religious leaders of different communities had only sufficiently large heart and wise head; would sit down together and consult with each other benevolently; make a good selection from all these very varied forms of manifestation of religious or religion-colored emotion, especially from the festivals;

... Apāno darégo jyāīīm, ā kshaṭṭhrém vanghéush
manangho ; ashūt ā éréjūsh patho yaéshu Macadāo
Aburo shaéti. (*Z., Gāthā*, 33 5.)

... Ahmāt avā mananghā jā véréjé īdyāyī mantā
vāstrayā . . . (33. 6.)

... Ahuro Mazadāos chā ūrmaīīsh chā ashém
chā frādat gaéthém manas chā vohu kshaṭṭhrém
chā . . . ādāi . . . (33. 11.)

Yā shyaothanā yā vachanghā yā yasnā amérétātém
ashém chā paībyo dāonghā, Mazadā ' kshaṭṭhrém chā
haūvātātō aśhām toī, Ahurā ', éhyā poūrutēmāish
dāsté (34. 1.)

Aṭ chā hoī sachantū mananghā ukhdhāis shyaothā-
nāis chā ; kshnūm Mazadāo Vahmāi ā fraoreṭ yasnās
chā . . . Dāongho é éjūsh patho yām dāénām Ahuro
Saoshyanto dādaṭ. (53. 2)

(Grant me long life, Lord Mazada ' Fortitude,
And the right mind ; and show me
the *Straight Path*,

O'er which Thou broodest, and which
leads to Thee

Lord ! give me such a Mind as makes men Wise
And dutiful. . . The wealth of Rectitude,
From which all other wealth flows of itself,
And Conscience Just, and Patient Fortitude,
And right Activity, bestow on me
Come unto me, Great Mazada ' with Thy hands
Full of those duties, righteous words and deeds,

śhoḍhana, 'consecration', *taqdis*, upa-nayana, ḍvīṭīya-jaṇma, *nava-jot* (Z.)¹

All insist on cleanliness by frequent bathings and washings, *snāna*, *śhauchā*, *wuṣū*. Zoroastrianism emphasises it more than almost any other virtue; indeed, it includes all virtues under 'purity' in the broad sense

"Purity is for man, next to life, the greatest good; that purity which is procured by the law of Mazadā for him who cleanses himself with good thoughts, words, and deeds" (*Vendīdād*, *Fargard*, x. 18, 20). . Christian saying is well-known, that "Cleanliness is next to godliness."²

8 AIDS TO MEDITATION.

8. All use appliances to help concentration of mind during devotions, like *tasbīh*, *mālā*, rosary;

¹ *Zunnār*, 'sacred thread,' 'baptism,' *khaṭṭā*, 'circumcision', 'eucharist', etc, are others. Some of the finer sacraments are such that if they were duly performed by wise and spiritual-minded 'scientist-priests', much of the nervous and mental disease, that is now dealt with by psycho-analysts and psychiatrists, would be avoided

² An anecdote is related of a young candidate for ordination as Christian priest, who was asked by a senior, during examination, to expound "next—on which side of godliness?" (i.e., next before or next after). He promptly and rightly said, "on both sides" In current Hinduism, this vitally important scientific principle of cleanliness has been reduced to the absurdity of senseless 'don't-touchism', as between thousands of mutually exclusive 'castes' and 'sub-castes'.

A brief, and very common, Védic prayer to be cleansed of sins, and be forgiven, is :

Pāpah aham, pāpa-karmā aham,
pāp-ātmā, pāpa-sambhavaḥ,
Pāhi mām, Pundarik-āksha !,
sarva-pāp-harah bhava (Mibh)

(Sinful am I, sin-acting, and sin-born,
Sin-natured. Cleanse Thou me from all my sin !)

It may be noted that Aum (Om), Āmīn, Amen, respectively used by Vaidika Dharma, Islām, and Christianity, are the same word, all meaning, " Be it so ", besides other meanings.

A Jaina prayer-hymn is :

Arahanta namo ! Bhagavanṭa namo !
Param-eshvara Jina-raja namo !
Prabhu pāran-gata, parama mahodaya,
Avināshī, akalanka, namo !
Ajara, amara, aṭi-shaya adbhuta-nidhi,
Pravachana-jalaḍhi-mayanka, namo !
Kévala-gyāṇā-ḍarshé darshita,
Lokā-loka-sva-bhāva, namo !
Nāshṛta-sākala-kalanka-kalusha-gana,
Durita-upadrava-bhāva, namo !
Asharana-sharaṇa, vi-rāga, nir-anjana,
Nir-upādhika, Jagad-īsha, namo !
Bodhi dīnu an-upama dān-éshvara,

of allowing itself to be slain, twists the scriptural metaphor into literal service of itself, slaughters innocent animals and feeds itself with their flesh, while professing that it is feeding God therewith.

The ceremony of *go-mésha* is described in *Zend Āvestā*. The word is obviously nothing else than *Zend* from of Skt *go-médha*. Dr. Haug says "*Gēush-ūrvā* means the universal soul of Earth, the cause of all life and growth. The literal meaning of the word, soul of the cow, implies a simile, for the earth is compared to a cow. By its cutting and dividing, *ploughing* is to be understood. The meaning of that decree is that *the soil is to be tilled* as a religious duty." Gangā Prasāda adds that "*Go-médha* means (1) exoterically, in its *ādhī-bhauṭika* sense, ploughing of land for agriculture, and (2) esoterically, in its *ādhī-ātmiika* sense, control of one's senses". In Skt, *go* or *gauh*, from the root *gam*, to go, means 'whatever goes', hence, Earth, which goes round Sun, senses which go after their objects, rays of Sun, cattle, arrows, speech, etc. Along this line of interpretation, each sacrifice may be regarded as intended to foster, in special ways, that kind of domestic animal after which it is named. But it must be admitted that the detailed descriptions of the ceremonies, mean, by the *letter*, much slaughter of animals, revel and carousal, hail and wassail

- In *Mbh.* *Shanti-parva*, ch 345, (*Kumbhakonam* edn) is described a great dispute between *ṛshis*, 'sages, saints, seers,' and *dēvas*, 'gods' ('those who play through the senses'), as to whether sacrifices should be bloodless or bloody. *Ṛshis* decided in favour of the bloodless.

Bhāṣa yajñēshu yashtavyam
iti vai Vaiṣṇikī Shruṭih,
Aja-sanyāsanī bhjānī,
Chhāgam no hantum arbaṭha.

Sangham sharaṇam gacchhāmi,

Aum ! manih padmé Aum !

{Ah ! Blessed Lord ! O High Deliverer !

Ah ! Lover ! Brother ! Guide ! Lamp of the Law !

Source of all Wisdom, Fountain of all Light !

I take my refuge in Thy name and Thee !

I take my refuge in Thy Law of Good !

I take my refuge in Thy Order ! Aum !

The gem-like drop of dew—my little soul—

Ah ! may it pass into the Lotus-bloom

That floats upon the Sea

Of Thy Infinity !)

A few verses from a Sikh prayer are :

Sarab Kāla hai Piṭā apūrā,

Dévi Kalikā Māta hamārā,

Manuyā Guru mohi, Manasā Māyī,

Yiu mo ko saṭ-kriyā parhāi.

'The first six lines are taken from Sir Edwin Arnold's *The Light of Asia* 'Mani pammé' (Skt. manih padmé), 'the jewel in the lotus', seems to have a significance similar to that of a Hindu tradition, viz., that if the body of a departed person is carried through the street in Banaras, named Brahma-nāla, to Mani-karnikā, a holy spot on the bank of Gangā, and is burnt there, the soul attains moksha. 'Mystic' meaning of Brahma-nāla, 'stem of Brahma', is that if the soul, by Yoga practice, is able to travel up through spinal cord and brain to Brahma-randhra, 'Brahma-hole', Mani-karnikā, 'jewel-bud', (i.e. pituitary body cum pineal gland?), it attains omniscience' (see *The Secret Doctrine*, V, 482).

(God sayeth :) "If I were hungry, I would not tell thee, for the world is mine, and the fullness thereof. Will I eat the flesh of goats, or drink the blood of bulls? Offer unto God thanks-giving, and pay thy vows unto the Most High" (B., Psalms.)

"I delight not in the blood of bullocks, or lambs, or he-goats. Bring no more vain oblations. When ye make many prayers I will not hear, your hands are full of blood" (B., Isaiah.)

"The sacrifices of God are a broken spirit, A broken and contrite heart, O God, thou wilt not despise" (B., Psalms.)

"Shall I come before God with burnt offerings; with calves a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? He hath showed thee, O man, what is good; and what does the Lord require of thee, but to do justly, and love mercy, and to walk humbly with thy God?" (B., Micah.)

"He that killeth an ox is as if he slew a man."
(B., Isaiah.)

"Sacrifice and offering thou did'st not desire; mine ears hath thou opened, burnt offering and sin offering hast thou not required. I will praise the name of God with a song and will magnify him with thanksgiving. This shall please the Lord better than an ox or bullock that hath horns and hoofs." (B., Psalms, chs 40 and 69)

Another great prayer, common to the several religions, may be noted, common because it arises spontaneously from unsophisticated human heart, which is same all over earth, for Darkness, outer as well as inner, is the great enemy of the good, and Light their great friend, everywhere

Aum ! Tamasah mā Jyotiḥ gamaya,

- Asatah mē Sad gamaya,

Mṛtyoh Amṛtam ! Aum ! (V)

(Lead me from Darkness unto Light ; lead me
From the Unreal to the Real , lead
Me from the mortal to th' Immortal Self !)

Il allazīna āmanu yukhrijahum

min az-Zulmāti il an-Nūr ! (Q)

(Those who have found the faith are taken out
Of Darkness into Light, ye faithful ones !)

Nūrun alā nūrīn yaḥdillāhū

li nūrīhī manyashāo (Q)

(Light blazing upon Light, God guideth him,
To whom He gives His grace, unto His Light.)

(Ocean of mercy ! dwell within our heart
Ever, and give such Light unto our mind,
That we may love, serve, worship Thee, our God !
Ever Thy presence may we feel near us,
Thou art our Father, Mother, Master, all !)

(St , THR., 31.)

· Lisā fi jubbatin siwā Allah (S.)

Lisā fid-dārain ghairī (S)

N-istī andar jubba-am ghāir az Khuḍā. (S)

(Who is there in my cloak but God Him-Self?

Who is there in both worlds except My-Self?

There is naught-else-than-God within my clothes)

Laiyan al-Allāhā lohumohā wa lā demāohā, wa
lākin yan al-ohuṭṭaqwā min-kum. (Q, ch. 22)

(Neither the flesh nor yet the blood of these—

The sacrificial victims—reaches Him.

Keep your-self pure—that is what reaches Him)

Fa kūlu mimma razaqa-kum-Ullāho halālun
ṭayyaba. (Q)

(O men !, the means of living, various foods,

That to the creatures of the earth I gave,

Of those, select the good and pure and eat.)

Baīna farsin wa ḡammil laisa khābsan sāyagħan
lis sharebīna. (Q)

(O men ! from between dung and blood,

I give you cow's pure milk to drink)

Lohumohā ḡāūna, wa libnohā ḡavāūnā (H)

(Cow's flesh is poison ; cow's milk, medicine.)

For higher progress of Soul, abstinence from bloodmeats of all kinds is regarded as indispensable by Yoga and *Sūlūk*. 'Alī, nephew and son-in-law of

love, love of fellow-men as much as of God, (because former is beginning of latter), is hollow, is mockery. Measure of power of prayer to help is measure of love in the heart which prays, and vice versa ¹

¹ For condemnation of malevolent *evil* prayer, which belongs to Black Magic, see *Secret Doctrine*, V 48, 70-71. Some other purposes and benefits of sincere good benevolent prayer may be noted. It is as toilette of the mind, the soul. It is bathing in the pure waters of spiritual emotion, looking into mirror of introspective self-examination, making sure that no unseemliness is left uncorrected, before presenting oneself before and to the Supreme, and then going forth to work among fellow-creatures, or retiring to rest for night. Detailed considerations, in this regard, are offered in *The Science of Social Organisation*, I, 376-392. As to times for prayer, obviously all are good in which the soul feels need for it. Significance and value of a-j a p ā g ā y a t r ī have been referred to, at p 575 *supra*. The more advanced, more pure, more (wisely) 'child'-like the soul, the more does it 'keep near' to Parent, desirous to please Parent thereby, while performing any and every act, as if the Divine Father-Mother is looking on and approving. Still, for an ordinary person, and for regulation of day's routine, hours of sunrise and sunset are recommended by most religions. Glories of God's Nature are most manifest then. Some beautiful English hymns may be quoted, to illustrate

An Hour with Thee

An hour with Thee ¹ when earliest day
 Dapples with gold the eastern grey ¹
 O what can frame the mind to bear
 The toil and turmoil, cark and care,
 New griefs which coming hours unfold,
 And sad remembrance of the old ?
 One hour with Thee !

(The urge of sex, flesh-hunger, and wine-thirst,
Are ever there and need no stimulus.

The institutions of the marriage-bond
And ceremonial sacrifice were made
To limit them ; better is abstinence.)

" If they cannot contain, let them marry, for it is
better to marry than to burn." (B., Cor.)

11. OUTER MARKS.

11. Followers of all religions wear outer marks of one kind or another. Some wear tufts of hair on their heads, some on their chins, some practise tonsure. Some wear *yajñ-opavīta*, 'sacrificial or sacred thread', across chest over left shoulder, and paint marks on their foreheads, some wear *zunnār* round waist, some wear *helāl* and *sitāra*, 'crescent and star,' on their caps, some carry a cross by a chain round their necks. All believe in 'the mysterious potency of special objects, and wear on their person, *tāwīz*, *yantra*, amulets, phylacteries.¹ All

¹ And the potency is a fact, *subjectively*, because *strong faith* in something-else than-self, however imaginary, as a helper, *actually* produces mental concentration, mind-force, will-force, energy, and efficiency, (or, as a hinderer, the opposite), in the believer him self 'The new psychology of the unconscious' illustrates this freshly. The potency is a fact *objectively*, also, for as we have seen before, pp. 259-270 and 284-295 *supra*,

they err into sin again and again, therefore all religions prescribe expiation, and all in three steps: pashchāt-tāpa, prakhyāpana, prāyashchitta, *nadīm, śtarāf, kaffārā*, repentance, confession, expiation.

Earth has no sorrow that Heaven cannot heal !

Come, ye disconsolate !, where'ver ye languish,
Come to God's altar, fervently here kneel,

Here bring your wounded hearts,
here bring your anguish,

Earth has no sorrow that heaven cannot heal !

Joy of the desolate, Light of the straying,
Hope, when all others die, fadeless and pure,
Here speaks the Comforter, in God's name saying,

"Earth has no sorrow that Heaven cannot heal !"

Go, ask the infidel, what boon he brings thee,
What charm for aching hearts can he reveal,
Sweet as the blessed promise that hope sings us,

"Earth has no sorrow that Heaven cannot heal !".

Breathe on us, Breath of God.

Breathe on us, Breath of God !,

At dawn, our life re-new,

That we may love what Thou dost love

And do what thou wouldst do

Breathe on us, Breath of God !,

At noon, until our hearts are pure,

Until with thee we will one will,

To do and to endure

Breathe on us, Breath of God !

At eve, till we are wholly Thine,

Till all this earthly part of us

Glows with Thy Fire Divine

Breathe on us, Breath of God !

Always, so we shall never die.

But live with Thee the perfect life

Of Thine Eternity.

640 PRAYERS. RITES AND CEREMONIES [CH. IV

{*masjid*). All build them with heavenward-aspiring *shikhara*, *kalasha*, *gopura*; *munārā*, *ta'arum*, *gumbad*; tower, dome, cupola, spire, steeple.

13. CALLS TO PRAYER.

13. All have calls to prayer, *a'zān*, *ghantā*, bell.

14. PRAYERS FOR THE DEAD.

14 All offer prayers, masses, *fātihā* at *chehlum*, *shrāddha*, for the dead; and have ceremonial funeral feasts, *bhoja-s*, *kandūr-s*.

15. SPIRITUAL RELATIONSHIPS.

15. All believe in special spiritual relationships of *guru*—*shishya*, *pir*—*murīd*, saint—disciple.

16. RITES AND CEREMONIES.

16. All have rites, ceremonies, and ways of sitting up and down, or bending and kneeling and prostrating, or turning round and round, or carrying the hands to various part of the body, uttering special words, during *sandhy-opāsana*, *namāz*, prayer. If one has an *āsana*, another has a corresponding *sajjādah*, or a *pew*.

Resolving not to do such any more,
 But practise reverently all that is good—
 He, in the long run, will be sure to gain
 Good fortune, and will change calamity
 Into sweet blessing through the lessons learnt)

(*T* , *Tai Shang Kan-Ying Pien*, *THR.*, 50.)

Khyāpanéna, anu-tāpéna,
 tapasā, adhy-ayanéna cha, . .
 Pāpa-krt muchyaté pāpāt .
 prāyash-chittaih prthag-vidhaih
 Yathā yathā narah a-dharmam
 svayam krtvā anu-bhāshaté,
 Tathā tathā, tvachā iva ahih,
 téna a-dharména muchyaté
 Yathā yathā manah tasya
 dush-krtam karma garhatī,
 Tathā tathā scharāram tat
 téna a-dharména muchyaté
 Krtvā pāpam tu san-tapya
 tasmāt pāpāt pra-muchyaté,
 Na éva kuryām punah iti
 Ni-vrttyā pūyaté tu sah

(*M.*, 21, 46, 227, 228, 230)

(Burning remorse, confession, and amends
 And expiation in the proper ways,
 And sacred studies and ascetic life—
 By such are sinners washed clean of their sins.

scores of sect-or-order-names, abbots, priors, prioresses, abbesses, canonesses, novices—in excessive numbers, and very few genuine ascetics.

All have *mathas*, *akhādās*, *dharma-shālās*; monasteries, nunneries, almshouses; *vihāras*, *lāmās*; *daigāhs*, *takīyās*, *kḥānqāhs*; and *dharma-tras*, *dharma dāyas*, *dēva-tras*, *wagfs*, church-endowments and properties—mostly very badly mismanaged and only too often put to very sinful uses.¹

¹ Max Muller writes in *Chips from a German Workshop*, I, 187: "The late Abbé Huc pointed out the similarities between the Buddhist and Roman Catholic ceremonials with such a *naïveté*, that, to his surprise, he found his delightful *Travels in Thibet* placed on the *Index Expurgatorius*! 'One cannot fail being struck,' he writes, 'with their great resemblance with Catholicism. The bishop's crozier, the mitre, the dalmatic, the round hat that the great lamas wear in travel, the mass, the double-choir, the psalmody, the exorcisms, the censor with five chains to it, opening and shutting at will, the blessings of the lamas, who extend their right hands over the heads of the faithful ones, the rosary, the celibacy of the clergy, the penances and retreats, the cultus of the saints, the fastings, the processions, the litanies, the holy water, such are the similarities of the Buddhists with ourselves.' He might have added tonsure, relics, and the confessional." The *Index Expurgatorius* was brought into play in order to prevent intelligent readers from drawing the obvious conclusion that later Christianity had borrowed whole-sale from Buddhism, instead of the reverse, as simple-minded Bishop Heber thought, forgetting that Buddhism was five centuries older.

person is no longer available, then some one else instead, or, in some other suitable and effective manner, penances, mortification of flesh, charities to genuinely good causes or persons

Psycho-analysis, with much groping and many mistakes and corrections, is slowly developing a modern form and technique, for this ancient method of purging of soul, from 'sin' and 'toxic' passion and emotion, which make both soul and body sick with 'psychoses' and 'neuroses' Latest advance of this 'new' science is embodied in the word 're-education', i.e., psycho-analytic treatment, to be safe and successful, must 're-educate' patient

'Re-education' is new name for a small part of what was formerly called 're-generation', 're-birth' 'second birth', 'conversion' 'change of heart' Old words had become hackneyed and lost significance Old priest-doctors had forgotten that significance and become quacks or worse A change was necessary Therefore, Nature, collective Human Nature, is bringing it about Religion is becoming scientific Science is becoming religious New healer will have to be healer of body and soul both, simultaneously, for both always fall ill together, though, usually, one more and other less Future 'medicine-man' will have to be such, on the high level of 'spiritual scientist', 'scientific priest' New tendency towards 'prison reform'

for regulation of property, family-life, administration of justice, defence of the people, wielding of executive authority ; and so on. Vaiḍika Dharma enjoins a social structure, dealing with all aspects of human life, directly, comprehensively, systematically¹.

Let us recapitulate a little ; for the subject has exceeding great importance.

The one craving of Humanity is for Bread ; (a) Bread Spiritual, and (b) Bread Material. The one problem of problems is, How provide an adequate and equitable supply of both to all. All religions seek to minister to both needs. Degenerations set in, in the practice of the religions, because of growth of excessive selfishness in custodians and trustees.

¹ Kālā bahatṭar puruṣa kī ; vā mēn do sarḍār,
Ēka jīva kī jīvīkā, ēka jīva udḍhār. (Jaina saying)

(Full two and seventy are human arts,
But two of these do hold the two chief parts :
One is, to feed and keep the Body Whole ;
The other, is, to find Peace for the Soul)

"... Possibly the study of the social merits and defects of the workings of the Indian caste system may have more to contribute to politics of the future than, as heirs to a supposedly superior heritage, we are at present inclined to admit. Count Keyserling tends to think in terms of caste, with stress on the aristocratic ideal and the forces of leadership" article on 'The Study of Man in Society ; Political Science', by Ross Nichols, in *History of Our Times*, published in 1939, by The University Society, Edinburgh.

'chapter and verse', *sūrah* and *āyaṭ*. All have written immense and numerous *bhāshyas*, commentaries, Qurānic *tafsīrs* and *tashrīhs*, Hebraic *Talmūds*, on them. All have evolved a *Mīmāṃsā*, Science of Theology and Exegesis, *Fiqhah*. All interpret them in various ways, literal, allegorical, mystical, moral, anagogic, arithmetical, 'prophetic', etc. All believe their respective religions to have two aspects; one, for the masses; another, for the few advanced souls; (see pp. 128-137 *supra*). As *Upanishads* are the *rahasya*, 'secret', of *Véḍas*; so *Qabbalah* is that of *Old Testament* or Hebrew part of *Bible*; *Bāṭinī Ṭasawwuf*, that of *Qurān*; Gnosticism and Mysticism of *St. John* and *St. Paul* and *Book of Revelation*, that of *New Testament*, 'Christian part of *Bible*'; and these 'hidden', 'esoteric', 'occult' teachings of all religions are almost exactly the same. All believe in a fourfold source of religious law: *Qurān—Haḍīṣ—Ijmā—Qayās*; Revelation—Tradition—Canonical Regulation (*i.e.*, Episcopal Legislation, Learned Opinion, Good Custom, also Example of the Wise and Godly)—Conscience; *Shruṭi—Smṛṭi—Saḍ-āchāra—Āṭma-tuṣṭi* (or *Hṛḍay-ābhya-nu-jñā*); which all correspond to modern legal Statute—Custom—Precedent—Equity.¹

¹ 'Cha' in Manu's verse: (1) *Shruṭih*, (2) *Smṛṭih*, (3) *Saḍāchārah*, (4) *Svasya cha priyam. Ātmanah—*

obedience to it. It is not enough to be *willing to do* one's Duty without greed for reward ; it is necessary also to *know* what exactly that Duty is ; if we are to discharge it actively and efficiently. It is not enough to be *ready*, even eager, to *obey* the Golden Rule of Conduct , we must also *know* what, in any given situation, we *ought to wish*, or *not wish*, for self and therefore for others , if we are to act according to that Rule *usefully*, without creating confusion all round.

Spirituo-Material Science, as taught in the great utterances and writings, ' scriptures,' of highly evolved members of the Human Race , (a) *avatāra-s*, *ṛ sh ī-s*, *nabī-asūl-s*, messiahs, prophets, *religious* and *intitutional* 'supermen', possessed of 'divine fire', of superhuman faculties of subtler sensation, perception, (clairvoyance, telepathy, clairaudience, 'prophetic vision'), of finer intellection and intuition, and taught by (b) *scientific* and rational 'supermen', endowed with ab-normal, extra-ordinary, powers of observation, intellection, intuition, and tireless application and research,—such Spirituo-Material science gives us the needed knowledge, (see pp 141-142 *supra*). It tells us, in the first place, (I-a) in broad outlines, what God's Will is, on the infinite-and-infinitesimal scale : what the Nature of World-Process, and Meaning of Life, are, and (I-b) what Man's General Duty is, and, in the second

Apsu dévāh manushyānām,
 divi dévāh manīshinām,
 Bālānām kāshtha-loshtéshu,
 budhasya Ātmanī dévatē (*Agni Purāna*)
 (The child-soul's gods abide in wood and stone;
 Of average man, in holy lakes and streams;
 Of the intelligent, in heavenly orbs,
 The wise man's God is his Immortal Self)

Christian Scriptures distinguish between 'milk for babes' and 'meat for the strong' We have recorded before, Krshna's counsel. 'Those who know more should not shake the minds and faiths of those who know less, too violently'; and Muhammad's advice. 'Teach people according to their intelligence.'¹

¹ See pp 201-203 *supra* Also,
 Dvé vāva Brahmano rūpé,
 Mūrtam cha éva, A-mūrtam cha
 Yaṭ Mūrṭam taṭ Mṛtam,
 Atha A-mūrṭam, taṭ A-mṛṭam (*Bṛhad Up*, 2.3 1)

(The Absolute hath be-ing in two forms,
 One is the Formless, th' other is 'all forms'
 The Formless is Unchanging, Permanent,
 While 'forms' all mortal are, changing incessant)

We have seen before (p 1-3, 203-211) that *all* forms, names, are His, Mine, Universal Self's The Abstract *ex-ists* in and through and by the Concrete General Laws *appear* in particular Facts Psychology and Metaphysic are *illustrated*, are *realised*, by History, by the whole World Process So, there is no impropriety

community, the society, amidst which he is born, lives, and dies, is not systematically *organised for peace* and prosperity, (which organisation for peace includes, as a subsidiary, organisation for *defence*) ; and (ii) *if* the life of the individual is not correctly mapped out and planned, and fitted into that social organisation, in such a way, that each person, in accord with his special temperament and vocational aptitude, (a) receives appropriate education, (b) readily secures, or is provided with, a suitable occupation for his and family's livelihood, with regard to that aptitude, as ascertained and developed by his educators, (c) retires from bread-winning work in right time, to take up some one or more out of numerous kinds of honorary unremunerated public duties, in keeping with his special capacities, and, finally, (d) spends the last years of his physical life in ever greater absorption in spiritual exercises, meditations, well-wishing to the world at large, and promoting general welfare by pouring into the moral atmosphere, a continuous stream of benevolence, 'good-will', and the powerful influence of high example of life well-lived in the past, and now incarnating God's blessings of renunciant selflessness, contented repose of soul, and all resignedness and spiritual peace

' Because Religion, to justify itself as helper of mankind, has to secure for them, happiness here

on His feet But the Voice of God, from within
him, rebuked Moses, in turn :

Mazhabı Ishq az hamā millat jūdā-st;
Āshiqān rā mazhab-o-millat Khudā-st.
Mūsā !, ādāb-dānān dīgar and,
Āshiqān soz-é-durūnān dīgar and
Tū barāyē wasl kardan āmadī,
Nai barāyē fasl kardan āmadī. (RŪMĪ)

(The Faith of Love differs from other faiths
The Religion and the Community
Of Those who Love is God and God alone
O Moses !, know thou well and once for all—
Other are knowers of proprieties,
Other the hearts that are aflame with Love !
Thou wast sent down to bring souls near to Me,
And not to thrust them thus away from Me)

So, the chronicles of Roman Catholic Christianity record that, once upon a time, there was a juggler, who made his living by going about and showing his tricks to village-folk and towns-folk, with balls and knives He attained great skill, and therefore even fame, in his art, though he could not always earn enough for his meals. One day he went into a church, and saw monks praying before a beautiful image of Madonna, the holy Virgin Mary. Very simple was his heart Great love for the Madonna suddenly entered into it. When the monks went

to ensure 'necessaries' for every one; gives opportunity to each person to win additional, temperamentally suitable and desired, 'comforts' and 'luxuries', by special good work, provides appropriate incentives to such good work, for all, secures regulated and just play for all human instincts, egoistic as well as altruistic: reconciles individualism and socialism and communist proletarianism, by vigilantly guarding against the one Sin, '*Excess*', through sedulous cultivation and practice of the one Virtue, '*the Golden Mean*', and, by doing all this, it enables every one to know precisely what his particular duty, and corresponding right, is, in any particular situation, and gives, to every one, just opportunity as well as instruction for securing happiness, here and hereafter, as far as is humanly possible.

Details of this Scheme have been dealt with elsewhere.¹ Main principles may be summed up in a few tetrads, here.

There are ·

1. Four main types of human beings, by temperament and vocational aptitude; *not* by mere 'heredity', *but* by individual 'mutation' or 'spontaneous variation': men (and women) (*a*) of

¹ In the present writer's *Ancient vs Modern Scientific Socialism*, more briefly, in *The Science of the Self*, ch. vii, in much greater detail, in *The Science of Social Organisation*, in three volumes.

Image-worship would serve its rightful purpose, if it is kept within strict limits, *not* positively encouraged, and if elders and spiritual ministers keep constantly reminding the people that the image is only a symbol, a remembrancer, of the One God. Islāmic tradition says that when Umar expressed doubts as to the utility of kissing the Black Stone, *Hajr-ul-aswad*, fixed within Kā'ba (which ceremonial kissing Muhammad had ordained), Alī explained to him

Al hajru Yamīn-ullāh f-il ard

(This stone is as God's right hand on the earth)

years He was a contemporary of Hari Dās. He was devoted to the Rāma-incarnation. At first, he was a householder, and, devotee as he was, times being troublous, his piety was tinged with anxiety for his goods. One night, he had occasion to come out of his house, soon after midnight. He 'saw' a magnificently handsome and mightily manly youth, armed with bow and arrows, pacing up and down, sentry-wise, in front of the house. He went up eagerly and asked "Who are you, and why pacing up and down?" A rich-toned voice answered. "A friend of mine lives in this house and is anxious for his household goods, so I am keeping guard." And, with a smile, the youth vanished. A great awe and a great joy and a great shame filled the soul of Tulasi Dās, and made tumult therein. "I have seen my Lord! But I have put Him to so much trouble by my sordid worry over some wretched pots and pans!" At once 'he gave them all away, and followed Him', and became the author of the Hindu's 'New Testament'. Such are the beautiful heart purifying soul-uplifting legends of true devotees of all races and religions.

even fleshfoods and strong drinks, in moderation, (allowable, not desirable); preferably flesh of wild animals that damage crops and multiply fast; not of animals to be reared for slaughter and eating, *vṛthā māmśam*; (3) 'staying', 'sustaining', cereals, milkfoods, (also flesh of crop-destroyers as above), for tradesman and agriculturist; (4) heavy foods, (nitrogenous), producing capacity for long-continued bodily exertion, for workman and laborer.

(5-ii) Four kinds of special possessions, suited for the four temperaments, and for carrying on of their professions, respectively, *e g.*, (a) books, laboratories, and objects and means of observation and investigation; (b) weapons and subsidiaries; (c) machinery and other means of production and distribution; (d) implements of work

(5-iii) Four kinds of marriages. (a) settled by wise elders, (b) by mutual self-choice, or by love-chase, and 'capture', (c) for monetary consideration, (d) by blind passion.

(5-iv) Four kinds of recreation and festivals: (a) communion with Nature, contemplation of her beauties; (b) sports of various kinds, involving quickness of mind as well as body, hunting, racing, fencing, animal taming and training, (c) trials of luck with money-stakes within strict limits, supervision of charitable works, home-athletics; (d) gymnastics, fairs, shows, simple games. The

be so, unbrokenly for at least three, probably five, thousand and more, years. Another set of four 'holy places' of pilgrimage, *chaṭur-dhāma*, consists of Badarī in Himālayas, Jagan-nātha on eastern sea-coast, Rām-ēshvara on southern, Dvārakā on western. Hundreds of new temple-towns, (like cathedral-towns of mediæval Europe and mosque-towns of western Asia), have sprung up within last two thousand years, of which a score or so now come only next after above-mentioned seven and four, in public estimation.

Buddha, shortly before leaving this world, advised his followers to make centres of pilgrimage of four places, *viz.*, those of his (1) birth, Lumminī (Rukminī)-vana, (2) enlightenment, Buddha-Gayā, (3) commencement of his work of mercy and preaching, Sār-nāth¹ in Banaras, and (4) passing into Parā-nirvāna, *viz.*, Kushi-nara (-nagara). He did so,

¹ There seems to have been a great temple of Shiva, here, in days of Gautama Buddha, and the deity was imaged as 'Lord and Protector of *sāranga*, *deer*', of which, there seem to have been great herds here, then, specially protected and preserved *from* (not *for*) hunting, by local public religious feeling. As such Protector, the image of Shiva was named Sāranga-nātha, now shortened by non-literary popular usage into Sār-nāth, and the place was known as Sāranga-vana, 'Deer Park', Mṛga-dāya, in Pūli (Dāya, as in *dharma-dāya*, *dāy-āḍa*, means 'inherited property', 'given to', from *dā*, to give', woodland 'given to' deer). Compare the great saying of Christ. "Other sheep have I, which are not of this

possessions); (d) en-joy-ment (of one-self, compare the common phrase, 'we enjoyed our-selves thoroughly').

7. Four main 'ends' of life (see pp 296-300 and 526-'9 *supra*): (a) observance of) lawfulness-and-morality, (which regulate) (b) wealth, riches, (which refine) (c) (psychophysical) pleasure; (d) (spiritual) happiness, (en-joy-ment of the Great Self). *I e*, Dharma, Arjha, Kāma, Moksha.

8. Four main social institutions: (a) Law (Government and State), (b) Property; (c) Family; (d) Religion (Church).

9. Four main 'powers' of State: (a) science power, (b) valour (military) power, (c) finance (bread-and-money) power; (d) labor power.

10. Four main sets of rights-and-duties, for four main temperaments and professions. (a) duty to gather and to spread true and useful knowledge of all sorts; right to receive honour,; (b) duty to develope needed ability, and give protection to all who need and deserve it, and to maintain law and order and peace in the land; right to be entrusted with official authority and power of command; (c) duty to arrange for production and distribution of all necessaries and comforts, 'in accord with laws of the state; right to receive prices (which will yield reasonable profits, within limits permitted by laws); (d) duty to give help and service to

the human heart, he preserved one, *viz*, the Temple built by Abraham, Kā'ba, 'Cube,' with its *Hajr-ul-Aswad* and *Hajr-ul-Yamān*, and, with great foresight, made it the principal place of Islāmic worship, a uniting centre of an ordained pilgrim-age, *Hajj*. Muslims, offering prayers at prescribed hours, always turn their faces in the direction of Kā'ba, in whatever part of the world they may happen to be. But Mahammad omitted not to teach that, though enjoined for common practice, it was not spiritually essential. For, indeed

Wal-illāh-īl mashriqu w-al maghribu, fa aina mā
 ʔowallu fa summā Wajh-Ullāhī, inn-Allāhā wāseūn
 alīm Laisal birra an ʔowallu wujūha-kum qibal-al-
 mashriqī w-al-maghribī, wa lakinnal birra man
 āmana b-illāhī w-al-yaum-īl-ākhirī w-al-malāyakātī
 w-al-kitabī w-an-nabīyīna (Q)

(Since God is omni-present, all-pervading,
 Since He is in the east as well as west,
 Whichever way ye turn, God's Face is there,
 His Presence doth pervade the Universe.
 It is not righteousness to turn the face
 To east or west, but to believe in God;
 And in the Day of Judgment when you must
 The consequence of your good deeds and ill
 Meet with unfailingly, and to have faith
 In angels, scriptures, and the prophets too)

(a) Educational organisation is made up of learned 'class' or professions and student order or 'stage', *i.e.*, of educator and educand in the broad sense, (b) protectional, of executive professions and order of honorary publicists to guide and supervise them; (c) economic, of commercial professions as producers and distributors and of the order of householders as consumers; (d) industrial, of *workman class*, laboring professions, of many grades, as *physical* helpers of community, and order of *renunciant ascetics* as *spiritual* servants of it

- 13 Four main congenital social 'debts' laden with which, every human being is born. (a) to 'gods,' *i.e.*, forces of Nature, which spread out the universe of objects on which our life and senses feed, and all our experience is based; (b) to 'ancestors', who have given to us our body, in and through which our life is lived; (c) to 'sages, seers, scientists' of the past, who have left to us the stores of knowledge which differentiate us from lower kingdoms and refine and ennoble our life; (d) to the Supreme Self, which has given us the spark of life, our soul.

14 Four main ways of repayment of those debts, and winning final Release, Spiritual Freedom, Moksha, *Najāt*, Salvation. (a) performing 'pious works', such as plantation of trees, re-afforestation of denuded tracts; construction of water-works,

yāṭrā, are made by Islāmic pilgrims to other sacred places also, especially Madīnā, and Najaf, Karbalā, Meshed, etc. Islāmic tradition is that Ka'ba temple was originally erected by Abraham, who was also known as Khalīl

Chief holy place of Hebrew religion is Jerusalem.

Christian religion too, naturally and rightly holds in great veneration, and regards as places of pilgrimage, places which have been santified by the birth of Christ, Bethlehem, upbringing in early years, Nazareth, baptism, river Jordan, ministry, sea of Galilee or Gennesareth, and towns on its shores, Tiberias, Capernaum, also town of Jerusalem, and finally, his crucifixion, Calvary. Besides these, it has its holy towns, like Rome,

mind, they are only infinitesimal parts of the infinite perpetual miracle of the heavens with their countless contents of ever-rolling, breaking, and re-forming, shining and extinguishing, dying and re-appearing orbs. If priests of temples were wise and benevolent, they would explain the significance of 'Jyotiṣ-linga' as above, to pilgrims, and help them to take a step forward from 'form' towards the Formless.

Bible also, (Exodus, 20) says. "If thou wilt make me an altar of stone, thou shalt not build it of hewn stone, for if thou lift up thy tool upon it, thou hast polluted it." Another aspect of the truth is embodied in a Hindī proverb 'It takes a thousand strokes of chisel-and-hammer to evolve a god (idol) from a stone-block.' The soul must pass through all sorts of experience before it becomes perfect.

regulated play; in last two, socialist or altruist instincts are brought to culmination. In this way are all 'isms' duly balanced and reconciled; State exists for Individual and Individual lives for State; each is for all, all are for each; to each is given according to his need, from each is taken according to his capacity.

We have noted before that all factors of all these tetrads are inter-dependent, like head, arms, trunk, and legs; or like nervous, muscular, glandulo-vascular, and skeletal systems of a single living human organism; also that only main factors, groups, classes, can be broadly distinguished; while sub-divisions intermingle, pass into, permeate and pervade each other, so subtly and inextricably, that attempt at any precise demarcation is bound to fail. As said in *Gītā* - 'definition is a passing from indefinite to indefinite', Arrangement by tetrads is also a matter of convenience only. Facts and factors may be, and elsewhere have been, grouped in duads and trinities as well as quartettes. Variety in presentation of ideas should, to scrutinising mind, bring out basic truths only more clearly. Also, in detailed working, subordinate tetrads may be distinguished and formulated usefully, under each of the others, as under (5), above, *e.g.*, four kinds of pathological temperaments (or 'personal idiosyncracies') and four corresponding kinds of medical treatments; four

images, though the wisest elders of Islām and Christianity and Vaidika Dharma say -

Dilā ! tawāf-i-dilēn kun, ke Kā'ba-é makhfī-sī,
Ke ān Khalīl binā kard, wa in Khudā khud
sākhṭ.

Tā kaī ziyārat-i-maqābir, kunī, aī afsurdah !
Yak gurba-i-zinda beh az hazār shēr murdah ! (S)
(Thy-Self, the Self in all hearts, O my heart !
Go, circum-ambulate, circle with love !
For every living heart is made by God
And is the inner mystic Kā'ba true,
While th' outer Kā'ba was built by Khalīl.
How long, what for, wilt thou make pilgrimage,
O luckless one ! to dead tombs ? One live cat
Is better than a thousand lions dead !)

Pūrnasya āvāhanam kutra !,
sarv-ādhārasya cha āsanam !,
Pra-dakṣhinā cha An-antasya !,
hi A-dvayasya kutah natih ! (*Paṭi pūjā*)

(How can the All-pervading, Who holds all,
Be brought unto a temple and confined
In a small image on a pedestal !
How fix the Omnipresent to one spot !
How can the Infinite be circled round
By pigmy man ! How may we bow to Him
Who has no Second that could bow to him,
Who is our very Self, naught else than We !)

Some elucidative comments, and correspondences in other religions, may be added.

manned by four temperamental 'types'. (See present writer's *Ancient vs. Modern Scientific Socialism*, pp. 69-73, 132-140, 165-209) and *World War and Its Only Cure—World Order and World Religion*, Chs XIII and XIV, specially) What Mr Wells says about 'types' gives the impression that he is thinking of only *physical* types, suited for different climatic and other natural conditions, not of *temperamental vocational* types. And he concerns himself almost exclusively with the *outer machinery* of the World-State, and does not say anything about different *psychical* types of persons, indispensably needed to discharge successfully, different (may we say, 'types of') functions of the several "functional Great Powers." Védist scheme supplements the scheme of 'outer machinery' with a scheme of corresponding appropriate *inner machinery*, without which, 'outer machinery' can never work successfully, and thereby makes it possible to provide, without any competitive waste of vitality, for every social work, *the right kind of worker*, who is best fitted to perform it efficiently.

There is much that seems plausible, even feasible, in this latest 'eu-topia' of Mr. Wells. His picturing of 'things to come' may be said to illustrate concretely, how 'all things else can be added, if men achieve righteousness first,' as *Bible* says. Flaw in his scheme, (as in most other 'utopias,' including Marx's and Russian Soviet's, as latter seems to have discovered in actual working), is that, (even allowing full effect to education, which he very rightly stresses as all-important), he assumes righteousness achieved too facilely, does not take sufficient account of the metaphysical Law of Duality, which works as indefeasibly in human psychology as in any other department of Nature, reduces too easily to a negligible minimum, even if he does not quite abolish, egoistic urges and passions, and makes all human life,

that we¹ may hear It [and do It?'] Neither is It beyond the sea, that thou shouldst say, 'Who shall go over the sea for us, and bring It unto us that we may hear It and do it?' But the Word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayst do It" (B, Deuteronomy, 30, 13-14.)

That which thou¹ art thou dreamest not, so vast
 That lo¹ time present, time to be, time past,
 Are but the sepals of thy opening soul
 Whose flower shall fill the universe at last
 Thou ponderest on the moon, the stars, the sky,
 When the winds gather, how the waters run,
 But all too lightly deemest of thy-Self
 Who art a thousand miracles in One,

(JAMES RHODES)

So, too, have followers of Buddha taken to image-worship in excess. Philologists tell us that the very name, invented by neighbouring Persian-speaking peoples, for 'idol', viz, *but*, is but a corruption of 'Buddha', because the countless images, which they saw scattered all over the tracts now called Afghānistān, Turkistān, etc, were all described to them, by their worshippers, as 'Buddha'. Yet none has declared more emphatically than Buddha, that 'Within our-Self deliverance must be found.'

'civilisation' is only an explication of what is implicit in human nature. That nature is three-fold, cognitive-desiderative-active, or, if we wish to pursue the scheme of tetrads, also 'rest-ive', 'wishing to rest', 'to sleep in the unconscious', 'unwilling to keep awake and go forward'. Every civilisation has three corresponding aspects; fourth being that of reactive weakening, fatigue, decay, after attaining zenith. The three are: (a) its stores of peculiar kinds of knowledge; and its special language, which embodies one out of infinite shades of the All-Spirit; (b) its characteristic fine and useful arts, recreations, ideals, aspirations, buildings, towns, worship, religion generally, (c) its ways of living, forms of government, enterprises, colonisations, conquests, commercial and mechanical activities of all sorts. Another tetrad, of the religious side of every civilisation is (a) a sacred book, (b) a sacred town-and-river, (c) a chief 'mediator', 'revealer', teacher, proselytiser, spreader of the religion, (d) gradual degeneration, decline, death, disappearance.

Each civilisation shows some differences from others, in respect of all these, but general facts are same in all.¹ Every human face and figure is

¹ "We see the elaborate drainage-system of Knossos" (of the ancient times of king Minos in Crete) "and at once feel at home, the cosmetics found in an ancient grave strike us as pathetically up to date, the surprise which a visitor to a Museum expresses at the age of a

(Be lamps unto your-Self, and refuge too
 Seek not for refuge from aught else than Self.
 Desires, and tendencies made by them, pass.
 The Self abides Achieve It heedfully)

It is well-known that the teaching of Mahāvīra Jina is not different from that of Védānta, even in words, so far as the most important of them are concerned

Nayaṭi Ātmānam Ātmā éva,
 Janma, Nirvānam éva, vā,

nourishment, and should not be wholly forbidden ; otherwise, the child mind will languish But, also, when adolescence and youth have been reached, they must be replaced more and more by 'the miracles' of 'the familiar,' the so-called 'real'. Similar myths have grown up around the names of Kṛṣṇa and Christ Those connected with Kṛṣṇa are especially imaginative, because they have had many more centuries to grow *Qurān* (3 138, 41 6-8, 38 96, 17 93 25. 20, 6 50, 7. 188, 13 38, 21 7, 8, 25 20) itself expressly declares that prophets are mortal, and eat food, and go about in the markets, and have wives and children, like other human beings No prophet has claimed immortality for his physical body. Nevertheless, extravagant, fantastic, superstitious beliefs grow up about them There are sects of excessively 'faithful' ones, which believe that the bodies of Kṛṣṇa and Jesus Christ were made, not of ordinary, but some peculiar ethereal, matter In the past, the *odium theologicum* of utterly senseless, yet very bitter, controversies between rival sects, over such subtleties and hair-splittings, has caused much bloodshed

all parts of earth at once in any home they please ; all which achievements, however, subserve only the very same fundamental 'appetites', though with 'longer circuiting'.

Védic Samskr̥t names for the four types are, (a) brāhmana, (b) kshattriya, (c) vaishya, (d) shūdra. Islāmic Arabic-Persian names are, (a) *ul-ul-'lm*, also *ul-ul-albāb*, (b) *ul-ul-amr*, (c) *zurrā*, (d) *muzd-war* ; first four occur in *Qurān* ; simpler and more commonly used forms are, (a) *ā'lm*, (b) *ā'ml*, or *amīr* or *āmīr* (from *amr*, to command), (c) *tāju*, (d) *mazdūr*. Abul-Fazl, famous minister of Akbar, in Introduction or 'Fore-word' (*Muqaddamāh*) to his great book *Āin-i-Akbarī*, 'Laws of Akbar' (like 'Laws of Manu'), names the four as (1) *Ahl-i-qalam*, 'men of pen', the learned, (2) *Mubārīzān*, warriors, from *burz*, valour, battle, (3) *Péshā-wa'ān wa Bāzār-gānān*, 'men of trade, commerce, business', 'men of bāzār or market-place', (4) *Barzagarān wa Kishā-(or Kushā)-warzān*, 'artisans, peasants, tillers of the soil, men of labor, poulterers,' from *barz*, decoration, *kish*, sowing, poultry-rearing, *kashdan*, dragging, laboring. He also expressly recognises and asserts the *universal character* of this fourfold *vocational* classification. Thus :

Jahāniān az chabār garoh bérūn na bāshand.

- (No human being, in all the world,
Falls outside of these four.)

Bī-afgan pardah, tā mā'lūm gardad,

Ke yārān Digarē rā mī parastand.

Har kham o péch-é ke shud

az tāb-e-zulf-é Yār shud,

Dām shud, tasbīh shud,

zanjīr shud, zunnār shud. (S.)

(The legalists worship their heaps of books ,

The seekers of the holy secret seek

The door that leads to Me, within their heart.

Throw down the screen , then only wilt thou see

That th' intimates do worship Naught but Me,

While cunning ones do worship Something Else)

(The curls and twists of the Belovéd's locks

Take on, in different hands, the different forms

Of ros'ry, girdle, chain, cord, sacred thread)

Guru Nānak, Founder of the Sikh reform of
Hinduism, has taught the very same essentials of
Védānta.

Kāhe re, mana ' bana khojana jāī ' !

Sarab-nivāṣī, sadā alékhā, to sang rahat sadāī,

Puhupa mānhī jasa bāsa basatu hai,

Mukura mānhī jasa chhāyī,

Ṭaisé hī Harī basata nīrantara

Ghatahī méā, khojahu, bhāī ' !

Bhītara bāhara Ekahī jāuau,

Yaha Guru gyāna baṭāī ' .

And what the khaépus? The véréjen

Alone, with God's help can defend us then !).¹

In Britain they used to speak of ' the three estates of the realm ', (a) clergy, (b) nobility, (c) commons, to which a fourth has to be added now, (d) proletariat, (labor, workmen, industrialists). Other countries and languages of Europe have corresponding classes and words. Japan has, (or until recently had), (a), *kuge* (court nobles, kinsmen of the emperor), (b), *bushi* or *buki*, or *sāmurai* (warriors), (c), *heimin*, (common people), (d) *étā*, *hīnin* (like ' out-castes)² China has (or until recently had), (a) scholars (literati, including officials, mandarins), (b) farmers, (c) artisans, (d) traders, merchants.³ Very fortunately, it has never insisted on ' heredity '.

¹ Gangā Prasāda, M A, M R A S, in his excellent work, *The Fountain-head of Religion*, at pp 91-93, quotes from Dr Haug's and Prof. Darmestetter's and others' writings on Zoroastrianism and translations of its books, and says that Zend names for four castes were, "*Athrava*, priest, *Raṭhaesṭao*, warrior, *Vāstriyoṣhyas*, cultivator, *Huītes*, workman", also that "in the later scriptures of the Parsi religion", the names were changed to "*Horisṭaran*, *Nūisṭaran*, *Rozisṭaran* *Soisṭaran*, in Pahlavi, *Raṭhoīnan* (priests, Skt. Atharvan), *Raṭheshṭaran* (car-warrior, Skt. Raṭha-sṭha), *Hoṭkshan* (agriculturists), and *Bastaryoshan* (who render all kinds of service)"

² *Ency Brit.*, 14th, edn, xii, 940, art 'Japan'.

³ *Ibid.*, v, 514, art 'China', Lin Yutang, *My Country and My People*, p 182. It is remarkable that 'soldiers' are not included in this grouping, they have

elevating hymns and writings of the Gurus, who have incorporated in it some hymns of others, f.i., Kabīr, also); and even ritualistic worship of copies of it, wrapped in costly cloths, placed on ornamental stands, with whisks made of expensive kinds of animal hair waved over them by devotees, in the great and beautiful central Golden Temple in Amrit-sar, ('lake of ambrosia') and in subordinate *sanghats*, 'religious meeting-places,' in many towns.

As said before, such formal worship is unavoidably craved by the child-mind. Within due limits, it is desirable and indeed indispensable Apparatus, exercises, games, social work, of various kinds, are needed in kindergarten, school, college, university, for physical, intellectual, and one important part of moral, education and character-formation; even so, such worships are needed, in the beginning, for spiritual, moral, and emotional, education of the growing soul But, obviously, such apparatus ought not to be clung to, after its work is done, its utility exhausted Means should not be allowed to over-power and destroy the end

Excessive clinging to external things is weakness, not wisdom. It should be vigilantly guarded against ¹

¹ So, wise parents take care to gradually wean their children from dependence on them (the parents), and encourage and train them to 'stand on their own feet'. The Adler school of psycho-analysts has rightly stressed this duty of parents

(Brāhmana, Kshattriya, and Vaishya—these
Are the three 'twice-born' types of men ; the
fourth
Is 'once-born', Shūdra ; and there is no fifth.)

Mukham kim asya āsīt, kim bāhū,

kim ūrū pādā uchyété ?

Brāhmanah asya mukham āsīt,

bāhū rājanyah kr̥tāh,

Ūrū tat asya yat vaishyah,

padbhyām shūdrah ajāyata.

Purushah éva idam sarvam,

yaṭ bhūtam yat cha bhavyam ;

Sah bhūmim sarvataḥ spr̥tīvā

aty-aṭishthat dash āngulam.

(*R̥g-Veda*, 10 90, 10-11-12)

Rucham nah dhéhi brāhmanéshu,

rucham rājasu nah k̥dhi,

Rucham vishyéshu, shūdréshu,

mayi dhéhi ruchā rucham.

Yathā imām vēcham kalyānīm

ā-vaḍāni janébhayah,

especially since the Boxer movement of 1910-11, (immediately after which began the Great Revolution in China under leadership of Dr Sun Yat Sen), has changed all this, and has compelled China to imitate her invaders in many respects and place soldier on a level with or even higher than scholar, and financier also has become almost equally important.

6. PAGEANTS, PROCESSIONS, FESTIVALS HOLY-DAYS,

6 All have pageants, eikon and bambino processions, *Maulūd*, *Kathā* and *Kāla-kshēpa*, *Duldul* and *Tāziā*, *Rāma-līlā* and *Krshna-līlā*, *Muharram* and *Pīṭṛ-paksha*, holy-days of fasts, festivals, lamentations, *Ēkā-dashī*, *Ramzān*, *Lent*; though few of these are in accord with injunctions of basic scriptures. All have a sabbath-day; Védism on first, eight, and eleventh days of each lunar fortnight, Judaism on Saturday; Islām on Friday; Christianity on Sunday; for rest and recuperation.

Incidentally, it may be noted that all finest products of fine arts, and some also of useful

in your mind?" "No" "Then you have not thrown pebbles, and have not performed pilgrimage."

All religions have similar rites and ceremonies, all of which are "outward symbols of inward graces", some more refined, some less. If done in the right spirit, under right guidance, they are 'initiations', and leave behind permanent impressions of great value. Eleusinian Mysteries have been referred to before, at pp 102-103, *supra*. The living body is a 'symbol' of the powers of the Spirit. Symbols express, in terms of matter, things, processes, movings, of the mind. *Yātrā*, *yajña*, *balī dāna*, *hajj*, *qurbānī*, pilgrimage, vows of poverty, 'entering' religion, joining a monastery or convent—all these 'symbolise' wandering and search of the soul for the Supreme Self, finding and seeing of It, self-extinction into It and giving up of all sense of separateness.

This Cosmic Man, the whole vast Human Race,
 Embodied Principle of Consciousness,
 Is everything that was, is, is to be ;
 Its universal mind includeth all.
 With its ten organs, sensor, motor too,
 And the ten fingers of its two strong hands,
 Compassing all, it overspreads the earth.
 O Lord of All ! give mutual pleasantness
 And love to all of us, our brāhmanas,
 Our kshattriyas, our vaishyas, shūdras, all.
 May we speak pleasing words unto each other,
 Always, we brāhmanas and rājanyas,
 We gentle shūdras, and we arya-vaishyas
 Who are the refuge of us all for food.
 Thou Who articulatest all the parts
 Of all this world, and organisest them !,
 Bind us in the strong bonds of love with all,
 Our brāhmanas, rājanyas, shūdras, aryas,
 And all we like , turn our foes into friends.
 May our brāhmanas have round their faces,
 The aura of benevolence and wisdom ;
 May kshattriyas be valorous and able
 To speed strong shaft and true 'gainst evil-doers ;
 May our matrons be most honor-worthy,
 Surrounded by children and children's children ;
 May our cows flow with milk and bulls be pow'rful
 To bear great loads ; our horses swift and loyal ;
 Our young men all fit to take part in council,

and would advise their respective followers, each to join with others, in all those selected forms and festivals; then they would double and treble the joy of each community, instead of marring it all, by promoting separateness, antagonism, riots and fatal fights, and ever-rankling revengefulness; as they have been marring it throughout the medieval ages in east and west alike, and today also in India. Such mutual consultation and co-operation, between religions leaders, is as necessary today as between politico-economic leaders; for rapid earth-encircling transport and communication have mixed up all nations, races, religions; and the only alternative to 'organising for war' and destruction of civilisation, is systematic 'organisation for peace' over the one double problem, 'adequate and equitable distribution of (a) Spiritual Bread and (b) Material Bread'.

7. SACRAMENTS.

7 All religions have sacraments, *sams k̄aras*, *sunnats*, initiations, solemn ceremonies, originally intended to refine and improve mind and body, and to bring about *punar-janma*, 'regeneration', 'second birth', 'becoming as little children again', *pāvana*, *paviṭṛī-karaṇa*,

power, has generally lain between 'medicine-man' of tribe and its 'chief'; 'magic-lord' and 'war-lord'; 'priest'-pope and 'soldier'-king, 'civil (temporal, military) power' and 'spiritual power'; 'scientific knowledge', and 'valorous fighting prowess'. But, in modern times, finance power seems to have reduced both to service of itself; and, in turn, is now threatened with subversion and submersion by 'labor-power'. All which means only lack of just balance between the four powers. Also, in India, for many hundreds of years now, the principle of 'mutation' has been thrust aside by 'vested interests', and the four types, or 'castes', have been made rigidly 'hereditary', as nowhere else. A peculiar result has followed Human nature being

Dr G. H. Mees, in his book, *Dharma and Society* (1935), p. 81, writes: "An interesting modern doctrine of four classes is presented by Adam Muller. His classes also correspond somewhat to *varṇa-s*. They are 1. the Clergy, including the teaching classes, the *Lehrstand*. 2. The Nobility, the *Wehrstand*, consisting of landed proprietors and military men. 3. The class of those occupied in Business, Traffic, and Intercourse [Commerce]. This is the *Verkehrstand*. 4. The class of those occupied in Industry and Productive Labor. This is the *Nahstand*. It is clear that these classes are based upon the traditional classes of the German Reich."

Dr. Ram Manohar Lohia (an office bearer of the Indian Socialist Association), who holds a German doctorate degree, told me in August, 1946, that *Arbesterstand* is also used as equivalent to *Verkehrstand*.

and special postures and movements of body and limbs, during prayers.

9 LITANIES, LITURGIES, FASTS, VIGILS.

9. All have japa, *azkār*, litanies, upavāsa, roza, fast, jāgarana, *shab bédā'i*, vigil; to fix heart on God and God in heart.

10. PURE FOODS AND PURE SACRIFICES.

10. Vaiḍika Dharma, Islām, Judaism, all, unhappily, as currently practised, believe that the Great God (and not only evil sprites) can be propitiated by ceremonial bloodshed, and all therefore practise animal-sacrifice; but all, happily, believe that *tark-i-harwānat*, māmsa-varjana, avoidance of flesh-meats, and *nafs-kushī*, tṛṣhnā-tyāga, indriya-nigraha, asmiṭṭā-niroḍha, *self-sacrifice* and not *other-sacrifice*, are higher and better way of life and worship; and all refrain from animal food on 'holy' days. The real and profound meaning of animal-sacrifice is that the animal-in-man, beast-in-man, lower base selfish nature of man, his lust, anger, pride, timidity, egoism, symbolised by goat, buffalo, horse, camel or cow, and lastly man, should be slain.¹ But that same selfishness, instead

¹ Another, and very good, explanation also is suggested in Gangā Prasāda's *The Fountain-head of Religion*, (pp 140 143), on the basis of Haug's *Essays*.

means today nothing more than a group of families, whose members dine and marry among themselves, and not with members of any other group ; and will not take food which has been ' touched ' by persons of other castes. Whatever may have been the causes, in past times, (many speculations have been advanced as to these, fear of poisoning, among other causes), there is no sense left in the practice, now.

The very sound scientific reason for avoidance of indiscriminate interdining and intermarrying is, of course, obvious. If we are to preserve and promote individual and racial health, we must eat pure food, drink pure drink, breathe pure air, in company with clean-living sympathetic friendly persons of similar habits ; and marry with persons of parity of temperament and compatibility of tastes, interests, likes and dislikes. But what is obvious to dispassionate reason, is made very obscure by perverse passion. " Time makes ancient good uncouth " ; time meaning,

forces, ideas, ideals, are working in the ' collective Hindu mind ', a movement is growing stronger, every day, for a reversion to the original four main ' caste-classes ', in the first place, and, secondly, for placing them on the basis of personal temperament and actual profession, instead of mere birth ; and bills for validating inter-caste marriages are being repeatedly introduced in the legislature, with greater and greater success each time. A somewhat radical one was introduced by the present writer, in the Indian Central Legislature, of which he was then a member, in 1936 ; but could not be carried through as that time.

No sacrifice can be acceptable to God, Rahmān, Shiva-Shankara, Benign, Auspicious, Merciful, Universal Life, except sacrifice of one's own lower self and selfishness.

"Go ye and learn what that meaneth, 'I will have mercy and not sacrifice'." (B., Matthew)

"I desired mercy and not sacrifice, and the knowledge of God more than burnt offerings." (B., Hosea)

"To obey is better than sacrifice, and to hearken than the fat of rams" (B., Sam)

Na śha dharmah sañam, dévāh !,
Yajña vadhyéja vai pashuh,
Idam Kṛṣṇa-yugam shréshtham,
kañham vadhyéja vai pashuh (Mbh.)

(The *Védas* say ye shall make sacrifice
With vegetable seeds and grains of corn.
A-ja, the word which ye would say means 'goat',
Means grains 'un-sprouted,' and not goats at all
Ye must not slay these harmless animals,
Must not create blood guilt and cruel sin
In this the Age of virtuous Innocence,
And change it into th' Age of murderous War.
: Where blood is not shed, there is Golden Age)

Buddha's most manifest reform has been the practical abolition of such formal *blood sacrifices* in India, and though he did not succeed in abolishing animal food, he has, no doubt, reduced it among large sections of the people. His interruption of King Bimbisāra's sacrifice has been made famous by that unique poem, *The Light of Asia*, of Sir Edwin Arnold. Jainas are well-known for their extreme avoidance of killing.

extremely *a-sa-varna*, i.e., are marriages of persons of *not* same *varna*. *Varna*, (roots *varn* and *vr*) means (1) 'that which describes' (the position of a person in Society, viz. his *occupation*, his means of living), (2) 'that which he chooses' for himself, (again, his profession), (3) 'that which envelopes and covers him', (his color, his complexion). In no way does it mean what it is at present made to mean, i.e., a separate 'birth-caste'. That it continues to show, even in its perversion, the impress of its original and etymological sense, is proved by the fact that a very large number of *caste*-names are names of *occupations*. Followers of each little limited 'occupation' became converted into rigidly hereditary 'castes'. Probably, they served the purposes of 'close' trade-guilds, at one time. But, before long, it seems, purpose became confined to inter-dining and inter-marrying. Persons whose *caste-name* indicated a certain occupation, began to follow quite other occupations. At present, all sorts of 'castes' are following all sorts of 'occupations', excepting the 'priestly'. This last continues to be a jealous monopoly, but is beginning to be encroached upon.¹

¹ Whole subject has been fully discussed in my speech on the Bill mentioned in preceding fn, it has been reproduced in Vol III, pp 767-869, of *The Science of Social Organisation*.

"He that findeth his life (egoism) shall lose it ;
and he that loseth his life for My sake (the sake of
Self, Universalism) shall find it (as the Immortal
Universal Life)." (B.)

Jehd kun dar bē-khudī, Khud rā bi-yāb,
Zūd-tar, w-Allāhu ālam b-is-sawāb.
Chand dar bandē khudī ? Az khud bar ā '
Ekhl in nālain f-anzur Māṭ rā !' (S.)

(Plunge into selflessness to find thy Self
At once, most certainly—God knows 'tis true
How long wilt thou be bond-slave of thy self ?
Come out of thy small self into the Great !
Put off those dirty shoes of outer forms,
Enter the Temple, and its marvels see !)

Jab main thā tab Harī nahīn ;
Ab Harī hai, main nāhi ;
Prēma-galī atī sūnkārī,
Wā mēn do na samānhi (KABIR)

(When I was, God was not, now that God is,
I am no more ; yea, very strait the lane
Of Love Divine, it has no room for two !)

Ham mo'taqid ḡa'wa-i-bētil nahīn hoté,
Sīnen men kisī shakhs ké do dil nahīn hoté. (S)

(How can we e'er accept the claim absurd
That there can be two hearts in the same breast.
God fills me—and for 'me' no space is left)

setting of a comprehensive 'Planning', a systematic Social Organisation. Hunger and Sex are at the very roots of life. We cannot be too careful in regulating and refining their satisfaction. The subject has been referred to before pp. (358-397). Sinning against laws of food and marriage, which are laws of religious science and scientific religion, and observance of which laws alone fully 'sanctifies' both—such sinning is parent of all sins and crimes, is cause of all manias, wars, perishings of great civilisations. Manu's solemn warning, of how such sins are visited upon generation after generation, has been quoted before (pp. 248-249). Indeed—these sins and crimes become aggravated with each succeeding generation, until the end in disaster, unless strong checks and remedies are applied from outside. It is certain that the community which allows that holy of holies, the mother-heart and the mother-body, to be polluted, corrupted, perverted, tortured, murdered, 'that community is blasted by the thunder-bolts of God,' (so Manu declares expressly, iii. 58). These thunder-bolts take plainly visible shape of 'rot' of body and mind, epidemics of infections and contagious virulent diseases, and mutual butcheries of war-madness; not to speak of floods, famines, plagues of many sorts (of animals as well as of epidemics), volcanic eruptions, earthquakes, and even more gigantic cataclysms of Nature.

Muhammad, and said to be the first Sūfi in Islām after the Prophet himself, is reported as having advised higher aspirants .

Lā taja'lu butūnakum maqābir-ul-haiwānāt (ALI.)

(Make not your stomachs graves for animals)

In Vaidika Dharma, apart from higher metaphorical meaning of animal-sacrifice, the cumbrous ceremonial prescribed for sacrifice of each animal is said to have been intended to restrict killing and drinking, and, at the same time, to give regulated and minimised vent to sadistic and orgic tendencies of human beings when uncontrollable¹ But though formal ' sacrifice ' may have diminished among some peoples (e g , Christians have none), flesh-foods and spirituous drinks are but too common all over the world, particularly among the well-to-do.

Loké vyavāy-āmisha-madya-sévāh

Nityāh tu jantoh ; nahī tatra choḍanā ,

Vyavasthītiḥ tāsū vivāha-yajña-

Surā-grahāḥ ; āsū nirvṛtīḥ ishtā. (*Bhāgavata.*)

¹ There are periodic carnivals, Saturnalia, Bacchanalia, and festivals of unrestrained indulgence and riotous licence, unfortunately, within the pale of every religion, even as there are intestines full of faecal filth within even the most beautiful human body The inexorable infeasible Law of Duality necessitates it But it is the duty of Rational man to minimise the filth.

visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep my commandments". (B., Exodus, 20).

Results (in stultification of intelligence, weakening of self-reliant will, growth of irrational blind superstition) of excessive image-worship; and some nature-facts connected therewith; we have noted before (pp 638-'9, 603-'5, and 259 *et seq.*); also how intense faith of a devotee may actually 'vitalise' the 'image', created by his 'imagi'-nation, (as a statue by a sculptor), make of it a focus, attract into it a ray of the all-pervading Life, or, perhaps, an already individualised denizen of another plane of matter, (as a person enters into an actor's dress or a soldier's accoutrements), and convert it into a (for the time being) real angel (or devil, according to the quality and desire of the devotee). But 'graven images and likenesses' do not exhaust the list of 'other gods', mentioned in first part of the verse of *Bible*, quoted above. Nor are commandments, alluded to in last, only these, *viz*, against images and likenesses. Far worse than any other gods are Bacchus and Priapus, 'god-devils,' of 'evil eating' and 'evil mating'. The terrible consequences of sins involved in worship of these two, are much more glaringly patent, not only

have special forms of dress, often national but sometimes religions also. If these distinctive marks and dresses were worn with an eye to artistic effect and mutual appreciation as well as to devoutness, it would all make for variegated beauty, interesting novelty, and greater total richness of social life. Instead of this, as worn at present, they often serve only as 'red rags to bulls', as mutually threatening and provoking horns and tusks, claws and fangs, beaks and talons, bristling hair and flailing tail; because religious *mis*-leaders cultivate ferocity in their followings more than humaneness and rationality, and teach them assiduously that those who do not wear their hair in the same way (on top of head, or on jaws and chin), or dress differently, or eat and drink other things, or speak and pray in another language, are strangers to be avoided, even enemies to be suppressed.

12. HOUSES OF GOD

12. All call their places of worship by names which have the *same* meaning, viz., 'House of God' (*church*), *Dév-ālaya* (*mandira*), *Bait-Ullah*

religion and science, both, justify belief in the existence of benign as well as malign *living* forces, of sorts and types other than those cognisable by our physical senses, which *can* be attracted by strong belief and emotion of human beings.

Philosophy and psycho-physical science, *applied* to administration of human affairs, give us the complete Scheme of Social Organisation sketched above. Each of the quartettes is important and inseparably related to all the others. But most important is that of Four Types of human beings. Birth of these is governed by two laws, of (1) Heredity, and (2) Spontaneous Variation or Mutation. Former arises from Oneness of Self, Spirit; latter, from Manyness of Not-Self, Matter. Metaphysically, mutation is included in heredity; since the Many is included in, indeed created by, the Ideation, Will-and-Imagination, of the One. All possible sorts of children are included in the parent; because each parent is the child of an infinite number of ancestors. There can be no effect which is not pre-existent, in seed-form, in the cause. 'All is everywhere and always', because the One which contains all, is omni-present.¹

In latest terms of biology, we may say that all sorts of 'genes', 'potencies', are present in every germ. The idea of 'id-s' (biophor-id-s, 'determinants', composing the 'biophore', the unit of life) put forward by Weismann, some *décades* ago, seems to have been somewhat similar. Western scientists say they do not yet know *why* there is any *mutation*; (Julian Huxley, *We Europeans*, ch. iii). Indian works

¹ See pp 282-284 *supra*; *The Science of the Self*, pp. 21, 49-50, 54, 95, *The Science of Peace*, generally.

17. PRIESTS OF MANY GRADES.

17. All have priests; sexton, sacristan, beadle, vergier, almoner, churchwarden, deacon, curate, chaplain, parson, vicar, rector, canon, prebendary, archdeacon, dean, suffragan, diocesan, prelate, bishop, Protestant archbishop and primate, Romish curé, abbé, cardinal, pope, Greek archimandrite, metropolitan, patriarch, pandās, pujāris, puro-hita-s, yājakas, pandits, dharm-ādhikāris, sampradāy-āchāryas, temple-attendants of many degrees and names, *muazzins*, *mujaawirs*, *muṭawallis*, *mullāhs* *muftis*, *u'lemā*, *muṭahids*, *imāms*, *khalifās*; *daštūrs*, *mobeds* (Pārsis); scribes, pharisees, levites, rabbis (Hebrews); bonzes, phoongyes, talapoins, lamas, trapas, gelongs, tulkas, *gomchens*, *chutukṭus*, *khobilgans* (Buddhists), etc.—far too many of them.

18. HERMITS AND MONASTERIES.

18. All have sannyāsīs, yaṭīs, *ma'ndalishas*, *sādhus*, *bairāgis*, *udāsīs*, *math-ādhishas*, *mahanṭs*, *faqīrs*, *miskīns*, *daivéshas*, *auliyās*, *sajjādah-nashīns*, *sheikhs*, *pīrs*, *murshids*, *ṭakīyā-dārs*, *bhikshus*, *sthā'naka-vāsīs*, *shramanas*, *kshapanas*, *théras*, *mahā-théras*, *lāmās*; anchorites, cenobites, monks, nuns, friars of

Thus, then, from transcendental stand-point, all 'mutations' also are covered by 'heredity' in the 'infinite' sense, for all possible potencies are pre-existent in the One Universal Parent, or, in the infinite multitude of particular parents from whom each germ is derived and each child is born; since each child has two parents, each of these parents, two; and so on, *ad infinitum*; and there is nothing really *new*, in any birth; but only a greater development of some potencies in some cases, and of others in others. Atavisms, regressions, dominants, recessives, mutations, modifications, of present-day biology; indeed, origin and evolution of all possible species; seem to be possible to explain only in this way. But, for practical purposes of every-day usage, from empirical stand-point, it is best to regard the two laws, of heredity and of spontaneous variation, as distinct, and even competitive; now one prevailing over the other, in one case; and again, the other prevailing over the one, in another case.

All civilisations have instinctively endeavoured to organise their societies in accordance with the natural fact of these four types and the two laws of their manifestation. They have succeeded and prospered in proportion to the degree of their assimilation, even though unconscious, of these principles. Ancient Indian civilization recognised, enunciated, and essayed to apply, the principles,

19. SECTS.

19. All have subdivided into much too numerous sects, *sam-pra-dāyas*, panths, *firqās*; literally hundreds, in Hinduism, also hundreds in Christianity, which is not generally known, and scores in Islam.¹

20 SOCIAL ORGANISATION.

20 Vaidika Dharma is supposed to have one feature, *viz.*, the 'caste-system', which is peculiar to it, and not to be found in any other religious scheme. The supposition is not quite correct, nor wholly incorrect. In every civilised society—and every civilisation is connected with a religion—seeds, marks, outlines, of such a 'caste'-system are discernible, because they are inherent in human psycho-physical individuo-social nature. The seeds are sprouted, the lines filled in, most fully, in Vaidika Dharma. All religions, directly or indirectly, sanction some laws and social institutions

¹ Very troublesome and disturbing to peace, this, no doubt. Yet, 'the darkest cloud has a silver lining', and 'the worst wind blows somebody good'. The patent fact that men interpret and modify and reshape the 'religion' of the Founder into any shape of any sect as they please, is proof patent that *they* are the masters of religion, not religion, their master. That they can and do change from any religion wholly into any other, is conclusively strong proof.

solidarising articulating *virtue* of the truly scientific socialism of the old scheme has disappeared completely, and, instead, vicious consequences of endless separatism and exclusiveness are rampant.

While, in Indian practice, 'heredity' has swamped 'variation'; in western systems of social 'structure' (not yet 'organization'), 'variation' and blind competition are too much to the fore; though heredity is necessarily at work also, all the time, and large numbers of persons naturally follow the family 'occupation, generation after generation. It is a very hopeful sign that in more advanced western countries, educationists are making efforts to ascertain, in good time, the vocational aptitudes of their pupils, and some countries have begun to even appoint 'career-masters' in their schools. In a proper Social Organisation, based on psychological and physiological science, both laws, of heredity and of mutation, would be taken into account duly; but the latter would be made the deciding factor, whenever unmistakeable, for the purpose of assignment to a vocation. One law reflects the Unity, *Wahdat Eka-tā*, of Self; the other, the Diversity, *Kasrat, An-éka-tā*, of Self's Nature, i.e., Matter, Not-Self, which is garment of Self or Spirit.

As in the politico-economical life of nations, 'trustees' are always making themselves 'beneficiaries'; leaders are always becoming mis-leaders;

Everything that is born, and grows, must also decay, and pass away, yielding place to new. Re-generations, new births, necessarily follow. Everything that dies, must be born again, in a new form. The soul, idea, ideal, principle, remains the same. The embodiment, expression, vehicle, changes. In the Life of the Human Race, present times, with their characteristic civilisation, of predominantly physical science and machinist intellectuality, require a 'democratic and socialist' Religion, which will include a 'democratic and socialist' Polity, *i.e.*, a complete Social Organisation.

In short, what the Human Race needs today, is a World Religion, which will *not* be a new, separate, distinctive, exclusive religion; but the very oldest, indeed eternal, all-inclusive, universal religion, which will expressly *include*, explain, interweave, reconcile, synthesise, all existing religions; and will also provide a World Order, a World Organisation, which will not abolish any, but will include, moderate, federate, all existing nationalities. Védism, Mānava Dharma, tried to supply this need, for India, in past times.¹

We have repeatedly noted before, that it is not enough to *pray*, however sincerely, that God's Will be done on earth, it is necessary also to *know* what that Will is, if we are to subserve it, to act in

¹ See the present writer's book, *World War and Its Only Cure, World Order and World Religion*.

militarism), nor a pluto-cracy (capitalism), nor a mobo-(or 'demo-') cracy (proletarianism). The four 'powers', 'four estates of the realm', must be duly balanced for ethical teachings to have a chance.

Buddha and Mahā-vīra Jīna endeavoured to shift, and largely succeeded in shifting back, the basis of Indian Social Organisation, from crass artificialised 'heredity', to elastic, rational, natural 'spontaneous variation' in respect of vocational temperament; thereby gave, to the Indian People and their civilisation, a new period of re-generation, a new lease of life, for about twelve centuries; and gave rise to an astonishing efflorescence of varied science, fine art, and noble literature, (due to generous emulation between Vaidikas and Baud-dhas), and to great empires rivalling the more or less contemporary Carthaginian, Grecian, Roman, Macedonian, Persian and Chinese empires. Unhappily, the evil in human nature, forces of a-v i d y ā, selfish erring, de-generation, again succeeded in resuming their sway, and changed generous emulation into deadly rivalry and conflict.

A whole chapter of Buddhist *Dhamma-pāḍa*, named 'Brāhmaṇa-vaggo', is devoted to exposition of nature of *true brāhmaṇa*

Na jatāhi, na goṭṭé hi,
na jachchā hoti brāhmaṇo ;

place, (II) how *Human Society* should be *organised*, and *Individual Life planned*, with clear specification and partition of all particular rights and corresponding duties; so that each one of us may be able to ascertain readily what his duty and corresponding right is, in any given situation; and both our needs, Spiritual and material, may be duly satisfied, in accordance with that Nature and Meaning¹

The normal human being is not a solitary. He is born in a family which lives amidst a community of families. He lives, grows, decays, dies in a family amidst a community. His joys and sorrows are unavoidably and inseparably bound up with those of others. It is impossible for any individual to carry out the Divine Will, observe the Golden Rule, perform his Duty, and achieve any reasonable amount of Happiness here and hereafter, (i.e., secure Material and Spiritual Bread); (i) *if* the

¹ From such very limited study and thinking and public work as he has been able to do in eighty six years, this writer has derived the conviction that (i) *The Secret Doctrine*, by H P Blavatsky, studied together with five or six of the most important *Purāṇa-s*, and *Rāmāyana*, and *Mahābhārata*, in the light, and with the help, of modern evolutionist science, and of Védānta-Sāṅkhya-Yoga philosophy, is the best available exposition, in broad outlines, of what the Divine Will or Plan is, on the vast scale, for our solar system in general, and this earth and the human race in particular; and that (II) Manu's Scheme of Individual-Social Organisation is the best available scheme of Human Planning.

In deed, word, thought; gathers not worldly goods;
 Bears patiently hard words, bonds, beatings too,
 And lets not anger rise within his mind,
 Strong with the strength of all-forgivingness,
 Him do I call a real brāhmana
 Mere birth makes not a real brāhmana;
 Nor makes a shūdra, deeds and ways of living,
 Appropriate, make either one or th' other.
 The sun doth make the day, the moon the night;
 Courageous chivalry, the kshatṛiya;
 Wisdom and thoughtfulness, the brāhmana)

Buddha not only clearly recognises and supports the four types or classes, but is full of praise of the *true* brāhmana, in many other verses of the chapter. But he does *not* believe in 'caste by birth'. Instead, he very strongly-condemns it, and all pretensions based on it. He recommends vocational classes by *worth*, i.e., by suitable character, mental and moral constitution, and occupational disposition.

Jainism is, if possible, even more explicit.

Manushya-jātiḥ śkā ēva,
 jāti-nām-oday-odbhavā;
 Vitti-bhédād hi śad-bhédāt
 chātur-vidhyam iha ashnuté
 Brāhmanāḥ vṛata-samskāṛāt,
 Kshatṛiyāḥ śhaṣṭra-dhāraṇāt,

as well as hereafter; therefore it will not be out of place to give some account, briefly, of how Védism endeavours to secure the former; in other words, of what its conception is, of the kingdom of God and His Righteousness on earth, *in practice*, for man as now constituted

Védic Scheme of Individuo-Social Organisation.

Main great declarations of all Religions and of Science, on (I) Nature of World-Process and Meaning of Life, have been sketched in chapter II above; and those on (II) General Duties of the human being, in ch. III Briefly,

(I-a) Infinite Spirit descends into denser and denser finite forms of matter, and then re-ascends back out of them, on all possible scales of Time, Space, and Motion, from minutest atom and ultra-microscopic animalcule to vastest star-system; and (I-b) at the stage of the human form, on return journey, 'We should do unto others as we would be done by'.

As regards (II), Vaidika Dharma prescribes a Scheme of Individuo-Social Organisation, applicable to the whole Human Race, which makes an equitable partition, between the several human 'types', according to temperament, of different kinds of 'work-and-wages', 'labour-and-leisure', 'hardship-and-pleasure', 'rights-and-duties'; brings suitable work and suitable worker together; makes it possible

Broad classes may be plainly seen therein,
 Caused by the differences of ways of living.
 The men of studious vows are brāhmaṇas ;
 Who practise use of arms are kshattriyas ;
 Who gather wealth by lawful merchantry
 Are vaiśhyas ; those who live by service-wage
 Are shūdras. By their occupations only,
 The four are thus marked of ; no otherwise.
 The ' birth ' of any one cannot be seen
 Upon his face ; his actions can be seen)

Only one or two well-known verses of Védist
 scripture need be quoted here.¹

Na viśhéshah asti varṇānām,
 Sarvam brāhmam idam jagat,
 Brahmanā pūrva-sṛṣhtam hi,
 karmabhīh varṇaṭām gaṭam.
 (*Mbh.*, Shānti-parva, ch. 186.)

Ēka-varnam idam sarvam
 pūrvam āsīt, Yudhishtira !,
 Kriyā-karma-vibhāgēna
 chāṭur-varnyam vy-ava-sthīṭam.
 (*Ibid.*, Anushāsana-parva)

Chāṭur-varnyam Mayā sṛṣhtam
 guna-karma-vibhāgashah ;

¹ See this writer's *Science of Religion*, and *Mānava-Dharma-sūrah* (in Sk. verse) for hundreds of ancient texts asserting ' caste ' by worth and work.

knowledge, (b) of action; (c) of acquisitive desire; (d) of undeveloped undifferentiated mentality and capacity, of general labor, of unspecialised work; or (a) sāttvika, (b) rājasa, (c) tāmasa, (d) a-vyakta.

2 Four main classes of vocations, occupations, professions, with numerous sub-divisions under each (a) learned, (b) executive; (c) commercial; (d) industrial or laboring.

3. Four main kinds of livelihood, regulated (a) honoraria, fees, presents; (b) taxes, tributes, public salaries, (c) profits, (d) wages.

4 Four main stages of life, (a) student, (b) house-holder, (c) honorary unremunerated public worker, retired from competitive bread-winning; (d) renunciant ascetic, hermit, anchorite, recluse.

5 Four main physical appetites, urges, of (a) hunger, (b) acquisitiveness, (c) sex, (d) rest, recreation, amusement, play, health, sense of physical well-being.

There are subordinate quartettes under each of these four. (5-1) Four kinds of food. (a) bloodless, light, easily-digested, but non-volatile, bland, mostly fruit-and-milk diets, for spiritual scientist, who needs lucid mind and long calm steady thinking, (b) strong, stimulating, energy-producing foods, for administrator, executive officer, who has to decide and act quickly and meet emergencies; for soldiers,

That sets his type or class. Thus, in accord
 With natural qualities, this four-fold scheme
 Of Social Structure has been made by God
 Sattva prevailing, makes the brāhmana ;
 Rajas predominant, the kshatṛiya ;
 Tamas, desire to gain, does mark the vaiśhya ;
 Unspecialised and inchoate is shūdra).

So long as the human body has the shape it now has, of head, arms, trunk, legs, is constituted as it is, of nervous, muscular, vascular, osseous systems ; so long as the human mind works in three clearly distinguishable functions with sub-consciousness, or instinct, as a fourth—so long every community of such human beings will inevitably tend to become organised, more or less definitely, on the lines of these four main classes. The community which organises itself on them deliberately, with just and equitable partition of rights-and-duties, as indicated in the many tetrads described above, will be *organised for peace*, will prosper exceedingly and be in no danger from others ; because it will automatically include a strong defensive military organisation. Also, and far better, it will set a beneficent example to other less advanced communities, and will help to organise them all for peace, in the same way. By creating a just balance of 'the four powers' within each nation, such an organisation automatically creates a balance of all

pleasure of 'pilgrimage' is appreciated by, and is open to, all types, and pilgrimages may be and are performed during any of the four stages of life, but they are recommended for the last two. To practical worldly benefits of pilgrimage, indicated on pp 610-617 *supra*, may be added the liberalising education and aesthetic enjoyment that are derived from wide travel, and seeing of other towns, cities, peoples, ways and manners, great monuments of human art, and Nature's grand and ever-varied scenery, woods, waters, mountains, deserts, snows, and seas, which make Her poetry of the sublime, the awful, the beautiful, ever and everywhere wonderful.

It must be borne in mind, always, that there is nothing exhaustive or exclusive about the lists given, or distinctions drawn, in any of the quartettes mentioned here, but only an indication of predominant feature or quality. Patently, all organs and all functions are present in every living human Mind-Body, equally clearly, some are more strong and prominent in one, some in another; wherefore we call one person a professor, another a captain, another a banker, and a fourth a shepherd or mill-hand, though all are men.

6 Four main psychical appetites, incentives, 'luxuries', cravings, for, (a) honor (public esteem); (b) power (official authority)*; (c) wealth (artistic

destroy, until the third and fourth stage of life), is best and most truly '*moral* equivalent of war'. Battling against 'forces of nature', to utilise them as far as possible, and against predaceans, is the rest of the moral equivalent. To the extent that 'moral war' succeeds, 'physical wars and crimes' will diminish. For *some* war there must be. It is a law and fact of Nature; as much as Love and Peace are. But it may be waged *within each* of us. Otherwise, it will have to be waged *without*, between *all* of us, more or less. Of course, complete abolition of all evil is obviously impossible, but reduction in a given place and time is possible. Because 'evil' is unabolishable, therefore shall 'those who know better' deliberately foster it? Because snakes and wolves and tigers are inevitable, therefore shall we deliberately breed and multiply them? Social Organisation and 'Moral War' help each other, in a virtuous circle. Former promotes balancing of production and consumption and inducement for self-control and birth control, and these, in turn, strengthen and stabilise it ¹

¹ Birth-control is means to death-control, in many senses. In the sociological sense, whichever nation has a low birth-rate, has also a low death-rate. Physiologically, who conserves the seed of life, is not a 'waster and wastrel', he retains vital vigor and can keep off death for long, almost at will, till he himself 'tires' of his body, as he is sure to do some day, tires of the very monotony of

others; right to receive adequate wages and be provided with amusements, (*panem et circenses*). Besides the special rights above mentioned, the general right belongs to all, to receive necessities of life, and suitable means, in accord with their capacities, of discharging their duties properly, e g., (a) libraries, laboratories, facilities for travel and research, (b) weapons, munition, office apparatus, (c) machinery, and all requisites for production, distribution, transport, (d) implements of work; and also right to be provided with the respective livelihoods (and none other) which have been mentioned in section 3 above.

11. Four main duties of older generation towards younger, and of state towards people, viz., to (a) educate, (b) protect, (c) nourish and cherish, (d) help in all other ways as needed. Briefly, to (a) teach, (b) guard, (c) feed, (d) serve. Constituent or preventive functions of state are covered by (b); ministrant or promotive, by other three.

12. Four main interlinked subordinate organisations, which together make up total Individuo-Social Organisation of State or People as a whole. (a) educational, (b) protectional (political, administrative, sanitary, judicial, executive, military), (c) economic; (d) industrial. Only such a 'totally' complete organisation of the 'total' People makes true 'totalitarian' State.

is right, if placed or done in right time, right place, right manner, wrong, in wrong' The Scheme provides a solidarising mould into which can be poured, into appropriate parts and places, harmoniously, all individuals of all the countless tribes, clans, families, 'castes', races, nations, dialects, religions, of the whole Human Family Its tetrads are not in conflict with any particular creed or science. Instead, it is based upon and utilises all best established principles of all such sciences as psychology, physiology, biology, anthropology, sociology, eugenics, politics, economics, pedagogics. The Scheme tells us right times, places manners, for anything and everything, in great broad principles and outlines By ordaining retirement of older generation from competitive bread-winning or money-making into honorary public service, after second quarter of life, it abates all conflict between it and younger generation; and at same time ensures a constant supply of experienced, disinterested, benevolent, advisers and public workers. It fulfils all that is reasonable in the requirements of Marxian and other Socialists and Freudian and other Psycho-analysts It makes unnecessary, premature tragic retirement of the very young into the refuge of ascetic 'orders', monasteries, etc, which is, only

¹ A western scientist has defined 'dirt' as 'matter mis-placed'

wells, tanks, reservoirs, lakes, canals; protection and promotion of useful and beautiful animal life; purifying of psychical and physical atmosphere by burning incense, chanting holy hymns and reciting scriptures and noble epics, lighting sacred fires and lights with special substances; whereby the stores of Nature, earth, water, fire, air, 'ether', respectively, which we use up or pollute, and also our depleted and struggle-and-passion-soiled mental powers, are replenished and sanitated; in modern conditions, carrying out measures for supplying pure water, abating 'smoke-and-noise-nuisance', preventing contamination of water and growth of disease-germs, converting sewage into manure and food for soil, and such other 'public works'—these represent what in the earlier times were called 'pious works'; (see pp. 602 *supra*). (b) rearing worthy progeny, *not too many nor too few*, (to preserve *balance* between produce and consumers), of the best quality possible, (c) giving knowledge, or helping learned classes to give it, to new generation, also adding to existing stores of knowledge, or enabling others to do so; (d) retirement from competition, renunciation, spiritual meditation, realisation of identity of Individual with Universal, and earnestly and constantly wishing well to all.

In first two quarters or stages of each person's life, individualist or egoistic² instincts are given

If representative, large-hearted, broad-minded, Elders of all countries would only sit together in a genuine 'League of All Nations and Religions' and seriously consider the principles and outlines of the

Asceticism has been practised in all known times and climes, but, "Throughout the first and second centuries A.D., there was an almost world-wide resort to such repudiations of life, a universal search for 'salvation' from the distresses of the time. Amidst the prevailing slavery, cruelty, fear, anxiety, waste, display and hectic self-indulgence, went this epidemic of self-disgust and mental insecurity, this agonised search for peace even at price of renunciation and voluntary suffering." H. G. Wells, *A Short History of the World*, ch. xxxvi, (pub 1938).

In India, there have been great 'revivals' of bhakti-cults, whenever times have become more than usually hard, e.g., in 15th and 16th centuries A.C. This only illustrates that 'the broken heart is the true home of God'.

C. G. Jung, leading psycho-analyst, writes. "Among my patients from many countries, all of them educated persons, there is a considerable number who came to see me, not because they were suffering from a neurosis, but because they could find no *Meaning in Life* or were torturing themselves with questions which neither present-day philosophy nor religion could answer. . . I too had no answer to give." *Modern Man in Search of a Soul*, pp 266-267.

Yoga Vēdānta gives the answer, very simple too, and easy to understand, if the fact of the Supreme Self is realised. The 'Meaning' of Life is Līlā, play, Pastime, Will to pass through all possible kinds of experience of pleasure and pain and slumber, in endless Time—Space—Motion; also four puruṣa-ārt has, for the individual (see pp 296-'7, 514-'6 *supra*).

types of crimes and criminals and four corresponding kinds of punishments; and so on. But it must always be remembered that these quartettes do not and cannot imply any hard and fast divisions. Only predominant feature or quality makes a type.

Such is a brief sketch of ancient Védic Individuo-Social Organisation. It is an essential part of Védism, one of the names of which is Varn-Āshrama Dharma, 'Duty-Right of Social Vocational Classes and Individual Life-Stages.'¹

¹ If reader will kindly peruse, e.g., chapter 59, (which author himself calls "the most cardinal," in ch. 66), of that most interesting, luminous, and valuable work, H G Wells' *A Short History of the World*, side by side with pp. 643 *et seq* of this book, he will probably be better able to appreciate *contacts and contrasts* between ancient Védic 'individuo socialism', and trends of modern western thought in respect of 'individualism' and 'socialism'. In a hundred pages of his 'eu-topian' work, *The Shape of Things to Come*, Mr. Wells rightly stresses repeatedly the need of "educational revolution" for "remoulding mankind"; says that 'social' psychology "should" become, so to speak, the whole literature, philosophy, and general thought of the world"; and suggests that "the world which had once been divided among territorial Great Powers" should become "divided among functional Great Powers", which, in co-ordination, would constitute the "World-State" or "World-Organisation." He also suggests the desirability of "a scientific classification of types". His "functional Great Powers" would seem to be, in other words, world-wide 'Guilds'. He does not scientifically classify 'functions', but those which he indicates could all be readily classified under four great v a r ṇ ā-s, 'vocational guilds'

of fiend-worship, wherein foulest rites and practices are indulged in, down to sex-orgies and murderous human sacrifices of innocent children. Such sects and practices have to be constantly watched and warred against, even as foul excretions produced by fairest living organisms, or ashes, refuse, dirt, thrown up by best machinery, have to be continuously wiped, swept, washed away. Agreement of all religions, fallen from their high estate into the evil hands of false priests and cruelly selfish mis-leaders, is so great that mis-guided followers of the several religions all agree in the disastrous error also, of saying. '*My religion is the only true and wholly original one, or, at least, is far better than all others, and all others are heathen, pagan, kâfir, mlêchchha, and must be suppressed!*' And religions, and sects of same religion, to prove their superior excellence, have made war upon one another, and zealously maimed, mutilated, racked, tortured, burnt and buried alive, hundreds, thousands, millions of men, women, and children. Yet it is patent that all beings are 'matter of the same Matter and spirit of the same Spirit'.¹

¹ Every earnest student of Religion would profit if he reads, with discriminate alertness, some such books as J. M. Robertson's *A Short History of Christianity* and Macleod Yearsley's *The Story of the Bible*, (Thinker's Library Series, successor of the Rationalist Press Series). They are small yet comprehensive, very informing, full

A tree or animal, in its fullest development, shows only that which was latent in its seed or sygyote. A

too readily, one round of picnics and scientific research, to occupy the vast amount of leisure for all, which he creates, by magic of pen. One gets an impression that he believes that 'pairs of opposites' are neither inevitable nor needed, that the universe can be re-manufactured, with help of clever machinery, in terms of one only of each such pair, of pleasures only, without pains; of lights only, without shadows; of loves only, without hates, of comforts only, without bothers. Then, he provides no spiritual foundations for his material superstructure of pleasant physical sensations life. He does not say anything about the finer spiritual domestic affections, maternal, paternal, fraternal, filial; nor about Meaning of Life, or soul, or 'after-life'. All current religions are duly suppressed by his new-world-makers; but no substitute, satisfactory or even unsatisfactory, is provided, nor does he say that his new humanity has so entirely changed its psychology that it does not care for any such trifles, any more. Because of these great lacks, the book remains a very ingenious fantasy. Védic Scheme, on the other hand, makes due provision for egoistic as well as altruistic instincts, man's 'this worldly' as well as 'other-worldly' needs, for spiritual as well as material bread, tells us what the Meaning of Life is, and assures us of after-life, endless evolution, Immortality. Be it observed that there is no radical irreconcilable antagonism between Védic Scheme and Mr Wells'. On the contrary, latter would improve greatly in balance, and therefore practicability, (as would Russian Soviet's) if it were duly corrected and rationalised in the light of psychological principles of former. In a recent edition (1937) of his magnificent *Outline of History*, however, he repeatedly acknowledges, nay, even stresses, indispensability of genuine *Universal Religion*, freed from the dross of priest craft, for a World State and higher civilisation.

religion is the only true religion, what *I* believe is the only right belief, what *I* do is the only correct practice'—this amazing self-conceit, outrageous self-importance, enormous megalomania, infatuation, madness, of the false, illusory, most petty and paltry, individual egoistic self, is only reversed reflection of the wondrous conception, infinite import, boundless greatness, infallible beneficence and Saviourship, of the perfect Truth, Beauty, Goodness and Guidance of eternal, immortal all-embracing *Universal Self*¹. The Religion of *that* Me is indeed the One

some one virtue, some one kind of pious work, more than other aspects, virtues, works, though all are needed. It does so, because of the special conditions, peculiar time, place, and circumstance, in which it arises. Thus, it may be said, Vaidika Dharma emphasises All-Permeating Self, Duty, all-comprehending Order, and Balancing of all Duties, Hebrew religion, strict Justice of God, and His special Protection of those who place their faith in Him, Zoroastrianism, Rectitude and Purity, Buddhism, Renunciation and Compassion, Christianity, Non-Resistance of evil, Resignation, submission to God's will, self-sacrifice for others, Islam, Brotherly Equality and Resistance of Wrong and so on. But, in later developments of the civilisation belonging to each religion, the original ideas generally become so transformed as to be almost unrecognisable; mediatorship, between God and man, of the particular founder of that religion, is especially regarded as indispensable for all human beings, and no other person is allowed to be such mediator or guide at all.

¹ Truth, Beauty, Goodness or Benignity, correspond respectively to (constructive) Science, (fine) Art, (actively good and beneficent) Religion. Truth is the object of

different from every other ; but general features of all human bodies are same. The more advanced and complex the civilisation, the more specialised and differentiated the three types (and many sub-types) of persons who carry on three main (and many subordinate) functions of three main aspects. But three main types, with fourth residual plasmic type, are to be found in all grades of communities of human beings ; primitive, barbarous, 'semi-civilised ; as well as those which regard themselves as 'very advanced' and 'very highly civilised'; even though, unhappily, these commit most extensive and intensive mass-crimes of exploitation and butchery , as is shown by all known history ; side by side with some humane and beneficent deeds of true greatness and glory, and many magnificent achievements, to-day, of science and valour combined ; outracing eagle and wind itself in high heaven, giant fish in depths of ocean, leaving fastest racer far behind on land, capturing voices and music from given object is in exact proportion to his recognition of the object's essential modernity " , Sir Leonard Woolley, *Digging up the Past*, (Pelican Books, 1937), p 14. In fourth and fifth decades of twentieth century, diggings were made in Banāras, on left bank of Gangā, for construction of a new bridge, dozens of clay-models of women's heads were discovered, of 4th cent A C , with varied coiffures, exactly like those of modern west. So, in Egyptian tombs have been found cosmetics and ornaments corresponding closely to modern articles History repeats itself, in cycles

does so in grievously and ludicrously wrong fashion, because it has imposed upon itself the Error of imagining it-self to be *limited* to that same handful of flesh and blood and bone Having made the Limitless limited, it tries to make the limited Unlimited! *Demon est Deus inversus*. Satan is God inverted. Khudī is reversed image of Khudā. Jīva is denial of Brahma Untruth is tinsel imitation of Truth. The finite is negation, *inhār*, *nāstika-tā*, 'denial', 'nihil-ism' of the Infinite!

religions, and which can assert itself at will, even if the mind, through which it so asserts itself, be not educated, be even illiterate

It has been said by a western writer, that "the unique character of a religion is to be judged, not by the material it possesses in common with others, but by the special stamp it impresses upon it." This is very true, indeed obvious. If we want to see whatever 'uniqueness' there may be in any religion, we must, of course, 'differentiate', separate, must stress the 'different', not the common, elements But do we, should we, want to? Is it useful, desirable? Will it help the world? Every individual *differs* from every other, in appearance, tricks of manner, etc., and in mind also, so does every family, clan, tribe, race, nation, from every other, in *some* respects. But is it useful or necessary to *accentuate* these 'distinguishing' features? Is it not enough simply to recognise and allow their existence? Every human being has a 'unique' voice, by which he can be recognised in the dark, therefore, when two persons utter the same words, shall we refuse to recognise that they *mean the same thing*, simply because they have uttered them in their *different* voices? Is it not desirable, in present condition of the world, to *soften* all differences

Zoroastrian names are, (a) airyamnā, (b) véréjen, (c) khaētush, (d) go-vāstrā.¹

Akhyā chā khaētush yāsaṭ ; ahyā
véréjénóm maṭ airyamnā. (Z., Gāthā, 32. 1)

Khaētēūsh chā tarémaītīm, véréjanakhyā
chā najadishtām drujem, airyamanas
chā nadēnto, géūsh chā vastrāt
achishtóm mantūm. (38. 4.)

Ké airyamnā, ké khaētus, dāta is a amhaṭ
yé véréjenāi vam-ūhim frasaštīm. (49.7.)

(The khaētus, the airyamnā, also
The véréjen, runs seeking after this,
[The easy lazy pleasures of this world].
Be not our khaētus renunciant,
Do-nothing, indolent ; our véréjen
Be not too violent ; our airyamnā,
Be he not ignorant, lacking in knowledge ;
Nor our go-vāstrā, who serves all the world,
Be e'er downcast in spirit. In bad times,
When foes attack, what can th' airyamnā do ?

¹ These are possibly connected with Skt. aryamā (which means Sun, also a friend, for Sun is 'friend' and benefactor of all the world); vīryavān, (virile, mighty), or rājanya, (which is a synonym for kshaṭtriya); kshīṭīsha or kshētrī, owner or tiller of the soil, the field ; go-vāsi or go-vēshi, dweller among cattle, keeper of domestic animals.

Forced conversion, fanatical *tabligh*, *shuddhī*, murderous persecutions of heretics, horrors of inquisitions, religious wars, (wars and religious!) utter corruption of the moral atmosphere of whole countries, and debasement and enslavement of mind and body of whole nations, are consequence.¹ Solemn ritual, intended to draw minds of all to God, becomes cause of drawing of swords against one another and of mutual butchery, even though use of force in matters of religion is expressly forbidden by the religion supposed to be most energetic and successful in proselytising.

Thus, *Qurān* says

Lā ekrāhā f-id-dīn. La-kum dīnu-kum walē yadīm. Udu' elā sabīlī Rabbekā b-il-hikmatē w-al-mauzezzaṭīl hasanaṭē (Q.)

(There must be no compulsion exercised

In matters of religion. Unto you

Your faith be welcome, so my faith to me.

¹ "According to the calculation of Voltaire, no less than ten million 'heretics' were burned to death 'at the request of the Church' ." Henry Thomas, *The Story of the Human Race*, p 246, (pub, 1935). This is the work done in the name of one religion, no similar calculations are available for similar work done, no doubt, in names of other religions. But always more numerous new births compensate slaughters, and 'battles' in Valhalla are renewed perpetually. 'History repeats itself', everywhere, in all departments of Nature.

Compare following verses from *Manu* and *Védas* :

Brāhmanah, Kshattriyah,

Vaishyah, trayah varnāḥ dvī-jātayah ,

Chaturthah éka-jātiḥ tu

Shūdrah , na asti tu panchamah (M)

been regarded practically as 'out-castes' in China all along, hence, "the Chinese are the world's worst fighters", Lin Yutang, *ibid*, 56, but, latterly, long-continued war between Japan and China, and now in Korea, has changed all this, see, e g, *Mowrer in China* (Penguin Series), pub 1938

Prof. Tan Yun Shan, in his *Modern Chinese History* (1938), p 56, writes "The characteristic feature of the Chinese social structure is that there is no caste system. The Chinese people were formerly divided into four categories, (1) Shih or scholars, (2) Nung or farmers, (3) Kung or artisans, (4) Shang or merchants. Society was thus stratified and the Government's dealing with each group would be different. But movement from one group to another was not denied, and it was not birth but personal talent and aptitude that occasioned the classification. Intermarriage between different groups was not only permitted but was quite frequent. The scholar was universally respected and he held the highest position in society. It was the merchant who occupied the lowest rung of the social ladder, he really produced nothing with his own labor and was almost looked upon as a parasite, notwithstanding his wealth." Curiously, Prof. Tan Yun Shan does not mention either soldiers or slaves. Other Chinese as well as reliable European writers make it clear that both these categories existed also, and that soldiers were regarded as lower than even merchants and were interchangeable with slaves, or at least were mostly recruited from them and from convicts. The very violently aggressive impact of Europe and Japan upon China during the last six or seven decades,

are due to unwillingness or inability to look behind and through word to meaning, and, as said before, (p 382), almost all benevolent diplomacy and successful composition of differences and peace-making mean only industrious explaining of the meaning of the parties concerned to one another. Not to understand is to misunderstand, to misunderstand is to be hostile; every stranger, whose language is at all strange, must be an enemy.

Thus, *e.g.*, in physician's science and art of physical healing, which ought to be as philanthropic and beneficent to body as priests' science and art of spiritual ministration ought to be to mind, medical practitioners of different schools hold each other in contempt. They disagree, firstly, because they have more *amour propre*, of various kinds, than earnest wish to cure the patient; and, secondly, because each uses a special set of technical words, of the sounds of which he becomes so enamoured that he has no inclination and no power left to see that other sets mean very much the same thing. But while doctors know and choose their respective words and drugs, the layman knows and chooses his doctors, knows who cures most and who kills most, and he can sense common ideas behind different sets of technicalities. He feels that *vaidyā's* three *prakṛti*-s, corresponding to three functions of mind (see p. 116 *supra*), *hakīm's* *mizāj-es*, old

Brahma-rājanyābhyām, shūdrāya,
cha aryāya, svāya cha aranāya cha.
(*Yajur-Vēda*, 18. 48 ; 26. 2)

Priyam mām, Darbha¹, krnu, brahma-
rājanyābhyām, shūdrāya cha, aryāya cha ;
Yasmai cha kāmāyāmahé
sarvasmai cha vipashyaté.
(*Atharva-Vēda*, 19. 32, 8.)

Ā Brahman Brāhmaṇah Brahma-varchasvī jāya-
tām , Ā rāstré Rājanyah shūrah ishavyah atī-vyādhī
mahārathī jāyatām , dogdhrī dhénuh, vodhā anadvān,
āshuh saptib, purandhih yoshā, jishnuh rathéshthah,
sabhéyah yuvā vīrah, nīkāmé nīkamé nah parjanya
varshaṭu, phalavatyah nah oshadhayah pachyantām,
yoga-kshémah nah kalpatām. (*Yajuh*, 22. 22.)

(What was the head of this Great Cosmic Man,
Humanity ? What were its arms, its trunk
And thighs, and what did constitute its legs ?
The man who had Brahm'-wisdom was its head ;
Who shone with guarding valour was its arms ,
The settler and food-grower was the trunk ;
Who ran at bidding, docilely, was legs¹

¹ Interpretation in these four lines, of the four familiar, and now much misused, names is in strict accord with etymology of the four words, brāhmaṇa, rājanya (kshatriya), vaishya, shūdra. Arya and ārya are synonyms.

attach undue importance to them. Protestant revolt against Roman Catholicism may, in one way, be regarded as at least partly a revolt against misuse of religious terminology and degradation of ritual into mummerly by self-seeking or ignorant priests. Similar movements for reform within the folds of Vaidika Dharma (such as Buddhism; Jainism; Shankara's Advaitism; Rāmānanda's, Chaitanya's, Tulasī-dāsa's Bhaktism; Kabīr's Irenaean Mysticism, Nānak's Sikhism; Dayānanda's Aryanism, Brāhma Samāj etc.); and within Islām (e.g., Sūfism of many schools and shades of view and methods of yogic practice, Sunnism, Shīā-ism, Ahlī-ī-Hadīsim or Wahābism, Bābism, Bahāism, Āghā-khānism, and, latest, Qāḍiyāni Ahmadism); which have been started from time to time, may also be regarded in same light.¹

¹ "The development of all new religions follows much the same general course" In all cases the times are more or less out of joint; older faiths are losing their hold upon the masses. At such times, let a personality appear, strong in itself, and made to appear still stronger by association with some supposed transcendent miracle, and it will be easy to raise a *Lo here!* that will attract many followers. If there be a single great and apparently well-authenticated miracle, others will accrete round it; then, in all religions that have so originated, there will follow temples, priests, rites, sincere believers, and unscrupulous exploiters of public credulity". p. 195, Samuel Butler's *Erewhon*, (Everyman's Library). In other words, the same cycle of reform and de-form, 'regeneration and degeneration', over and over again. See also pp. 264 *et seq.* *supra*

Brave, able to drive chariots 'gainst all robbers ,
 May rains come to us at the times we need them ,
 May our trees bear fruit for us abundant ;
 May all prosperity be ours and plenty ¹)

Different countries, peoples, civilisations, have varied in ranking of classes ; in attaching of greater importance to one or another ; in forbidding or allowing of transfer of persons from one to another.¹ Competition for higher rank, status,

¹ " In the life of a nation, it seems to me possible to make a clear distinction between three important forms of activity—(1) the cultural, (2) the economic, (3) the political. They form the basis for the three higher castes in India, and to some extent for the three classes of freemen in Plato's *Republic*, and they are commonly recognised in Germany as (1) the *Lehrstand*, (2) the *Wehrstand*, and (3) the *Nährstand*. The cultural aspect is generally regarded as the highest, and the economic as the lowest. In some form or other, these three main types of activity would seem to be necessary for any independent group of human beings, and to discover the right relations between them is one of the most fundamental problems of social and political theory. In recent times there have been some attempts to separate out the three aspects and to give each of them its importance. From the point of view of social theory what is chiefly important is that the special problems of these three main functions in human life should be carefully separated out." art. on 'The present problem in Social Philosophy' by Prof. J. S. Mackenzie, in *The Journal of Philosophical Studies*, Vol I, no 1, for January, 1926. See also his book, *Fundamental Problems of Life*, (1928, *Library of Philosophy Series*) Pt. II, Ch. V.

In the glass of things temporal,
See the image of things spiritual.

As preliminary preparation for that final renuncia-
tion of all egoism, Great Teachers
Live and Die advise us to begin by offering up all
in and for Uni- our actions to God. Pray for light,
versal Life for guidance, and then do everything in name,
for sake, as if by command, of God So, the
mood, the prayer, "Thy will be done, not mine,"
will gradually become a permanent part, and then

same familiar friendly face, behind many masks of
many languages, (see pp 90-'2, *supra*). Correspondingly,
way to get on with others, is to 'Do in Rome as the Ro-
mans do', within due limits, *z e*, so far as no strongly
held principle is sacrificed, thus a vegetarian may go
so far as to sit at the same table with non-vegetarians,
but must not *eat* animal food He may follow outer
customs of the people, without changing his inner
convictions.

Qurān says

Wa man tashabbehā ba qaumin fa ho-wā minhum.

(Who imitates a people is as one of them.)

English saying is, 'Imitation is the sincerest flattery'.

Dēśh-āchārān, samayān jāti-dharmān,

Bubhūshatē yah tu par āvara-jñāh,

Sah yatra-tatra adhigatah, sadā ēva

Mahā-janasya ādhipatyam karoti (*Mbh*, Vidura-
nīti).

(Who goes not 'gainst conventions, customs, laws,
Of tribes and countries—wheresoe'er he go,
As leader will the public honor him)

what it is, 'mis-alliances' have been always occurring; and new sub-castes have been always forming, in ever increasing numbers. This has created a social agglomeration of a unique kind, an incoherent jumble of castes, sub-castes, and sub-sub-sub-castes; each 'hereditary', all mutually exclusive in respect of dining and marrying, and consequently, of fellow-feeling; which, still, are all, though very loosely and more and more ineffectively, tied together by the name 'Hindū', (i.e., Sindhu-an, Sindh-ian, Hindhu-an, Hindh-ian, 'Hind-ian', 'Ind-ian' all derived from name of river Sindhu, changed into Indus by Greeks during Alexander's futile raid) and by something which may be called remnants of a common culture¹ 'Caste', or rather 'sub-sub-sub-caste',

¹ Indian Census Report, for 1891, stated total number of 'castes' as 2378. Census Report for 1931 says that work of making a new and complete list was abandoned, and population-figures of only more important ones given, because there was constant fluctuation going on in the thousands of minor sub-castes (especially among so called 'untouchables'), by fissions, on one hand, and coalescences of small groups, on another. *Enc Brit.*, (14th. edn., 1929), iv 979, says "Caste" has resulted in the creation of some three or four thousand social units, many of which are, however, not altogether homogeneous, so that these figures do not represent all its ramifications." But the disastrous absurdity of this insanely endless and utterly irrational fissiparousness, its destructive effect on social cohesion, co-operation, solidarity, is being realised more and more, by the at all thoughtful and public-spirited members of the community; new

Bend thy whole soul to Me, the Self of all,
 And I shall wash thee clean of all thy sins.
 Listen and know and trust, I promise thee,
 No votary of Mine can e'er be lost)

Yat karoshi, yat ashnāsi,
 yat juhoshi, dadāsi yat,
 Yat tapasyasi, Kauntēya !,
 taṭ kurushva Mad-arpaṇam (G)

(Whate'er thou dost, eating, or giving alms,
 Ascetic discipline, or sacrifice,
 Do it for My sake, offer it to Me)

"Come unto Me, all ye that are weary and heavy-laden, and I will give you rest." (B.) "Love God with all your heart. Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's. Whether, then, you are eating or drinking, or whatever you are doing, let everything be done to the glory of God." (B) "Come, ye blessed of my Father, inherit the kingdom For I was an-hungered, and ye gave me meat, I was thirsty and ye gave me drink, naked and ye clothed me" (B, Mat. xxv)

Lāo-tse says

"It is the way of Tao not to act from any personal motive, to conduct affairs without worrying about results, to taste without being aware of the

here, growth, on one hand, of cunning vested interests and tyrannical selfishness, wishful to grab all powers and avoid all responsibilities, and on another, of weakness, superstition, gullibility. 'Good customs by excess corrupt themselves', excess, here, being excess of effort to specialise, differentiate, fix, under the impulsion, not of reasonable far-sight, but of very interested, very selfish, short-sight. Other countries evolved only 'divine right by birth of kings and patricians'. India evolved 'divine *right of superiority*, of whole classes of priests, as well as of fighters, by *birth*'; and 'God-ordained *duty of inferiority by birth*', of other whole classes of traders, agriculturists, 'untouchables', (like that of negro-slaves in America until the Civil War between North and South). Insurmountable barriers were created by forbiddal of interdining and intermarriage. Very remarkable fact is that, instead of fulfilling scientific laws of healthy dietetics and eugenics (not only physical, but even more, psychical), present practice, in regard to these matters, only too often causes gross violation of those fundamental laws. Unclean food cooked by dirty and diseased persons, is often eaten, because the cook bears same caste-*name* as the eaters. Disastrous mismatings are often perpetrated, because parties bear same caste-*name*. Such marriages are called sa-varna, *i.e.*, of 'persons of same varṇa'. In reality they are

Each act of service, at His bidding done ;
Each lying down, for sleep, is at His feet
Prostration worshipful, and utter mergence
Of my small self in Him , each utterance
Voices His praise and Him , each meal, each drink,
Is offering of food and drink to Him ,
He eats, drinks, sleeps, speaks, walks, acts,
lives in me.) (KABIR).

“Let the Osiris go,¹ ye see he is without fault. He lived on truth, he fed on truth The God has welcomed him as he desired. He has given food to My hungry, drink to My thirsty ones, clothes to My naked.” (*Egyptian Book of the Dead*, quoted in H. P. Blavatsky’s *Isis Unveiled*, II 548)

Pāṭrē-dānam, anna-dānam, vidyā-dānam, giving of physical food, and mental food, *i.e.*, knowledge, to the *deserving*, is eulogised and enjoined in Indian scriptures over and over again. 'Sacrifice', study, charity, *ijyā*, *ādhy-āyana*, *dāna*, are three permanent duties of all three 'regenerate' classes. (M., G)

¹ The *soul*, found blameless, after death, by Osiris, Egyptian Lord of Truth, (same as Vedic Yama, and Islāmic Al-Qābız and Al-Muhsiy, Lord of Death and Judgment), is given by Deity, same status and name as His own, because blameless.

All this gross perversion and de-rationalisation of 'caste' is coming to be seen more and more clearly by the new generation, under the tremendous stress of the times and world-movements; and they are breaking through the trammels in increasing numbers. But, as usual, there is danger of going to the opposite extreme, of 'license' and 'licentiousness'.

What has been said above does not necessarily mean that 'hunger' and 'sex' are much worse mismanaged in the east than in the west. Competent eastern as well as western observant travellers have recorded that family life, *on the whole* is not more unhappy in the east than in the west. Sex-slave traffic, prostitution, adultery, assault, violation, rape, group-rape, orgy, the horrors of life in brothels managed by brothel-keepers who trade in woman's flesh more ruthlessly than butchers in animal flesh, are to be found in every country, in varying forms. If one aspect is worse in any country, another is better. There are 'Nature's compensations'. The safe conclusion is that there is much need and room for improvement, in both these respects, of every country. Such improvement is possible in these, as in all other respects, only by careful wise testing and training of temperaments and vocational aptitudes, by competent educators; and by providing of suitable occupations and livelihoods to all; within the

Evam pravartitam chakram
 na anu-vartayati iha yah,
 Agh-āyuh indriy-āīmah,
 mogham, Pārtha !, sah jīvati. (G.)

(But block of wood, supporting a dead weight,
 Is he who knows the *Védas* all by heart,
 And yet knows not its sacred secret sense
 He who knows that, and also does good works
 In keeping with that knowledge, he avoids
 Down-dragging binding sins and gaineth heaven.
 All *Védas* cannot help, however hard
 They have been studied, and with all their six
 Subservient sciences, the man of vice,
 They leave him at the moment of his death,
 As fledglings that have grown wings leave fouled
 nest.

This Wheel of Life that I have set a-whirl—
 He who helps not to keep it cycling on,
 In the fixed ways of virtue, he does fail
 In duty, living sinful life in vain)

Bahum pi ché samhitam bhāsa-māñō,
 Na tak(t-)karo hoti naro pamatto,
 Gopo va gāvo ganayam parésari,
 Na bhāgavā(n) sāmānyassa hoti (Dh.)

(Who talks much, learnedly, but acts not right,
 That senseless man is like one who should count
 The cows of others o'er and o'er again,
 But cannot have a sp of milk from them)

Direct connection of these last with human sin is not plainly visible, but 'religious beliefs' (and 'occult science') assert it, and it need not be brushed aside too brusquely, for the chain of causation is very subtle, and all-pervading.¹

The stern warning in *Bible* to same effect, is well-known, and may be reproduced here, with some comment.

"Thou shalt have no other gods before Me . . .
Thou shalt not make unto thee any graven image,
or any likeness of any thing that is in heaven above,
or the earth beneath, or the water under the earth,
Thou shalt not bow down thyself to them, nor serve
them: for I, the Lord thy God, am a jealous God,

¹ Annāṭ bhavanṭi bhūtāni, parjanyaṭ anna-sam-
bhavah,

Yajñāṭ bhavati prajanyah, yajñah karma-sam-
udbhavah.

. . . Sankarah narakāya ēva, kula-ghnānām kulasya
cha (G)

(Good conduct and self-sacrifice bring rain,
Thence food; thence nourishment of living things.
. . . Adultery leads all concerned to hell.)

Abr n-āyaḍ az payé mana'ē zakāṭ,
W-az zinā uftaḍ balā anḍar jehāṭ (S, Rūmī)

(Clouds do not come where charity has ceased;
Misfortunes crowd all round on lawless lust)

Can it be that 'psyche' and '(p)sex(chs), are connected with each other and with Skt. śakti, energy and śikṣā, to instil?

Chār-pāy-é bar ū kiṭāb-é chand,

Na muhaqqiq buwaḍ na ḍānīsh-maṇḍ. (Sī'dī)

(However great thy knowledge, if good deed
Is not thine also, then thou knowest naught,
But beast of burden thou, loaded with books,
Strutting along, and knowing not their sense,
Lacking all wisdom ignorant of truth.)

Sayyad-ul-qaum khāḍīm-ul-qaum. (H)

(The leader of the tribe—who serves it most.)

("Those who aspire to greatness must humble
themselves." (T., *Tao Teh King*)

"The meek shall inherit the earth, and theirs is
the kingdom of heaven. Whosoever will be a chief
among you, let him be your servant; whosoever will
be great among you, let him be your minister.
Whosoever shall exalt himself, shall be abased; and
he who shall humble himself, shall be exalted" (B)

"He that is greatest among you shall be your ser-
vant." (B.) "He that is greatest among you, let
him be as the youngest; and he that is chief, as he
that doth serve." (B., Luke).

Inna akramakum inḍ Allāhē aḥqāqum. (Q.)

(Nearest to God and greatest in His eyes

Is he who is most good amongst you all.)

Sam-mānāt brāhmanah niṣyam ud-vijēta vishāṭiva,
Ava-mānasya cha ākāṅkshēt amṛtasya iva sar-
vadā. (M.)

'unto the third or fourth generation', but very many more, in shape of awful hereditary venereal diseases, and alcoholism, piles, asthma, phthisis, insanity; strictly speaking, all possible diseases that are due to congenital defects and weaknesses of bodily organs and of mind, but some more glaringly manifest and painful, some less. Therefore, God has given commandments in respect of these two appetites in all religions, and full commentary upon those commandments, (which, if what has been said above be correct, are perhaps the most far-reaching and important), is supplied by spiritual, psychological, physiological, medical, science. We may rightly regard every well-proven Law of Nature, (and Nature is God's Nature), as one of God's Commandments. Such of these laws as are more directly and intimately concerned with healthy conducting of human life, are regarded as God's Commandments more particularly, and have been prominently embodied in the Scriptures of all races. To love or hate 'Me', is to love or hate the Supreme Self and is to obey or break the Commandments of that Self "in Whom all things live and move and have their being".¹

¹ In *Bible*-text quoted above, "Me" should be understood to mean the Supreme Self in all living beings, and "I, the Lord thy God. . ." to mean 'the I in thee and in all is jealous of all sin, and ordains, by It's Nature's Laws, that sin shall be punished by recoil'.

Dānam tīrṭham, damah tīrṭham,
 saṁtoshah tīrṭham uchayṭé,
 Brāhma-charyam param tīrṭham,
 tīrṭham cha priya-vādiṭā,
 Jñānam tīrṭham, dhr̥ṭih tīrṭham
 Tapah tīrṭham ud-āhr̥ṭam
 Tīrthānām api tat tīrṭham
 Vi-shuddhīh manasah parā. (*Mbh*)

(The glow of self-denial, sense-control,
 Forgivingness, and gentleness to all,
 Dwelling on God in mind, and truthfulness,
 Contentment, charity, and chastity.
 Soft words of friendliness, and fortitude,
 Enlightenment, and purity of heart,
 And knowledge that the Self is All in All
 —Most blessed shrines, holiest of waters, these ;
 And All within thy being, ever near ;
 Bathe in these sacred waters, worship here !)

Na nagga-charyā, na jatā, na pankā,
 Na anāsakā, ṭhandila-sāyikā vā,
 Rajo-vajallam, ukkutika-ppaḍhānam,
 Sodhēnti machcham aviṭinna-kankham.
 Kin té jatāhi, ḍum-mēḍha ! kin té ajina-sātiyā ?
 Abbhanṭaram té gahanam, bāhīram pari-majjasī !
 (*Dh*) ¹

¹ (In Skt Na nagna-charyā, na jatā, na pankam,
 Na anāshakah, sthāndila-shāyikā va,

on Āyur-Vēda, Medicine, suggest that the psycho-physical *moods* and conditions of the *parents*, and the surrounding circumstances, the 'environment', stimulate some of these 'potencies' more than the others, *at every conception*; whence the peculiar character of each child. These potencies are countless, because of the countlessness of possible 'combinations' of countless possible 'quantities', 'amounts', 'degree' of the three *guna-s*, 'attributes' of God's Nature, *sattva-rajas-tamas*; (see pp 116 and 349 *supra*). If circumstances are similar, and similar 'potencies' (or 'genes') are stimulated, at a number of conceptions, resulting children, of same pair of parents, will be similar in face, figure, mentality, character. Therefore, twins are climax of similarity, and illustrate best what is commonly understood by 'heredity'. If differing circumstances stimulate differing 'genes', resulting children, of same pair, will be dissimilar; these illustrate 'spontaneous variation'. Indian Jyotisha, Astrological Astronomy, fully supports and supplements these statements of Āyur-Vēda, 'Science and Art of Long Life', and states what conditions, times, etc., of conception will produce what kind of progeny.¹

¹ The whole subject is much more fully dealt with in *The Science of Social Organisation*, Vol. II, pp. 720-744, and Vol III, pp. 767-869

(By shaving head, no Shramana is made ;
 Nor, Brāhman' by loud utterance of AUM ;
 Nor, by life in a forest, is a Munī ;
 Nor, by grass-wrappings, is a Ṭapasvī.
 Same-sightedness doth make a shramana,
 And continence doth make a brāhmana,
 And search for Brahma, following Brahma's way ;
 Knowledge of the high Truth doth make a
 Munī ;
 And true austerity, a Tapasvī.)

" Now do ye Pharisees make clean the outside of
 the cup and the platter, but your inward part is full
 of ravening and wickedness " (B.)

Vēdāh, tyāgah cha, yajñāh cha,
 niyamāh cha, ṭapāmsī cha,
 Na vi-pra-ḍushta-bhāvasya
 siddhim gachchhanṭi karhi-chiṭ. (M)

(Study of scripture and ascetic life,
 Ritual and sacrificial offerings,
 Observances of rules and practices
 Of orthodox religion, even gifts—
 Avail him not at all whose heart is bad)

" Blessed is the man that endureth temptation ;
 for when he is tried he shall receive the crown of
 life, which the Lord hath promised to them that
 love Him . . . Pure religion and undefiled before
 God and the Father is this : To visit the fatherless

consciously, clearly, deliberately. It has had, perhaps, a longer life than any other civilisation (except, perhaps, the Chinese). But ever since its classes of Educators and Protectors, or Spiritual Scientists and Benevolent Rulers, began to degenerate, to develop excessive selfishness, to push specialisation and differentiation beyond the bounds of human nature, for their own exclusive purposes; began to call themselves 'higher' and others 'lower', to exaggerate the principle of 'heredity' in favour of 'higher' castes and against 'lower' castes, and to ignore and suppress the principle of 'mutation'; since then, Indian civilisation began to decay. That it has not died out altogether, is due, probably, to the continued presence therein, of some remnants and memories of 'Spiritual Science', 'Essential Religion'.

It should be added here that, though the element of 'heredity' has been grossly exaggerated and made rigid in India, it has not been possible to suppress the working of 'spontaneous variation' altogether. Changes of caste, even from 'lower', to 'higher' have been going on, all the time, surreptitiously, of individuals, and, openly, now and then, of whole groups, which have decided to *give themselves* the name of a 'higher' caste, (brāhmaṇa or kṣhātrīya), which name cannot be snatched away from them, particularly in present conditions. Yet the

"Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother?" (B, Malachi) "One is your Master, even Christ, and all ye are brethren." (B.)

"There is one Body and one Spirit"

(B, Ephesians.)

"As the body is one and hath many members, and all the members of that one body, being many,

unselfish wish and selfish wish, *shubham manas* and *ashubham manas*, *nafs-i-lawwāmā* and *nafs-i-ammāiā*, the angel in us and the beast in us. It is true that whichever of two fighting desires gains victory—it throws a glamour, thereafter, upon the knowledge of the 'head' also. "The wish is father to the thought." Person concerned deceives himself into belief that what he decided, and acted upon, was right. Soon or lat, evil consequences of his action bring remorse, and glamour passes away. Yet what follows may be said in defence of the current phrase. When a person has advanced to stage of *knowing*, recognising, distinction between *right* desire and *wrong* desire, of *introspectively seeing* that both are working within him; and yet feels that the wrong one cannot be checked by him, though he is trying hard to check it, then conflict is changed, from one between two desires, into one between the *wrong desire*, (bad half of the heart) and the *knowledge* (head) that it is wrong. Plato's *Phædrus* (sections 74-75) has an apt simile. A charioteer is driving a pair of horses. One of the pair is vicious, and very strong, the other, good but weak. Former takes the bit between its teeth and bolts, dragging its yoke-fellow, chariot, charioteer, all, into misery. *Kāthā Upanishat* uses the simile of horses, chariot, charioteer, warrior (*jīva*), for a different purpose.

protectors, oppressors; feeders, devourers; public servants, public masters; and are, thereby, perennially causing rebellions and revolutions, and appointment of new 'trustees' by the real 'beneficiaries', i.e., the People at large; so, in socio-religious life, 'spiritual power' is always trying to absorb 'temporal power' (and *vice versa*); 'presbyter,' 'priest,' 'elder' is ever degenerating into deceiver: confessor is ever becoming seducer, hypnotiser, swindler, thief, intriguer, blackmailer; saint, sinner; ascetic, debauched and debauching voluptuary, even orgiast and sadist; and is causing repeated secessions, revolts, re-formations (See Ranke's *History of the Popes* for vivid illustrations.) In fact, every religious re-form is, in origin and in issue, a social, economic, and political revolution also; and, therefore, invariably gives rise to a new civilisation. When a man's body falls sick, a physician is needed to cure it; when the oversoul of a whole people falls sick, it requires, as history shows, a fresh influx of Divine Spirit, a new advent of a new Son of God, an Avatāra, a Messiah, a *Rasūl*, to cure it and give it a fresh birth in a new body, of 're-established Law' and 're-constructed society'; (pp. 284-295 *supra*). Without right social structure, noblest religio-ethical principles and exhortations have no chance; neither in a theo-cracy (ecclesiasticism, sacerdotalism), nor a timo-cracy (feudalism,

Brāhmanah asya mukham āsīt,
 bāhū rājanyah kṛtāh,
 Ūrū tat Asya yaṭ vaishyah,
 paḍbhyām sbūdrah ajāyata (V.)

(The men of knowledge constitute the head
 Of Macrocosmic Man, the Oversoul ;
 The men of action are His mighty arms ;
 Men of desire, His chest and abdomen,
 And men of labor, all-supporting legs ;
 Thus are all human beings parts of One Whole)

were purified, their minds were rectified, their persons were cultivated, their families were regulated, their States were then well-ordered, the *Whole World* could then be made tranquil and happy In the progression of the Great Natural Process, the whole world is free and common to all *The wise and able should be chosen to rule* This is called *Ta Tung* or the Great Harmonisation' The sublime end of *Ta Tung* does not stop with the Great Harmonisation of Humanity only, but also aims at *the unification of the entire Universe and every being* In old Chinese classical books we find various maxims of this teaching, 'All men are our brethren, and all beings our friends', 'Heaven and earth co exist with man, and *all beings are one*' Chinese religion may be called the 'Teaching of Ethics' or 'Teaching of Humanism', and it may be called the 'teaching of *Ta Tung* or Great Harmonisation' or 'Universalism'".

All this only states, in other words, the essential teaching of all religions, regarding Right Knowledge, Right Desire, Right Action, regarding inter-dependence of individual virtue and well-ordered Individual Life, with social welfare and right Social Order ; and, finally, regarding inter-dependence of all parts of the Universe through and in One Supreme Self.

Yam hi sachchan cha, dhammo cha,
 So suchī, so cha brāhmano.
 Yassa kāyēna, vāchāya,
 manasā, natthi dukkatam,
 Samvuṭam tīhi ṭhānēhi,
 ṭam aham brūmi brāhmanam.
 Na-ch-āham brāhmanam brūmi
 Yoni-jam matti-sambhavam ;
 A-kinchanam an-ādānam
 ṭam aham brūmi brāhmanam
 Dīvā tapati ādichcho,
 rattim ābhāṭi chaṇḍimā,
 Sannaddho-khattiyo tapati,
 Jhāyī tapati brāhmano.
 Akkosan, baḍha-bandham cha,
 a-duttho, yo tittikkhaṭṭi,
 Khanti-balam bal-ānīkam,
 ṭam aham brūmi brāhmanam. (Dh).

Na jachchā vusalo hoti,
 na jachchā hoṭi brāhmano,
 Kammanā vusalo hoṭi
 Kammanā hoti brāhmano.

(Bu , Vusala-sutta of Sutta-nipāṭa).

(Not matted locks, nor birth in any clan,
 Or family, or from some mother's womb,
 Can make a man a real brāhmana.
 He who is true, pure, dutiful, sins not

(Effort is mine, to grant success is God's
Man should propose, God only can dispose.)

Tarīqat ba-juz khidmaté-khalq n-īst.

Ba ṭasbīh o sajjāda o dalq n-īst. (*Sādī*)

(None other Path to God is anywhere
Than the whole-hearted service of His world.
Repeating God's names, turning o'er and o'er
The rosary of beads, the prayer-mat,
The wrap of rags—these do not make the Path.)

Fravaiétā vāštrīm no īt, Mazadā !, a-vāstrayo da
vānschīnā hūmérétoīsh bakshtā. (*Z* , *Gāthā*, 31. 10)

(Choose ye the path of Action Dutiful ,
For the deluded one who giveth up
All action—he forfeiteth welfare too.)

Ashéma dērédyāi tat moī dāo Armaīti rāyo
ashīsh wanghéush gaém manangho (*Ibīd* 43 1)

(Give me, Lord Mazaḍā ! the Activism
Of Duty on the path of Conscience straight,
Which only can uphold the Rectitude
Through which alone come blessings to the world)

' Not learning but doing is the chief thing '

(*Ju.*, *Mishna*, *Aboth*, ii 17.)

' He that turneth away his ear from the law, even
his prayer shall be abomination.' (*B* , *Proverbs*)

' When ye spread forth your hands, I will hide
mine eyes from you, 'yea,' when ye make many

Vanijah ar̥ṭh-ārjanēt nyāyāṭ,
shūdrāh nyag-vrtti-samshrayāt

{Quoted in *Jaina Dharma kā Mahatva*, a work in
Hindī }¹

Kammunā bambhano hoi,
kammunā hoi khattiyō,
Kammunā vaiso hoi.
Suddo hawai kammunā.
Sakkham khu dīsaṭ tavo-vīsésō,
Na dīsaṭ jāi-vīsésā kōl.²

(J, *Uttar-ādhyayana Sūtra*.)

{The Human Race is one, though 'tis made up
Of many tribes with many names. Class-names,
'Caste'-names, of many kinds arise therein,
Because of different means of life But four

¹ From Ravi-shēna's *Padma Charita*, written in fifth century A C, which is the Jaina version, in a very different form, of Vālmiki's *Rāmāyana*, and from Jina-sēna's *Ādi Purāṇa*, Parva 38, verses 45-46, written in seventh century A C

² In Skt Sākṣpāt khalu drshyatē tapo-vishēsbah,
Na drshyatē jāti-vishēsbah kah api

See also *Mahāvīra Vāni*, a compilation, by Shānti-lāl Vanamālī Sheth, of verses uttered, from time to time, by Mahāvīra Jina, published by Sasṭā Sāhitya-Mandal, New Delhi, in 1942. Also, *Ṭīrthankara Vardhamāna, Jivana aur Pravachana*, by Shrichand Rāmpuria, pp 444 et seq, published by Sujāngarh, Bikāner, pub 1953.

profess unto them, I never knew you, depart from Me, ye that work iniquity" (B, Mat vii.)

Na mīn goyam ke az dunyē judā bāsh,
Ba bar kārē ke bāshī bē Khudā bāsh (S.)

Cho mīn bīnam ke nā-bīnā ba chāh ast,
W-agar khāmosh mī bāsham gunāh ast. (S.)

(I do not say: Go and give up the world.
I say Be near God in whate'er thou dost
If I should see a blind man with his stick
Wending towards a well, and warn him not,
Then I am surely guilty of his death)

"To share one's wisdom with others is called true wisdom, to share one's wealth with others is reckoned meritorious" (T., KWANG TZU)

Brāhmanah sama-drk, shāntah,
dīnānām an-apékshakah,
Sravatē Brahma tasya api,
bhīnna-bhāndāt payah yaṭhā. (Bh)

(Even a saintly and impartial man,
Free from all selfish loves and hates—if even
Such should stand by, and see the poor oppressed,
And do naught to befriend them any way,
Then from him shall depart unfailingly
All learning and all virtue, as milk flows
From vessel leaking through a crack, and goes.)

Karmāni pra-vibhaktāni
 sva-bhāva-prabhavaṇi guṇaḥ. (G.)
 Sāttvikah brāhmanah proktah,
 kshattriyaḥ tu rājo-guṇah,
 Tamo-guṇah ṭathā vaiśyāḥ,
 guṇa-sāmyāt tu shūdratā.

(*Bhaviṣya Purāna*, III, iv, ch. 23.)

(Children of Brahmā all, brāhmanas all,
 And brothers, since created by One Father.
 No rooted difference is there 'twixt them.
 All had one occupation formerly.
 Slowly-developing diverging ways
 Of living have created four class-types.
 God's Nature-plasm has three chief attributes,
 Sattva, rajas, and ṭamas—principles
 Of knowledge, action, wish, respectively ;¹
 Inseparable all, always, and everywhere.
 Whichever one prevails in any one,

¹ See pp 113-'8 and pp 650-'1 *supra*, and App A, 'Skt and Ar-P equivalents', *infra*. A long Note appended to ch xi of *The Science of Peace*, discusses this all-important triad, and several others corresponding with them, in great detail. Dr Tārū Chand (then Vice-Chancellor of Allahabad University, now Ambassador for India in Irān) suggested in *Vishva-vāṇi* (Hindi monthly of Allahabad) for May 1943, p. 267, 'Al-Ghazzālī's (1) *idrūk*, (2) *qudrat*, (3) *shahwaṭ-o-ghazab*, correspond to (1) *sattva*, (2) *rajas*, (3) *ṭamas*. respectively' *Shahwaṭ-o-ghazab* (or *khashm*), ordinarily, by the dictionary, are love-and-hate, parent of which is, *ṭamas*, (see pp 113-'8 and 349, 358, 428 *supra*)

736 'TO DO THY DUTY IS THY ONLY RIGHT' [CH. IV

On some material image, ritualism,
Offerings and sacrifices, pilgrimage,
And movings up and down of hands and feet,
Are self-deception, mummery, or pastime,)

Karmanī éva adbhikārah té,
mā phalēshu kadā-chana.
Tasmāt asaktāh satatam
kāryam karma sam-āchara. (G)

Tēna tyaktēna bhunjīthāh,
mā gīḍhah kasya-svid ḍhanam (U)

Brāhmané cha shva-pāké cha
Panditāh sama-darśinah. (G)

(To do thy duty is thy only right;
Thou hast no right to crave reward or fruit.
Do all thy work with a detached mind
Enjoy the goods thy fortune may bring thee,
But with aloofness, ready to give up
Behold all, great and small, same-sightedly.)

"If I, have committed any sin against the law of
brotherhood in relation to my father, mother, sister,
brother, mate, or children, in relation to my leader,
my next-of-kin, and acquaintances, my co-citizens,
partners, neighbours, my own townsmen, and my
servants—then I repent and pray for pardon.
(Z., *Patet Pashémānī*)"

kinds of powers between all nations. By making each people self-supporting and self-complete, it minimises causes for aggression by one on another; and instead, maximises inducements for intelligent, active, sympathetic co-operation of all four classes of all nations, for deliberate promotion of the good of all.

It should be re-iterated here that, for successful balancing of the powers aforesaid, an indispensable requisite is balancing of production of consumable goods, especially 'necessaries of life', and consumption, i.e., number of consumers. If there is disproportion here, if former is small and latter large, no other balancing will be possible peacefully. Fish multiply too fast, they cannot but devour one another. If men multiply beyond power of the land (even wisely and scientifically cultivated) to support them, they will not be able to help looting and murdering one another, or being destroyed wholesale by epidemics and famines. Inordinate lust will inevitably breed inordinate hate; (see pp. 497-'8, *supra*). Self-control, or scientific medical birth control, is the foundation of all other control. To control death, we must control birth. Brahmacharya, 'continence', (within scientific limits), is the way to strengthen and prolong individual as well as racial life. Kāma-Eros unbridled, is our worst enemy. To war against and subdue it, (not

gain, or through mere superstition, are also given by all Teachers :

Yām imām pushpitām vācham
 pra-vadanṭi a-vipashchitah,
 Vēda-vāda-raṭāh, Pārṭha !,
 na anyat aṣṭi iti vādinah. (G.)

(They lack all sense who prate perpetually
 About the *Vēda's* ritual, and assert,
 Naught else is worth while—they indeed know
 naught.)

Ṭam ēva dhīrah vijñāya
 prajñām kurvīta brāhmanah,
 Na anu-dhyāyēt bahūn shabdān,
 vāchah viglāpanam hi ṭaṭ, (U)

(The One Truth which bestoweth wisdom seek,
 And think not many words, 'tis waste of speech.)

Shāstrāṇi abhyasya, mēdhāṁvī,
 jñāna-vijñāna-ṭaṭ-parah,
 Palālam iva dhāny-ārṭhī,
 tyajēt granṭhān a-shésha-tah. (U.)

(Study the linkéd words, no doubt, but look
 Behind them to the thought they indicate,
 And having found it, throw the words away
 As chaff when you have sifted out the grain.

Study the sciences ; master their heart ;
 Having done so, cling not to many books.)

Such a Social Organisation achieves the Golden Mean in all respects. It gives duly regulated opportunity for venting and purging egoistic instinct, the six (or seven) 'deadly sins' and 'manias' (see pp 426-'8, *supra*), because it provides them with appropriate objects and occasions, and thus transmutes and sublimates them from wrongful into righteous, *eg*, lust into conjugal passion of love between spouses, 'sanctified' by parity of temper and compatibility of temperament between them, and therefore by public recognition and law and religion; hate into just indignation against wrong-doers; jealousy into laudable zeal in guarding public rights against private encroachments. We have seen before (pp. 98, 413, 424-'5, 504 *supra*) that "to everything there is a season" Anything and everything

it. In *Mahābhārata*, 'Grandfather' Bhishma has the gift of *ichchhā-mṛtyu*, 'death by his own wish only', because of his perfectly continent celibacy. Superphysically, conserved energy, transmuted by yoga-processes into subtle 'mental' matter, can shape out subtle astral body and separate it during life 'Die before you die', (see pp 272-'7 *supra*). Psychologically, it can be transmuted into intellectual works, of art (which includes literature), or science, which may bring 'immortality of name and fame', always comparative, never literal, obviously. Oldest historical 'immortals' known today, are barely a few thousand years old. Absolute Immortality of Eternity is very different. It will be clear to the reader that the 'birth control' which ensures life till oneself tires of it, is not by 'contraceptives, etc., but by perfect continence

We are told repeatedly that the real source of all true knowledge is within our-Self. Only he who has found that source will be able to understand Scriptures rightly. *Praṭi-bhā, ḍivya-ḍṛṣhṭi, yoga-jajñāna, praṭy-aksha-ḍarshana, a-paroksha-anu-bhava*, intuition, *ishrāq, ilm-i-husnī, kashf*, is recognised by all religions, as distinguished from *ṭarka, anu-māna, mashīyat, ilm-i-husnī*, intellectual argument, inference, reasoning. Various states and degrees of 'inner illumination', 'divine revelation', *anṭah-prakāsha, ḍivya-ḍṛṣhṭi, maṇṭra-ḍarshana, raushan-zamīrī, chashm-i-bātinī, ilhām*, are distinguished.

Dar ramz o kanāyā na ṭawān yāft Khudā rā,
Masabaf-i-dil bīn, ke kiṭābé beh az in n-ist. (S.)

(In books and signs thou never wilt find God !
Read thine own heart with reverence and heed,
No holier writ is owned by any creed)

Saḍ kiṭāb-o saḍ waraq ḍar nār kun,
Jān o ḍil rā jāmb-é-Dildār kun. (S.)

(Give thousand-pagéd tomes unto the fire,
Give life and heart to the One Heart's Desire.)

Dar haqīqaṭ khud tu ī Umm-ul-kiṭāb,
Khuḍ ze Khuḍ āyāt-e Khuḍ rā bāz yāb.
Lauh-e Mahfūz asṭ dar mā'nī dil-at,
Har che mī khwābī shāwaḍ z-ū hāsīl-aṭ,

too often, no refuge at all, but, instead, a falling from frying pan into fire. It secures active, unrepressed, but regulated, self-expression for youth; and also honorable, desirable, and fitting repose for age. It tells us the Meaning of Life, reconciles heart and head, harmonises emotion and intellect, heat and light, and makes it possible for us all to fulfil all Life's purposes and realise all its aims and ends¹

¹ Dr Lin Yutang, "combining immense learning with a shrewd eye and lively humanity", also a brilliant and at times exceedingly witty style, has produced "the truest, profoundest, most complete, most important book yet written about China," (as Nobel Laureate Pearl Buck and others say), in the shape of *My Country and My People* (pub 1938). He writes (pp 93-102, 119)

"Still the question comes back eternally, like sea-waves lapping upon the shore. What is the Meaning of Life. The question has perplexed western philosophers, and it has never been solved. There are moments in our lives . . . when a sense of death and futility overcomes us, when we live more than the life of the senses and look over the visible world to the Great Beyond . . . Confucius was a realist, positivist, humanist. (Asked about death) he said "Don't know life, how know death?" Confucianism, strictly speaking, was not a religion. It really never quite satisfied the Chinese . . . That deficiency was made up for, by a Taoist or Buddhist supernaturalism. In times of national disorder, as during the change of dynasties, a great number of scholars shaved their heads and took monastic orders, as much for personal protection as out of feeling for the helpless chaos of the world. Many beautiful and talented girls at the end of the Ming dynasty took the monastic vow through disappointment in love caused by these catastrophic changes . . ."

completed threefold realisation of Secondless and Otherless Oneness, *Shuddh-āḍvaitam*, *Tauhid-i-sātī*, *Bhāv-āḍvaitam*, *Tauhid-i-sifātī*, *Kriy-āḍvaitam*, *Tauhid-i-afā'ī*.

Lauh-i-Mahfūz, 'Guarded or Preserved Tablet,' is *Hāfizā*, Omniscient 'Memory', of God, in which all past, present, and future is eternally contained and preserved. Corresponding Samskṛt word is *Chitrāgupta*, 'Hidden and Preserved Picture', Ākāśic Record. God as Yama, *Antar-yāmī*, 'Judge', 'Inner Ruler,' *As-Shakūr* and *Al-Qābīz*, 'Giver of rewards and punishments', *Al-Muhsī*, 'Recorder', *Al-Muhāsib*, 'Accountant', has for Recording Angel, *Chitrāgupta*, *Gupta-Chitra*, 'Secret Wonderful Picturer', 'Photographer';¹ and the Record is His own Memory, *Hāfizā*, *Lauh-i-Mahfūz*, *Smṛti*. One of the names of *Brahmā*, *Mahat-Buddhi*, *Aql-i-kul*, 'Total Universal Mind', is *Smṛti*, Divine Memory, *Nous-Demiurgos* of Greeks, also *Chit* 'in which everything is stored up, collected', (*chi*, to gather); also *Sam-vit*, that 'all-pervading Consciousness, Awareness,' (*vid*, to know), which is Changeless Eternal Witness, knower of all past, present,

¹ Modern science, with its marvels of radio-gram, television, rays of light perpetually conveying pictures of every momentary state to ever greater and greater distances, turning past into future and future into past and both into present, supplies commentary on the ancient words.

Vedic Scheme of Organisation of the Whole Human Race; and *either* realise and endorse its virtue, and take steps to saturate minds of younger generation with those principles and outlines, and thus effectively commence bringing it into universal practice at once, *or* think out a better one, if they can; —if they would only do so, Humanity would win Peace and Happiness and establish heaven on earth; not otherwise ¹

21. SIMILARITY IN PERVERSITY ALSO.

21. Finally, we may note one more point of similarity between all living religions; it is matter for deep reflection, upon that human egoism which insists on venting itself in religions also. All have split up into scores, some into hundreds, of sects and sub-sects, because of opinionatedness and personal quarrels. This is bad enough; but there is worse. Every shine must have a deep shadow also somewhere. Within the pale of every religion there have grown up secret sects of 'black magic', *jādū*, *yātu*, *vāma-mārga*, dreadful 'left-hand path'

¹ Whole subject of Socio-Individual Organisation has been expounded in detail in *The Science of Social Organisation or The Laws of Manu*, and in *Ancient vs Modern Scientific Socialism*, which may be regarded as a supplement. All main ideas have been stated, fairly adequately though very briefly, in *The Science of the Self*

(Who giveth up the world, taking the vow,
 That he will cause no fear to any one,
 Nothing can cause fear to him any more;
 All glorious worlds stand open unto him
 Who causes no disquiet to the world,
 Nor is himself perturbéd by the world,
 Who has won real Freedom, by being free
 Of all excitements and disturbances
 Of proud elations, fears, intolerances,
 —Yea, such an one is ever dear to Me!)¹

Namāzé zāhidān qadd o sujūd ast,
 Namāzé āshiqān tark-é-wujūd ast (S.)

(The formal prayer is—sitting up and down,
 The real—our own egoism to drown.)

“And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men . . . When ye pray, use not vain repetitions, as the heathens do, for they think that they shall be heard for their much apeating . . .

¹ *The Book of the Dead*, chief available sacred writing of the dead religion of ancient Egypt, contains directions for the soul, when it appears before the Judge of the Dead. It should be able to say “I have made no one weep”. A grand claim, but can any soul make it? The words, ‘by any wrong action of mine’, are to be understood in any case. Otherwise no judge could ever punish a criminal, particularly if the latter has relatives or friends who love and will weep for him.

Yet underneath this so disastrous error is profoundest Truth hidden immediately.

Great Truth masked by Great Error Interpret 'My religion' as 'Religion of *the Me, the I, the Universal Self,*' and we pass at once from most violent turmoil into most blissful peace¹ 'My

of historical facts, and convincingly show the elements of falsehood, ugliness, and evil, that grow up in the *practice* of every religion, because of egoistic passions inherent in human nature. They describe evolution of Christian religion specially, and the extraordinary turns and twists it has taken, advances and retreats it has made, under influence of changing political and economical conditions and needs, *fi*, now *promoting* conversion by fair as well as foul means, and again, *preventing* all conversion. Incidentally, they indicate occurrences of similar perversions, and progresses and regresses, in other religions also. Defect of such books is that the evil 'priest-craft' aspect is almost exclusively presented (and, no doubt convincingly), while the essential Spiritual and good aspect, necessarily present also, as life in the most diseased but not yet quite dead organism, is almost wholly ignored. History of a religion, by Law of Analogy, is similar to biography of an individual, with its recurrent ups and downs, alternate periods of health and illness. A *Short History of Christianity* provides many apt illustrations of the Law of Dual Polarity or Di-alectic, how everything, by excess, passes over or yields place to its opposite. Ranke's *History of the Popes* and A. Holm's *History of Greece*, much larger books, provide many other illustrations of the same, in other ways.

¹ Also another truth, which too is important, though less so, may be discerned beneath the excessively worded claim. Each religion, besides general value, has a special value, *i.e.*, emphasises some one aspect of the truth,

Attā hi Attāno nātho, ko hi nātho paro siyā ?
 Attanā hi su-dantēna nātham labhati dullabham.
 (Dh.)

(The Self is the protector of the self.
 Who else than Self can be the Lord of self ?
 Who has encompassed and achieved him-Self,
 Has gained That than which there's no higher gain)

Ava-jānanti Mām mūdhāh,
 mānushīm tānum āshritam,
 Param bhāvam ajānantah
 Mama bhūta-Mah-Eshvaram. (G.)

(Men slight Me, hidden in the human frame,
 Thinking, benighted, I must be far off,
 Unwitting of Me as the Lord in all)

Uddharéṭ Ātmanā ātmānam
 na āṭmānam ava-sādayéṭ ;
 Ātmā éva dévatāh sarvāh,
 sarvam Ātmani ava-sṭhitam. (G. and M.)

(Uplift thy smaller self by the Great Self,
 And do not drag the High down to the low.
 The Self is all the gods, all's in the Self)

Āṭṭa-dīpā vi-haraṭṭha,
 Āṭṭa-saranā, an-añña-saranā,
 Vyaya-ḍhammā sankhārā,
 Ap-pamādéna sampāḍétha.
 (Buddha's last words)

and on(e)ly Religion, but it runs through all religions, and gives to each, whatever value of helpfulness to men it has ; it makes peace between them all, when otherwise they would destroy each other. Who is greater than the Universal I which contains the whole universe ? What is smaller than the individual I which is contained within a few pounds of flesh and blood and bone, and is perpetual slave to their caprices of birth, youth, age, death, their incessant swings between health and disease ? Yet this so small self apes the measureless greatness of the Great Self ! It does so *because* it is that Self in essence ;¹ it

Science, Beauty of Art, Goodness of Religion Destructive Science, vile Art, soul-enslaving superstitious maleficent Religion correspond to Falsehood, Ugliness, Evilness or Malignity. Philosophy Védūnta, as Science-Art-Religion of the Infinite, is summation of all finite sciences-arts-religions In section 145 of Plato's *Phaedrus*, Socrates distinguishes 'philosopher', 'lover of wisdom', from 'sophist', (pseudo-) 'wise', thus indicating indirectly that he is only a modest lover and pursuer of wisdom, and not one of those who called themselves sophists, and brazenly vaunted their skill in controversy. (*Philos*, lover, *sophia*, wisdom) But 'philosophy' is now synonymous with 'meta-physics', 'beyond physics'

¹ As observed before, on p 71, this is proved, if by nothing else, then by this single simple indubitable fact that any individual can change his particular creed for any other creed at will, can transfer his faith from any one religion to any other, thereby proving that there is *Something* in him which is superior to all particular

748 GRADES OF BEINGS JAMSHED'S BOWL [CH. IV

(Long years my heart for Jamshéd's wondrous
Grail,

That mirrors all, begged others—all in vain;
And then at last it found that what it hoped
To gain from others, it-Self did contain !)¹

Bhūṭānām prāṇinah shréshthāh,
prāṇinām buddhī-jīvinah,
Kṛta-buddhishu kartārah,
kartṛshu Brahma-védinah. (M)

Na Mé, Pārtha !, asti kartavyam
ṭrishu lokéshu kinchana,
Na an-av-āptam av-āptavyam,
varté éva cha karmani. (G.)

(Breathers of air are higher 'mongst living things;
'Mongst them, they that live by intelligence;
'Mongst them, again, they who have seen the Self;
Highest are they who *act* accordingly.
Naught have I left to do in all the worlds,

¹ Legend says that Jamshéd, emperor of Irān, had a wonderful bowl, which showed to him whatever was happening, at the time he looked at it, in any part of the earth. A simple explanation is that it was a 'globe' (-map) of the earth. A more wonderful explanation is that it was some sort of instrument like the modern 'tele-vision' (radio) contrivance. A still more marvellous theory is that it was a 'mystical', super-sensitive, surface of specially prepared material, which automatically reflected all that was going on anywhere on earth. See *The Mahatma Letters*, pp 455-56.

We have seen the danger on the Path of Knowledge, of the great error of taking one's own small self for Universal Self; also similar error on the Path of Devotion, of regarding any one personal deity as the whole of that same All-pervading, Impersonal, All-personal, Self.¹ Corresponding error on the Path of Works, of ritual, of observances, is to cling tooth and nail to any one particular set of forms as the only good and right set, in all times, all places, all circumstances, for all persons; and to insist upon their being observed by all, always, everywhere. It will be seen that all three errors are only aspects of one another, all are manifestations of egoism, the one prince of all d'evils.

as much as possible, without trying or even wishing and hoping to *abolish* them—which would be to abolish Nature's Law of Diversity (amidst Unity)? Have not Individualism, Familism, Clanism, Tribalism, Nationalism, Racism, gone too far, much too far, already? Is it not desirable to emphasise now, Humanism, common features, Law of Unity (amidst Diversity), which alone makes society, socialised existence, genuine Socialism, and Brotherhood possible? (See pp 90-'2, *supra*)

Ke rā kufr-é Haqiqī shud pīdīdār,
Ze Islām-e majāzī gashṭ bezār. (S.)
(He who True In-fidelity hath seen—
The Dis-belief in the small lower self—
Disgusted with the Outer faith hath been.)

¹ Pp. 177, 468, 522.

Īshvarah sarva-bhūṭānām
 hīḍ-déshé, Arjuna !, tisthaṭi,
 Bhrāmayan sarva-bhūtāni
 yantr-ārūdhāni Māyayā
 Mē karma-phala-hétūh bhūh
 mā té sangah aṣṭu a-karmani (G.)

(God sits within the heart of every one,
 Twirling all by His Magic, round and round,
 As if bound firmly to a vast machine ;
 Yet thou must not avoid a single duty ;
 Only the wish for fruit must thou avoid.)

Qurān holds same language :

Qulūb-ul-khalāyaq ī asābe ir-Rahmān. (Q.)

(The hearts of living creatures are all fixed
 Upon the fingers of Almighty God.)

Yet ordained duties must not be neglected.

Al sayyo minni w-al iṭmāmo min Allah. (H.)

(Effort is mine, to grant success is God's.)

Daryā ba wujūd-e khwésh maujé ḍāraḍ,
 Khas pindāraḍ ke kashā-kash bā ū-sṭ. (S.)

(The ocean heaves in surges of its being,
 And the vast billows toss the straw about—
 The straw thinks it is heaving up the waves !.)

Prakṛtéh kriya-mānāni
 guṇāh karmāṇi sarvashah, ,

Let those who know not God, be led to Him
 By those who know, with words of gentleness
 And wholesome and wise counsel, in kind ways)

And again,

Li kullin ja'lna min kum shira'an wa minhāja,
 wa lau sha-Allāho la ja'alakum ummatan-wāhidah,
 wa lākin lejābul-lowakum fi mā āta-kum fāsta-
 bequ-l-khairafo. Yā ayyoh-allazīna āmanu lāyashkar
 qaumun min qaumin. A'sa añakupū khairam
 minhum. (Q)

(To every people have we given a law
 And a way whereby they may reach to God
 If God had wished it so, He would have made
 You all one people. He has not done so.
 Wherefore let every people, on the way
 Prescribed for it, press forward to good deeds.
 And let none laugh at any other men ;
 Perchance they may be better than themselves.)

Great is the Māyā of words, their power for good
 or for evil. Riots, pogroms, serious and widespread
 social disturbances, wars, misleading of whole
 nations for generations, in all departments of life,
 may be, have been, caused by vicious propaganda
 of false catch-words and catch-phrases, or by use
 of different words by different persons, who all mean
 the same thing, but do not properly understand one
 another's words. Almost all disputes and wrangles

But instrument, and so shalt thou attain
The One and Only Doer of all deeds.)

All religions tell us that God, Universal Self, is the one True, Beautiful, Good. We *know* the True, the Real, that which is, we *desire* the Beautiful, the Lovely; we *do* the Good, the Right. Great Self al-One *is*, is *known* to be veriest Real, uttermost True; that Self al-One is most *desired*, best Be-lov-ed, Supremely Beautiful; that Self al-One, all-pervading, all-uniting, is final cause, motive, source, of all and any *doing*, any activity, that is benevolent, beneficent, wholly Good. (It is also the opposite of these). Self is Saṣyam, *lā maujūdah illā Hū*, 'nothing else than It *Is*'; It is Priyam, *lā maqsūdah illā hū*, 'nothing else than It is *Be-lov-ed*', It is Hitam, *lā mā'būdah illā Hū*, 'nothing else than It is Good and to-be-Served'.¹

Thus may we see that all religions are in essence exactly the same; and that that essence comes from God, and is intended, in all religions, to lead back to God by the same processes of Yoga or *Sulūk* Seeds of such 'mystic', spiritual and

¹ See pp 38-'9, 351, 704, and 324, *supra* That the Self 'posits', ideates, carries within It-Self, the 'opposites' of these glories also, only to make these shine the brighter, through contrast, by inescapable Law of Duality.

Galen's and new homeopath's 'temperaments', and up-to-date 'scientific doctor's' (as yet inchoate and unclassified) 'personal idiosyncracies' and 'allergies' and 'diatheses' (under cover of which newly invented expressions he now accepts what he tried long to reject, viz, peculiarities of psycho-physical temperament or constitution, which result in the fact, proverbially known to common sense, but not always recognized by 'scientific' practitioners, that what is food for one is poison for another)—the lay man feels that these all at bottom mean the same thing. He also knows, in a general way, which system or method of treatment most suits a particular kind of constitution or disease, and is thus able to utilise all systems. The lay man is, after all, parent of the expert, and rears and feeds and clothes him and keeps him going. Even so in matters religious, while word-blinded pandits and *maulavis* and clerics may dispute endlessly, in exclusive praise of their own respective 'unique' books, rites, ceremonies, and Masters, impress and power of the One Supreme Spirit are so strong in the heart of even the most unlearned, that he decides and chooses at will which outer religion to doff and which to don, even as clothes.

Seeing this potency for mischief in excessive clinging to words and outer forms, Teachers of all religions have warned us again and again not to

All religions finally declare that He is all, *Hama Ū-st*, *Sarvam khalu idam Brahma*, 'All is God, the Universe is I'; from which it follows, in all religions, that since Man is in essence God, service of fellow-men is service of God.

"In as much as ye have done it unto the least of these, ye have done it unto Me." (B)

Prāyashah loka-tāpēna
 tapyanté sādhavah janāh ;
 Yēna kēna prakārēna,
 yasya kasya api janṭunah,
 Santosham janayēḍ dhīmān ,
 tat éva Īshvara-pūjanam ,
 Param ārāadhanam tat hi
 Purushasya akhil-Ātmanah. (Bh.) -

(Give joy to any living thing—ye give
 Service and worship to the Life of God.
 The good feel all the distress of the world
 To be their own distress, this is best service
 Of Him who is the Soul of all the world.)
 Gar tajallī khās khwāhī, sūraté insān bi bīn,
 Zāt-i-Haq rā āshkārā andarūn khaydān bi bīn. (S)

Aḥha khalu kraṭu-mayah purushah (Chh. U, 3 14 1.)
 Kraṭuh, asuh, kāmah, vashah, iṭi (Aṭṭ U, 5. 2)
 (Will is the man, will, élan vital [asuh] too.)

Desire, and Wish [vashah], all these words mean the same See pp. 115-'6 *supra*, also 268-'70 and 468-'70.

Yoga makes it even an important part of soul's discipline to discriminate between *śabdā*, 'words, *artha*, 'thing meant,' and *jñāna*, 'cognition or perception' of it, which involves the element of personal factor that requires adjustment and equation¹.

The whole, and most valuable, work and wisdom of Socrates consisted in this discipline, *viz.*, that he compelled persons, by close cross-examination, to make their own minds clear as to what exactly they meant by the words which they so glibly used, but which, in the mouths of most of them were, and are, only catch-words, without any precise, or sometimes even any, meaning.

Scriptural writings counsel us "Do not cling to the letter which killeth, but to the spirit which giveth life eternal" "Look at the things of the flesh with the eyes of the Spirit, not at the things of the Spirit with the eyes of the flesh." Following this counsel, we will avoid hate and cultivate and promote love universal, which is the whole and sole practical or actional object of religion.²

¹ *Yoga-sūtra*, 1, 42

² One very effective and useful way to get behind sound to sense, to distinguish between word and thought, to over-come letter-worship, to transcend Vēdo-latry, Qurāno-latry, Biblo lairy (more subtle fetters upon soul than idol-latry), is to study many languages, and compare parallel passages, and, so learn to recognise with resolute and unbaffled intelligence, same thought,

(Like whirlpools round our-self we whirl
 In incessant strife;
 Self-knowledge is the only pearl
 In the sea of life.)

Daryā tan ast, wa dīl sadaf,
 wa Haq dar ū ḡur ast;
 Zīn bahr har ke ḡur badar
 ārad bahāḡur ast. (S)

(This body is the sea, the heart therein
 The pearl-containing shell, the priceless pearl
 Is God Him-Self; he who can dive down deep
 And find that pearl—a hero true is he.)

Lab bī baṇd o chashm band o gosh baṇd,
 Gar na binī rūy-e-Haq, bar mā bī khand. (S).

(Shut lips and eyes and ears completely; then
 If thou see not the face of Truth, of God,
 Of the Great Mystery of thine own Self,
 Then tell me that I said what was not true.
 Shut off the noises of the outer world,
 And seek Him in the silence of your hearts,
 And ye will find Him and commune with Him)

Sva-vishay-ā-sam-pra-yogé chittasya Sva-rūp-ānu-
 kārah iva indriyānām praty-āhārah. . . Kaivalyam
 sva-rūpa-praṇishṭhā vā Chitṭi-śhaktih. . . Yogah chitṭa-
 vrṭti-nirodhah. . . Taḍā Prashtuh Sva-rūpé ava-
 sthānam. (*Yoga-Sūtra*.)

very essence, of our life and being; and thus, identity of our-self with the Supreme Self, of *tu*, *tvām*, thou, with *Haq*, *Ṭaṭ*, That, will become realized by and in Works through and in Devotion, up to and in Illumination.

Wa yuṭemūn aṭ-ṭa'ma alā hubbehī miskīnau wa yaṭīmau wa asīrā. Innama nuṭa'ma-kum le wajh-Illāhi lā nuriḍo min-kum jaza-an wa lā shukūra. (Q).

(The poor, the orphan, and the captive—feed
For love of God, for sake of Him alone,
Desiring no reward, nor even thanks.)

Qul inna salāṭi wa nosoki wa mahyāya wa mamāṭe
l-Illāhi Rabb-il-ālamīna. (Q.)

(My prayer, my sacrifice, my life, my death,
Are all for God, the Lord of all the worlds.)

Alaihi ṭawakkalto wa hua ne'm al-Wakīl. (Q.)

(On Him do we rely with our whole heart,
He is our only refuge, safest, best.)

Man-manā bhava, Maḍ-bhakṭah
Maḍ-yājī, Mām namas-kuru :
Aham ṭvām zarva-pāpēbhyah
mokshayishyāmi, mā shuchah.

Kauntēya !, praṭi-jānīhi,
na Mé bhakṭah pra-ṇashyaṭi. (G.)

(Turn mind to me, love Me with all thy heart,
Do acts of sacrifice for my sole sake,

The musk deer, is *within* thee, all en-wrapt
In every one of all the countless curls
Of every cycle of *His* Being, *Thy* Being !)¹

¹ Cf. Rhodes' poem on p 619 *supra*. Khuṭan is Chinese-Ṭātār name of those flow(r)-covered and snow-covered mountains on which musk-deer are found.

E U.A.R.] 'DO THY DUTY, CRAVE NOT REWARD' 717

flavor, to account the small as great and the great
as small, to recompense injury with kindness"
(*T., Tuo-Tc-King*)

Karmanī eva adbhikārah tē,
mā phalēshu kadā chana (G)

(Thy righteous duty and thy duteous right
Is but to do that duty which is right,
And not to crave reward of any kind,
Fruit of thy act, leave thou to God's high Mind) ¹

Zarathustro janvas chit khakhyāo ūsthanēm dadā-
itī paŕvratātēm mananghas chā wanhētūsh Mazadāi
Aroiji budā-onghaho wispāish Mazadā kshmvāsū
savo (*Z Gāthā*, 33 14, 34 3)

(Yea! Zarathustra dedicates to Thee,
Lord Mazadā¹, his body and his soul
In every thing the righteous worker doth,
He sacrificeth unto thee, O Lord!)

(Each step that my feet take is but a part
Of circumambulation of the All,

¹ This teaching is primarily for the Renunciant,
secondarily for the Pursuant. The latter should do his
law-ordained duty, but it is premissible for him to desire
reward, if he does not get it, then he too must console
himself with thinking that it has been withheld by God
for some good reason, and he should try to do better
next time

Spṛitama; Dairyas, Dévas, Asuras, Suras, Sinners, Saints; Titans, Gods; Iblīs, Malāyak, Māra, Bud-dha; Death, Life; Other-than-Self (Itara, *Ghair*, Not-self), Self (Ātmā, Sva, *Anā*) Therefore Religion also falls from its high estate, becomes utterly perverted away from essentials into non-essentials, and then into gross and cruel superstitions, separates hearts of men instead of uniting them; and instigates mutual torture and murder instead of peace on earth and good-will among men. It does so, for a time, to rise again, by re-action, re-pen-tance, re-generation, re-formation, to a higher station. Paradise is 'lost', in order that it may be 'regained' with fuller and firmer appreciation. Adam falls into sin, *asirī*, bandha, prison-house of fleshly matter, sin and fetters of limiting satanic ego-ism, carnal lust, pride, *khudī*, aham-kāra, damnation, in order to rise again, through self-crucifixion, to salvation, *najāt*, moksha, deliverance, restoration, sol-ution and dissol-ution into Ab-sol-ute God, ab-solv-ed from all limitations, *Fanā-f-Ilāh*, Brahma-nirvāna, annihilation into God; which is also, at the same time, *Baqā-f-Ilāh*, 'remaining evermore in God', limitless divine universalism and loving tenderness, and Peace beyond all loves and hates.

• Within purview of available history, Medieval Ages, in east and west alike, have been full of religious conflicts. Wars between Christians and

We have to bear in mind that emotional enjoyment of self-surrender and devotion to the Supreme, wholly legitimate as it is, is not enough 'Freed' Knowledge and Devotion sterile without Works man has to slave for 'slaves' who are yet 'fettered' by doubts and fears and worldly desires. He has to realise, in his actions, that all mankind, nay, all living things, are one Infinite Brotherhood. Right knowledge and devotion, wedded to one another, are both sterile if they give not birth to good works. Faith and reason without works are worse than useless. Works witness faith. Our innermost heart-conviction is that according to which we act. Deeds, not words, prove real faith. Blood of martyrs is proof, and therefore seed, of their faith.

"By their fruits shall ye know them." (B)

Sṭhānuh ayam bhāra-hūrah kīla abhūṭ
Aḍbītya Védam na vijānāti yah artham ;
Artha-jñah iṣṭa-sakalam bhadram ashnuṭé,
Nākam éti Jñāṇa-vidhūṣa-pāpmā (Nirukta)

Āchāra-hīnam na punanti Vedāḥ
Yady-apī aḍhītāḥ saha shadbhiḥ angaiḥ ;
Chhandāmsi énam mṛtyu-kālē tyajanti,
Nidam shakunṭāḥ iva jāṭa-pakshāḥ.
, (Vasishtha-Smṛiti)

But in India, religious and secular, communal and politico-economic, conflicts and problems continue to be inseparably interwoven. It is perhaps India's destiny to either perish or provide one solution for both at once. Asia has given birth to all the great living religions. East and West, ancient and modern, have met here in a special way. First All-Asia Education Conference took place in Banaras, in India, in December-January, 1930-1931. India stands in the middle of Asia. Look at a map. She stretches out one arm to embrace Buddhist-Taoist-Confucian-Shintoist Burma, China, Japan; another, to embrace Islāmic Afghānistān, Persia, Turkey, Arabia, Egypt, Africa, and also Hebrew and Christian Palestine and Europe; and she bears Buddhist Thibet and Islāmic Turkistān on her two shoulders. Bulk of now very small Pārsī population of the world, following Zoroastrian faith, has had its home in south-west of this country for nearly thirteen centuries; also, it is undisputed that *Gāthās* of Zoroaster are a branch of *Vēda*, written in what may be regarded as another form of Vēdic Samskr̥ṭ. There is a very remarkable colony of Indian Jews too, numbering some thousands of souls, in Cochin, in south. Tradition says that St. Thomas, one of Jesus Christ's twelve apostles, came and planted seed of Christianity on India's south-east coast, shortly

Āchārah paramah dharmah,
 shruty-uktah, smārtah éva cha ;
 Tasmāt asmin sadā yuktah
 nityam syāt Ātma-vān dvi-jah.
 Āchārāt vichyutah viprah
 na Véda-phalam ashnuté ;
 Āchārena tu sam-yuktah
 sam-purna-phala-bhāk bhāvēḥ (M.)

(Right conduct and good deed—this is the highest
 Dharma, so all the *Vedas*, *Smritis*, teach.
 The wise man, therefore, having seen the Self,
 Acts gently and performs good works amain.
 Who fails in conduct, *Vedas* reads in vain,
 Who does not fail, all life's just ends will gain.)

Pathakāh, pāthakāh cha éva,
 yé cha anyé shāstra-chintakāh,
 Sarvé vyasaninah mūrkhāh,
 jah kriyāvān sah panditah
 (Albī, Vana-parva, ch. 314.)

(Students and teachers, and all others, who
 Read the mere words of ponderous books,
 know naught,
 But only waste their time in vain pursuit
 Of words ; who *acteth* righteously is wise.)

I'm chandān ke bēshṭar khwānī,
 Gar a'mal dar tū n-īst, nādān-ī,

the world gathered in this land. Therefore India's mission seems to be to inaugurate a new Re-form, a Re-incarnation, of the Eternal Universal Religion, in shape of Scientific Religion. In that Religion, Consciousness, Self-Consciousness, Principle of the Conscious and the Unconscious (as two aspects of Self), is the common meeting-ground, nay, the one loved and loving parent, of both Science and Religion. These can be nothing else than two halves, or, better, only two aspects, of same One Whole Truth.

This is an elemental fact which has to be taken to heart, especially by Hindus and Muslims in India.

Krshṇa has said :

Mama vartma anu-vartanté

manushyāh, Pārṭha !, sarvashah (G.)

(The roads men follow—they all lead to Me,

At last , though some are thorny and some fair.)

piece one foot cube , mountains, rivers, lakes, ocean-depths, etc., all to scale (which differs for mountains and ocean-depths). It was chiselled out by local stone-masons under constant supervision and direction of late Shri Durgā Prasad, a person of many gifts and very versatile talents, musician, mechanic, maker of life-like singing-birds and other toys, painter, numismatist, and epigraphist, and very public-spirited withal. He helped to build up, and worked for many years as honorary Joint Secretary of, Central Hindu College of Banaras, and designed the fine buildings, in stone, of C.H.C. Library in 1906, and of Bhārata Mātā Temple in 1936.

(The man of God doth ever shrink and flee
From marks of honour, as from poison-sting,
And welcometh indignity and task
Of lowliness as if 'twere nectar-draught.)

Ba ehsān āsūda kardan dilé
Beh az alf raka't ba har manzile. (SĀ'NĪ)

Dil ba dast āwar, ke hajjé-akbar ast ,
Az hazārān K'āba yak ḡil behtar ast
Dil guzar-gāhé Jalilé Akbar ast,
Kā'ba bun-gāhé Khalīlé āzīr ast (S)

(To bring joy to one heart, by loving help,
Is better than a thousand litanies.
To reach and clasp a human heart with love—
This is the Greater Pilgrimage, the other,
To the stone Kā'ba, is the smaller one
Better far is one living human heart
Than a whole thousand Kā'bas built of stone ;
Within the former God's own life doth shine,
The latter built by Abra'm is dead shrine.)

Tapah tīrtham, kshamā tīrtham,
tīrtham indriya-nigrahaḥ,
Sarva-bhūta-dayā tīrtham,
Dhyānam tīrtham an-uttamam,
Etāni panch tīrthāni,
satyam shashtam pra-kīrṭitam,
Dēhé tishthantī sarvasya ,
tēshu snānam sam-ācharēt.

By a slight further paraphrase, we may read :

Rūh rā bā Hindu o Muslim che kār.

(Persian or Turk or Arab are not known,
Or Hindū, Christian, Muslim, to the soul,
Wisdom and virtuous deed make the soul's life,
Not racial names and not communal strife)

Religion should be worn as a winning smile, as a beautiful ornament, out of the gladness of one's own heart, to gladden hearts of all others who behold it, not as a repelling frown, or as menacing weapons, out of fear and cruelty, and stimulating fear and cruelty all round. It should be worn principally in heart, as philanthropic love and piety; not flaunted like signboards and labels, upon face and forehead, in separate ways of wearing hair on head or lip or chin, or as differentiating paints or badges or clothes, for self-display and religion-advertisement, with purpose to emphasise separateness.

Masnavī-é Maulavī-é Ma'navī
Hast *Qur-ān* dar zabān-é Pahlavī,

(The Masnavī of the great Maulavī,
Full of profoundest truths, of greatest value,
Is the *Qur-ān* itself in Pahlavī)

Masnavī is name of Maulānā's chief work Pahlavī is older name of Persian language, now called Fārsī, in India. A famous Indian poet, (in Urdu and Persian), late Sir Muhammad Iqbal, has also written of Maulānā -

Ke ū ba harf-e Pahlavī *Qur-ān* navisht.
(He wrote the *Qur-ān* in the Persian tongue.)

(Nude endurance of sun, rain, heat and cold,
 Long tangled hair, smearing with earth and ashes,
 Fasting, sleeping on stone, tormenting postures,
 And self-inflicted pains of every sort,
 Can purify thee not, friend !, until thou
 Wash clean thy heart of all unclean desire,
 Thy outside too of all this dirt and mire . .
 What is the use of matted hair, and what
 Of raiment made out of the wild goat's skin ?
 Within thee there is ravening and sin !
 Only the outside dost thou try to clean ;
 Different the way from sin thy heart to wean.)

Na vi muniyēna samano, no Om-kārēna
 bambhano,
 Na muni ranna-vāsēnam, kusa-chīrēna na tāvaso,
 Samayāyē samano bhavati, bamha-chérēna
 bambhano,
 Nānēna muni hoi, tavēna hoi tāvaso,¹
 (M - Vānī, ch. 22)

Rajo-jaliyam uṭkutika-pradhānam
 Shoḍhayanṭi purusham a-vi-ṭirṇa kāṅksham.
 Kin tē jatābhīṣ, ḍurmédha !, kin tē ajina-shātya !
 Abhyaṅṭaram tē gahanam, bāhyam pari-mārjasi !)

* (In Skt Na mundanēna shramanah, na Om-kārēna
 brāhmanah,
 Na munih aranya-vāsēna, kusha-chirēna na t̥pasaḥ
 Samatāyā shramaṇah bhavati, brahma-charyēna
 brāhmanah,
 Jnānēna munih bhavati, t̥pasā bhavati t̥pasah)

“God created man in His own image.” (B.)

Jīvah Brahma éva na aparāh. (U.)

(The individual soul is nothing else
In essence than the Universal Soul.)

Fiṭraṭ Allāh illatī fatar annāsa alaiha. (Q.)

(On God's own nature has been moulded man's)

A nobly worded remonstrance, in Hindustānī verse, embodying some deep truths common to all religions, has been addressed by a recent Musalmān poet and lover of humanity, to all concerned, with special reference to the communal riots that have been breaking out every now and then between Hindus and Musalmans in India, during last few decades, and, latterly, much too frequently, because of special wholly artificial economico-political misleadings. It should be given a place of honor here, as it should be given in the courses of every Indian (and now Pākistānī also) School and College. Chief cure for *Politico-Economic Conflict* is to teach to all, and to carry out in practice, the principles of *Scientific Social Organisation*, whereby all just appetites and interests of all can be satisfied. Chief remedy for *Communal Strife* is to teach the new generation that *All Religions are One in Essentials*, as the poem indicates in a few pregnant words :

and the widows in their affliction, and to keep himself unspotted from the world . . . What doth it profit, my brethren¹, though he say he hath faith and have not works? Can faith save him? . . . By works was faith made perfect? For as the body without the spirit is dead, so faith without works is dead also" (B, James)

"Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God" (is everything) (B., Corinthians)

"The good that I would, I do not, but the evil which I would not, that I do." (B, Rom.)

Jānāmi adharmam, na cha mé ni-vṛttih,
Jānāmi ḍharmam, na cha mé pravṛttih,
Kéna api dévéna, hṛdi sthiténa,
Yathā ni-yukṭah asmi tathā ācharāmi (Mbh)

(I know the right, yet cannot do the right,
I know the wrong, and yet I do the wrong.
It is as if some god dwells in my heart,
And drives me, and I helplessly obey.)¹

¹ See pp. 431-2 and 444 *supra* also. Oft-mentioned so-phrased 'Conflict between head and heart' is not countenanced by either the Skt text on this page and p 444, or Bible-text on this page, or Persian text on p 431. 'Head' knows quite well what is right and what is wrong, in the situation before it, but 'heart' is drawn in opposite directions by 'the conflict between two wishes'. It is a conflict, between two halves of one heart, so to say; between good heart and bad heart,

Insāf karo, ʔafsīr yahī
 kyā *Védan* ké farmān kī hai ?
 Kyā sach-much yah khūn-khwārī hī
 ā'lā khaslat insān kī hai ?
 Tum aisé buré ā'māl pe apné
 kuchh to Khudā sé sharm karo !
 Patthar jo banā rakkhā tum nén,
 is dīl ko zarā to narm karo !

(Say Rām, or say Rahīm, both mean but Him ,
 Say Prém, or Ishq, both mean the Love of Him ;
 Say Dharm', or Dīn, both mean the Way to Him .
 Yogī, or Sālik, both are pure Heart filled with Him,
 God—the One Root , religions—each a shoot !
 Why will ye fight, then, like the mindless brute !
 Build mosque or temple—stone, brick, lime—
 the same ,
 Workmen and master-builder—all the same ,
 The *ā'zān* and the conch both call to Prayer,
 Name it *Namāz* or P ū j ā as ye please
 Why will ye fight ! Hās not God given ye mind !
 Scarce e'en the animals are so purblind !
 Murder and rapine—is this meant by Faith !
Qurān—does it teach you to loot, burn, slay ;
 Or does *Vēda* command you to do this !
 Is this the noblest conduct in a man !
 Brothers ! soften your stony hearts, take shame
 A little, and foul nót His holy name !.)

are one body, so also is Christ For, by one spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free . . We have many members in one body, and all members have not the same office . . There are diversities of gifts, . . of administrations, . . . of operations, but it is the same God, the same Spirit, Lord, which worketh all in all . . And whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it." (B, Corinthians, viii, Romans, xii) "And this commandment have we from Him That he who loveth God love his brother also" (B, John.)

(He who permitteth his left-hand to be
Defiled with dirt and doth not wipe it clean
With his right hand, will make his body soon
Unclean in all its parts. What makes the whole
But parts ? And what the human bodies ? Limbs.
Let each limb care for every other, then) (Bu)

"In life we should be of use to others" (C, *Liki.*)

"In seeking a foothold for self, love finds a foothold for others ; seeking light for itself, it enlightens others also" (C, *Analects*) ¹

¹ Prof Tan Yun Shan, in his *Modern Chinese History* (1938), on pp 81-82, writes "It is laid down as a sort of rule in one Chinese Classical Book, 'The Ancients, wishing to order well their States, studied things, their knowledge being perfect, their volitions

CHAPTER VI

EDUCATION AND EDUCATIONIST

SUCH is a brief, survey, of the vast subject of the Essential Unity of All Religions. Endeavour has been made here to place before reader only what seemed to be core of the whole subject. It is desirable that something should be said, at close, about its bearing on Education ; as has been said at beginning.¹

Education is seed and root, civilization is flower and fruit. If cultivator sows good and wholesome seed, his community will reap sweet and wholesome fruit ; if bitter and poisonous, then bitter and poisonous. Our cultivator, our culture-maker, is the teacher. That he may cultivate well and wisely, he should be a 'Man of God,' Brāhm-ana, Maula-vī 'Divi-ine,' Rabb-ī These characteristic words of four religions, all mean exactly the same, 'Man of God, Brahma, Maulā, Deus, Rabb '. He should be a *missionary* of God, not a *mercenary* of Satan, opposite, opponent, Enemy, of God

If educationists, priests, scientists, of Europe, its brāhmanas, maulaīīs, rabbīs, divines, men of

¹ Pp. 37-'9 *supra*.

Banī Ādam ā'zāe yak dīgar and,
 Ke dār āfrīnīsh ze yak jauhar and
 Chu u'zwé ba dard āwarad rozgār,
 Dīgar u'zwa-hā rā na mūnad qarār
 Tu k-az mīhnaté dīgar-ān bē-gham-ī ?
 Na shāyad ke nām-aṭ nīhand ādamī ! (SĀ'pī)

(The progeny of Adam are all limbs
 Of but one body, since in origin
 And essence they are all identical
 If one limb of the body suffer pain
 Can th' others ever rest in painless ease ?
 If thou art careless of thy brother's pain,
 The name of 'man' thou oughtest not to gain.)

Sāhab-dilé, ba madrasah āmaḍ, ze khāneqāh,
 Ba shikaste a'hde suhbaté ahl-é farīq rā
 Guftam Miyāne ā'līm wa ā'bid che farq būd,
 Tā ikhtiyār kardī, az-ān, īn farīq rā ?
 Guft Ū gīlīm-e khwésh ba dar mī barad ze mauj,
 W-īn jehd mī kunad ke hī-gīrad gharīq rā (SĀ'pī)

(A hermit broke his vow of hermitage,
 And joined a school of teachers, good and wise
 Asked why he chose the latter's company
 Above that of 'the men of practices',
 He said The hermit thinks to save his own
 Rag-blanket from the inundating wave,
 The teacher tries the drowning man to save)
 As-sayyo minni wa itmāmō min Allah. (H)

High ethical quality, fatherly heart, is far more needed in educator, also in legislator, administrator, head of every family, firm, business, industry, concern, department, institution,

1932), to start an anti-war association. (He is, since 1939, a fugitive and exile from home, because of anti-Jew drive in Germany and Austria). Prof. H. E. Armstrong wrote in *Nature*, with purpose of awakening scientists to a sense of their duty "A century of science seems to have brought us to a wonderful understanding of things that do not matter, while telling us little that will help to fill our bellies and suffer one another with equanimity, let alone gladly and with Christian amity . . . In future, the *scientific worker*, to be worthy of the name, *must justify himself through social service*, in the first instance" In other words, he must be a true *brāhmana*, not only an intellectual and scientific lecturer and researcher, but also a spiritual, moral, domestic, civic, political, and economic guide, philosopher, and friend, or indeed, as a benevolent parent, to his pupils and his people, counselling them wisely for their good in all departments of their life. Prof. Crew of Edinburgh, in an address on 'Science and Society,' (in Dec., 1931) said "Science has been prostituted through man's greed . . . to serve his lusts . . . The greatest problems of the day relate to *spiritual* as opposed to *material* adjustment In this world there is the knowledge and there is power to refashion society. But there is not the *will* to 'do so,' and we have NO IDEAL toward which to aim We know a little of the methods of supporting life . . . but not how to live, nor what to live for . . . Science has become the servant of man's lust for power and is now the tool of the tyrant. We need to discover *what is good for mankind* and then see to it that the power that knowledge gives is used for that end Knowledge without affection . . . has set the world alight in a blaze of hatred and misery.

prayers, I will not hear, your hands are full of blood.'
(B, Isaiah).

Ruḍrāksham, ṭulasī-kāshṭham,
tri-pundram, bhasma-dhāranam,
Yātrāh, snānāni, homāh cha,
japāh, vā dēva-darshanam,
Na éṭé punantī manujam
yathā bhūta-hité raṭih. (*Purāna*)

(Bead-necklaces and many rosaries,
And triple paint on forehead, ash on skin,
Wand'rings to shrines and off'rings into fire,
Mechanical recital of God's names,
Gazing on eikons—all these help not man,
As service of our fellow-creatures can)

Sva-dharma-karma-vi-mukhāh,
Krshna-Krshna-iti rāvinah,
Ṭé Haréh dvéshinah mūdhāh,
Dharm-ārtham janma yat Haréh.

(*Vishnu-Purāna.*)

(Who shirk their duty, and, for all to hear,
Cry loudly, Krshna ! Krshna !, they are cheats ;
They are not devotees but foes of God ;
For the High God Himself doth incarnate
To make men do their duties and not prate.)

" Not every one that sayeth, Lord, Lord, shall
enter into the kingdom of heaven ; but he that doeth
the will of my Father which is in heaven. I will

head. A clever head, directed by a bad heart, will mislead itself and others very soon into inferno; the cleverer, the sooner. It is much more important that education should build up *a strong and good*

Philosophy, and Science, (3) to investigate unexplained laws of Nature, and the powers latent in man " These objects work towards same end, *viz*, World-Peace and World-Prosperity T S has its head-quarters now at Adyar, Madras, in India, and branches in more than fifty countries Parliaments of Religions have been held in important towns of several countries, since 1893, when the first was held in Chicago, also to promote Peace The League of Nations was instituted in 1920, "to promote international Co-operation and achieve International Peace" Associations of scientists have been formed in several countries, which are now beginning to give attention directly to the 'human' aspect of science, *i e*, bearing of science on corporate human life. 'Science has far outrun morals', is an idea which is frequently expressed in public writings 'The International Council of Scientific Unions', which has a special 'Committee on Science and its Social Relations', has its headquarters in Delft, Holland

ALL IN VAIN, so far. Scientists' awakening has come too late More. it seems that even yet they do not realise that the greatest and most wonderful discoveries of physical science, merely, will not avail to stem the tide of evil, will only worsen its rush and violence, unless they first think out A TECHNIQUE FOR THE WORKING OF THE GOLDEN RULE, A COMPREHENSIVE SCHEME OF SOCIAL ORGANISATION, which would not only make it possible to apply, but would offer effective psychic inducement to every one to help in applying, those discoveries, for promotion of general welfare of all mankind, instead of welfare of any one nation, or any one class or group of persons in that nation.

Prāyashah munayah loké
svārth-aik-ānt-odyamāh hi té ;
Dvaipāyanah tu bhagavān
sarva-bhūta-hité ratah. (Bh)

Na karmanām an-ārambhāt
naish-karmyam purushah ashnuté,
Na cha san-nyasanāt éva
siddhim sam-aḍhi-gachchhati.
Labhanté Brahma-nirvānam
sarva-bhūta-hité raṭāh. (G.)

(Most anchorets strive only for themselves,
And therefore fail , but those who truly know,
Engage themselves in service of the world.
Not by avoidance of activity,
Nor by renunciation either, may
Freedom of soul be gained, or perfectness ;
Only by constant service of the world
May the great peace of Brahma be attained.)

Uttamā saha-j-āvasthā, dvitīyā, dhyāna-dhāranā,
Tritīyā praṇimā-pūjā, homa-yātrā vidambanā.

•

(Agni Purāṇa.)

(The natural state is best, the feel of self
At one with the Eternal Self of all,
In tune with the Immortal Infinite ;
The labored contemplation of the One
Is next , lower, is fixing of the mind

themselves follow their own advice are not believed, because it is seen that they do not believe them themselves. True educationist, *brāhmaṇa*, *maulavi*, 'div-ine', is he who possesses both *vidyā* and *tapas*, *ilm* and *zohd*, knowledge and self-denial. *Wisdom is science plus philanthropy*

Consoling, ennobling, all-uniting, spiritual religion has everywhere degenerated into selfish, superstition-breeding, deceiving, dividing priestcraft, protective and promotive administration has become grabbing and tyrannising state-craft; benevolent adjudication has turned into rapacious lawyercraft; healing medication behaves as avaricious leechcraft, all-nourishing trade-and-commerce has been metamorphosed into all-ruining 'frenzied finance,' stock-jobbing, share-gambling, currency-juggling, debasing

trying to increase its 'man-power', by offering inducements to its people to 'increase and multiply' What for? That there may be more 'fodder for cannon'! What more horrible blindness and Satan-worship can there be!

The Great Teachers and Lovers of Mankind cry in vain 'Love one another', 'Do unto each other as ye would be done unto' Forces of Darkness have gained steadily on Forces of Light. Such vast armies cannot be supported by nations very long Earth is groaning in agony under the intolerable burden, moral and material, of Hate-Fear and Economic Drain The great Disarmament must come some day, either by a final *mutual slaughter* or by *mutual agreement* Only a Divine Miracle of the most gigantic proportions, a Psychic Cataclysm, can now bring about disarmament by mutual agreement. May that Miracle happen!

The beautiful poem, *Abū bin Ad-ham*, must be brought in here with loving hands :

Abū bin Aḍ-ham—may his tribe increase—
 Awoke one night from a deep dream of peace,
 And saw within the moonlight in his room,
 Making it rich, like lily in full bloom,
 An Angel writing in a book of gold.
 Exceeding peace had made bin Ad-ham bold,
 And to the Presence in the room he said,
 " What writest thou ? " The Vision raised its head,
 And with a look made all of sweet accord,
 Answered, " The names of those who love the
 Lord."

" And is mine there ? " asked Abū " Nay, not so."
 Replied the Angel Abū spoke more low,
 But cheerily still, and said, " I pray thee, then,
 Write me as one who loves his fellow-men."
 The Angel wrote and vanished The next night,
 He came again with a great wakening light.
 And showed the names which love of God had
 blest.

And, lo!, bin Ad-ham's name led all the rest!
 (Anon)

Follow the Spirit, not the Letter Warnings against false interpreta-
 tions of scripture texts by selfish
 and interested or ignorant persons,
 desirous of promoting ritualism and formalism, for

. Whole life of the most civilised human communities today, is pervaded by excess of egoism, appurtenant individualistic desire for high and fast living, indulgence of lusts, and of unavoidably consequent hates.¹ Modern Civilization has indeed become a veritable and most reckless 'Rake's Progress' in every department of life, individual, social, national, domestic, financial, economic, political. States have been piling up national debts and armaments, with an extravagant thriftlessness and utter disregard of consequences, which would be considered stark suicidal and homicidal madness in an individual. A more and more excessively large proportion of available human energy and labor is being forced into occupations which produce and distribute, not primal necessities and comforts of life for all, but (1) luxuries, things of sport, pastime, amusement (often obscene), and sensuous enjoyment for the few, or even for many; and, far worse, (2) vast quantities of implements of war by land, sea, and air, whose one insane object is de-struction of life, labor, and property. Yet no one can gainsay that the only

¹ See pp 293-294, *supra*. The 'six internal enemies,' when they go beyond all bounds, turn into the six main kinds of mania, respectively, eroto-, cido-, avaritio- (or klepto-), phobo-, megalomaniac-, and zelo-mania. In mass-form, they become sensualism, militarism, capitalism, (mutual) terrorism imperialism, nationalist diplomatism, respectively.

Gar ze sîrré mâ'rîfat āgah shawī
Lafz bu-guzārī suyé mâ'nī rawī. (S.)

(If thou wouldst learn the secret of the True,
Let pass the word, the thought, the thought,
pursue.)

Itihāsa-Purānābhyām
Védam sam-upa-brmhayéṭ,
Bibhēti alpa-shruṭāt Védah
mām ayam pra-ṭarishyaṭi. (M)

Paḍa-jñāṣa na atī-nīr-bandhah
karṭavyah muni-bhāṣhitē,
Artha-smarana-tātparyāṭ
na āḍriyanté hi lakshanam.

(Read *Véda* in the light of History,
The Hist'ry of the Universe and Man ;
For *Véda* fears the man who knows not much :
'He will deprive me of my rightful sense.')

(Let not grammarians scrutinise
Too close the language of the wise ;
For seers think more of the thought
Than of the words in which 'tis caught.)

Tū Qurān gar bar īn nawa' khwānī,
Be-burī raunaqé Musalmānī. (S.)

(If thou interpretest the *Qurān* thus,
Thou murderest the beauty of Islām.)

and his agents. 'Eat, drink, and be merry to-day—those few who can, tomorrow will take care of itself; why should the present generation stint itself for the sake of the next? Let us leave them debts instead

Spiritual Religion, of which Good Morals are fruit, has been 'practically' abolished from the life of 'advanced' nations, and 'Morals have been revolutionised', in various ways, and licensed Sensualism and Free Love, on one side, and Self-control and Family Life, on another, are at death-grips

In Politics, 'practical' Legislatures, where not abolished, have become homes of rapacious personal and sectional selfishness, bitter quarrels, endless intrigues, smart self-display, clap-trap orations, instead of earnest philanthropic consultation for the good of all. Seeds of class war and civil war within each nation have been nourished by vicious, haphazard, short-sighted, hand-to-mouth legislation. Standing armies of the Powers, which totalled about *twenty* million men, costing about five hundred million pounds annually, before the World-Wars, 'the wars to end war', to day, after those Butcheries of hundreds of millions of men, women, and children, and destruction of perhaps a million million pounds worth of human labor mis-spent on production of devilish war-material, and consequent mortgaging and enslaving, for long generations, of the labor of whole nations of weaker and poorer peoples—to-day, armies are larger in numbers and heavier in cost, and preparation for a third World-War is being talked of in 'high' official civil as well as military quarters, with U S A and Britain on one side, and Soviet Russia on another, as leading opponents. Fangs, claws, beaks, talons, and sharks' teeth, for fighting and murdering on land, in air, in water, and hates, greeds, lusts, prides, fears, and distrusts, which are the motive power behind these weapons, are sharper and fiercer than ever. These

Jo i'lm-o-hikmat kē Wo hai dānā,
to i'lm-o-hikmat ke ham hain mūjḍ;
Hai apne sīné men us sé zāyad
jo bāt wā'ez kiṭāb mén hai. (S.)

(Since He knows all art and science,
we too can invent and know ;
In the human heart is hidden
more than all the Scriptures show.)

(Thy-Self the parent of all Go[d]-spel [I] thou ;
All scriptures thine own heart will give enow.
The Sacred Guarded Tablet—thine own heart ;
Whate'er thou wishest, ask ; it will impart.)

Sarvam Ātmani sam-pashyét,
saṭ cha, asat cha, sam-āhitah.

Sarvam Ātmani sam-pashyan,
na adharmé kuruté manah,
Ātmā éva dévatāh sarvāh,

Sarvam Ātmani ava-sthiṭam (M.)

Sarvāsām vidyānām hṛdayam ek-āyanam. (U.)

(Behold all truth, all error, in thy-Self ;
The Self is all the gods ; all's in the Self.
Who thus beholds the Great Self in him-Self,
He cannot set his heart again on sin.
The one storehouse of all the sciences,
Known and unknown, is thine own heart within.)

By such realisation of Unity of All life in and
through Action, by service of fellow-creatures, is

Western Civilisation—or, at least, of that class in it which has power in its hands, power of purse and of sword. Signs of reaction are, no doubt, appearing, here, there, everywhere. A vast unrest is shaking

divorce is shortening down from years to months and even weeks. 'Morals have been revolutionised' by contraceptives, yet population is multiplying unmanageably, embittering struggle for bread, and making wars inevitable in absence of systematic colonisation. Percentage of births outside of wedlock is increasing immensely. So too is increasing the percentage of the insane and the venereally diseased. We have noted before, the insane rivalry, between national governments of the west, for increase of 'man-power'. All the while, that very *un*-common commodity, 'common sense', keeps crying, in vain. 'Cut your coat according to your cloth', 'Balance your family budget', 'Live within your means', 'All Heads of the Great Families called Nations', concert together rationally, to make your populations self-sufficient for necessities, to keep them within the capacity of your respective lands, (or, of the total surface of the earth, co-operatively and scientifically managed), to feed and clothe and house'.

In Education, 'High and Fast Living', 'Thrilling Excitements of perpetual Rushing', 'Civilisation is the multiplication of wants and of means to satisfy them', is the ideal inculcated, in place of the 'unpractical' old 'goody-goody'. 'Plain Living, High Thinking', and 'the peaceful Joys of Repose'. Science has outrun Philanthropy by far. It is being prostituted to personal and national vices and hatreds, and is perfecting atom- and hydrogen-bombs which, rained by aeroplanes, will asphyxiate and destroy, in a few hours, whole of the vast populations of huge capitals like London, New York, Paris, Berlin, Moscow (as they did those of Nagasaki and Hiroshima). Vivisectional experiments in hospitals,

future. Human knowledge is only successive manifestation of what is ever-present in the Eternal Now of Omniscience. We can know and invent, only because all art and science is already ever-present in our Self. We borrow and bring to light infinitesimal portions of it in succession. Source of all true knowledge being such, quintessence of religion of Works, which is inseparable consequence of religion of Devotion and of Illumination, is :

Ashraf-ul-īmānī un yamanak an-naso, wa afzal-ul-Islāmī un yaslam an-naso mil-lessaneka wa yaḍeka.
(Q.)

(Noblest religion this—That others may
Feel safe from thee; the loftiest Islām—
That all may feel safe from thy tongue and hands.)

" Perfect love casteth out fear." (B.)

Yah ḍaṭvā sarva-bhūtébhyah,
pra-vrajaṭi, abhayam, grhāṭi,
Yasmāṭ, anu api bhūtānām,
ḍvijāṭ na uṭ-padyatē bhayam,
Kuṭash-chana bhayam na aṣṭi
tasya vaī Brahma-vāḍinah (Mann, vi, 39-40.)

Yasmāt na uṭ-vijatē lokah,
lokāt na uṭ-vijaṭē cha yah,
Harsh-āmarsha-bhay-od-végaih
muktah yah sah cha śīśe priyah (G)

Grave psychological defects of it have been mentioned before. Excess naturally defeats itself. But there is likely to be a worse Armageddon before reaction completes itself. And more There is danger that when it has successfully asserted itself, humanity may swing round from one extreme to another; from autocratic and tyrannous despotism, through aristocratic feudalism and militarism, and

are patent, with the help of Universal Scientific (1) Religion Philosophy, and (2) Social Organisation founded in it.

Duty of publicists to-day is to be, not only nationalist, but also HUMANIST, and to think out and place before the public, diligently, balanced ideals, outlooks, 'long' views, comprehensive and consistent schemes, for social reorganisation and reconstruction. These should be based on HUMAN PSYCHOLOGY and should deal with all main concerns of human life, individual and collective. They should enable the Peoples of the World to avoid deceptive catch-words, blind imitation, short-viewed haphazard temporising patchwork and opportunism; help them to find the Virtuous Golden Mean between the two Vicious Excesses and Extremes of eastern degeneracy and western non-re-generacy, show them how to avoid the evil and secure the good in each of the two, Ancient East and Modern West, to the utmost extent possible, and thereby prove that the action of Providence in bringing East and West together was not wholly a mistake, not a devil's work but an angel's. The only true Practicality is that which is based on a sound, far sighted, comprehensive Theory, and constantly bears in mind, and strives to approximate, a high Ideal. All other patch-work and snatch-work 'practicality' is supremely unpractical.

Enter into thy closet, and when thou hast shut thy door, pray to thy Farher which is in secret " (B.)

" Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God " (is everything) (B)

Dilā i ṭawāf-i-dilān kun, ke Kā'ba-é-makhfi-st,
Ke ān Khalīl binā kard, wa īn Khudā khud sākhṭ!
(S)

(O ! circumambulate thy-Self, my heart !
Thou art the secret Kā'ba ! yea, thou art !
That outer Kā'ba Abraham designed,
Thou wast created by High God's own Mind !)

Hajj che bāshad ? Ze khud safar kardan.
Bā kujā ? Jānibē Hidayat-kār. (S.)

(What is true Pilgrimage ? To run away
From the small self. And travel whitherward ?
To the Great Self, whence all true guidance comes.)

Na hi am-mayāni ṭirṭhāni,
na dévāh mṛṭ-shulā-mayāh ,
Té punanti uru-kālēna,
darshanāt éva sādhaveh (Bhāg.)

(Sanctums are not made of waters,
Nor gods of wood, clay, or stone ;
Very long they take to cleanse thee ,
Saintly heart is God's own throne.
See the saints, and they will lead thee
To the Blissful Self, thine own.)

Obviously this is not desirable And it is possible to avoid, only if the *Educationist* will do his duty resolutely, combining scientist and priest in himself.

of the World, p 309, revised edn, 1938). Yet the men in power seem determined to have a bout of yet another global war, first.

. To illustrate how the human world is increasingly recognising the need for the True Practicality of a World-wide Organisation, under the new name of 'Planning', following extracts are taken from the address of Dean Curtis W. Reese, D D, given to the assemblage of the World Fellowship of Faiths, at Chicago, in 1933. The address is titled "Introduction to a Planned Society" and is printed on pp 97-102 of *World Fellowship*, edited by Charles F. Weller, (pub 1935) The volume is a full report of Proceedings of Sessions (extending over 83 meetings) of the Fellowship, and includes "242 addresses, significant statements, by 199 leading spokesmen of practically All Faiths, Races, and Countries". Dean Reese says:

"The idea of planning on a nation-wide and long-run basis has made great headway alike in the theory of monarchical, democratic, and communistic countries" Then the speaker goes on to illustrate how it has been working in Japan, Germany, France, Russia, England, Italy, Spain, America "Russia, of course, is the outstanding example of national planning. The plan involves—*what to produce, how much, when, where, and at what price . . .* It is not surprising that Russia is making great headway, for with a philosophy of social control, . . . a general plan, . . . and detailed planning, . . . success . . . is practically assured. It is not too much to say that in Russia *national planning* takes on *religious significance*." The speaker, expressing his own view, says, towards the close, "The social goal is a classless

(Be to your-Self the one and only Light ;
Be to your-Self the one and only Refuge ;
Seek not for help from other-than-your-Self ,
All composites, all made-up things, are transient ;
Remembering this, find watchfully th' Immortal.)

Yā nishā sarva-bhūtānām
tasyām jāgarṭi sam-yamī,
Yasyām jāgratī bhūtāni
sā nishā pashyatāh munóh. (G.)

(That which is night for others, therein wake
The careful ; while that which is day for all
Is night for him who sees the Inner world.)

Har ke bédār ast ū dar khwāb-tar,
Hast bédārī-sh az khwāb-ash batar ;
Har ke dar khwāb-ast bédārī-sh beh,
Hast ghaflaṭ a'yn hushyārī-sh beh,
Mahramé in hosh juz béhosh n-īst,
Mar zabān rā mushtarī juz gosh n īst. (RŪMĪ.)

(Who seems awake now, he is in deep dream,
And he who seems asleep doth truly wake
The true sleep's better than such wakefulness
Only th'Unconscious knows this Consciousness ;
The tongue's speech but the speechless ear can
guess)

Sālahū dīl ṭalabī jān-i-Jam az mā mī kard,
Un-che khud dāsht ,ze bégānah ṭamannū mī
kard. (S) .

higher level; not the unnatural, mechanical or 'machinist', 'equalitarian', 'authoritarian', and therefore necessarily unstable, 'communism', now being experimented with in the west, but a natural 'socialism', based on psychological laws and facts, *a 'socialism' of individuo-social organization by temperamental aptitudes and vocations and equitable partition of means of livelihood and prizes of life*, as outlined before; such seems to be the desirable course of human progress.¹ The artificial, in-effective, or rather positively harmful, and very expensive

Britain This espionage was primarily directed to discover the secret of the atom-bomb. Again, it all reads very atrocious, but which 'Great Power' today has not its own System of Espionage, at least as subtle, as 'good' (or 'bad', as you may like to call it), as the Russian Soviet's? Are not spies of these 'Great Powers' behaving in exactly the same way as those of the Soviet? And are they not, *all* of these 'Great Powers', including the Soviet, trying frantically to get hold of each other's military secrets? And are not the presses of all of them, conducting blatant 'nationalist' propaganda? The press, in all countries today, has unfortunately become so venal, so full of half-truths *i.e.*, falsehoods, so sensationalist, so self-advertising, so brazenly partisan, that the would-be impartial and humanist reader does not know whom to believe and what to believe

¹ "It is the goal of commerce to organise all the resources of the earth for the supply of the wants of mankind, it is the goal of science to diffuse one system of knowledge, it is the goal of politics to combine all countries in one harmony of justice, peace, and progress. Similarly it is the goal of religion to inspire one faith."

Nor is there aught which I have not attained,
Yet am I working for the world alway.)

Kasé mardé tamām ast az tamāmī
Kunad bā khwājagī kārē ghulāmī. (S)

(He is the perfect man who, being lord,
Can still to serve the lowliest afford)

Afzal-ul-ashghāl khidmat-ul-unnās. (H.)

(Finest of orisons—Service of Man)

All religions put us on our guard against deceiving ourselves into indolence or carelessness or self-indulgence in vice, under cover of a false self-surrender to God, and of the pretence that whatever we do, even obviously immoral or evil, is done under impulsion from God, that we are helpless puppets, and 'therefore' cannot be held to punishment. In this 'therefore' is the great fallacy. The true 'therefore' runs thus : Since you regard yourself as helpless to avoid doing of evil, 'therefore' you must regard yourself as helpless also to avoid receiving of punishment. Causes and effects must be equated. Since we *feel* our-self *able to act* either one way or the other, at *will*, therefore we should *feel will-ing to bear* consequences also, of either

"Take no thought for the morrow (but) whatsoever (duty) thy hand findeth to do, do it with all thy might." (B)

a more natural, useful, and comparatively inexpensive system, which would educate each person for an appropriate specific occupation¹; would inculcate right ideals; and would thereby change the whole moral and spiritual atmosphere of all civilisation before long.

A modern educationist, Edouard Seguin, after a whole lifetime of work, came to the conclusion that "The *common things* of daily life have even *greater educational value* when the hands can use them . . . In such matters, the means and instruments are more easily remembered than the philosophy of their application; *whilst that philosophy is the very thing which is above all not to be forgotten*".² This non-comprehension or forgetting of the philosophy, the principles, is consequence either of self-seeking or of intellectual incapacity, and leads to prevalence of catchwords and degenerations into the "crafts" mentioned above.

The same educationist says, again,³ that "*The great agency for socialising all pupils is love.* To develop their sense of affection, as were developed their senses of sight, of hearing, and others, does not

¹ Western educationists have begun to give attention to this, now. The subject has been dealt with at length, in *The Science of Social Organisation*, especially its second and third volumes

² See Fynne, *Montessori and her Inspirers*, pp. 162, 169, (pub. 1924). ³ *Ibid.*, p. 208.

Aham-kāra-vimūdh-ātmā

kartā aham itī manyatē (G.)

(Nature is operating everywhere,
' Her forces cause all motions of the world,
But man, deluded by false ego-ism,
Imagines, ' I am doing all these things ')

Kār-kun dar kār-gah bāshad nihān,

Tū bi-rau dar kārgah bīn-ash ayān,

Kār-sāz-é mā durūn-é kār-e mā,

Fīkr-ī mā dar kār-e mā āzār-e mā (S)

(The Moving Force is hid in the machine,
Yet canst thou see Him working plain to view ;
Thou the machine and He the moving force.
He is the guiding motive of ' my ' work,
' My ' worry o'er ' my ' work is ' my ' disease.)

Nahī kash-chiṭ kshanam api

jātū ūshthatī a-karma-krt.

Kāryatē hi-avashah karma

sarvah Prakrti-jaih gunaih.

Niyatam kuru karma tvam,

mukṣa-sangah sam-āchāra,

Nimitta-mātram (bhūtvā cha)

Param āpnoti pūrushah. (G.)

(None can stay still a moment actionless,
Nature drives all resistlessly to act,
Thy fixed duty do unfailingly,
But with detachment, knowing that thou art

of men are now suffering from, because of permeation of society by the latter evil qualities. No mere cleverness of metallic machinery or official machinery, no 'technocracy' or any other 'cracy', no administrative 'efficiency' or diplomatic skill in coining oily or pompous phrases with shifty meaning, will avail. The heart must be filled with the 'religious' emotion of 'benevolence', 'sympathy', first. True Socialism can be founded only upon sense of the Oneness of all Life, which means realization of the Supreme Self. To be able to help humanity to such civilization, the teacher should obviously have realized that Oneness in himself; should have assimilated all that body of right thought and right feeling which flows from it; and should diligently give education accordingly, 'leading the younger generation to the same realization.'¹ Then only will the educationist be able to justly and truly socialise civilization. Such is the great significance and value of Religious Education, or, let us say, Spiritual Instruction, since the word religion repels many, to-day, because of its associations of priestcraft. Rightly understood, the R' of Religion is, indeed, the greatest and most important of the four R's of Education.

¹ This is the etymological and philosophical significance of upa-nayana, the Védic ceremony corresponding to modern 'leading of a child to, and his admission in, a school'.

psychical, eight-fold exercise are sown in *saṇḍhyopāśanā*, *namāz*, prayer, and its accompaniments. These are *yama*, *niyama*, (*tapas*, *chitta-prasādana*, *chitta-pari-karma*), *āsana*, *prāṇ-āyāma*, *praty-āhāra*, *dhyāna*, *dhāraṇā*, (*nir-vikalpa* or *sa-vikalpa*, *nir-bīja* or *sa-bīja*) *saṁ-ā-dhi*; i.e., *talizībun-nafs*, *tasfiya-i-dil* (*nafsh-kushī*, *parhēz*, *pārsāi*, *riyāzat*, *tanqīya-i-qalb*, *zikr*, *fikr*), *muṣḥahidā* (*ashghāl*), *habs-i-dam*, *murāqibā*, *mukāshifā* (*khālī-us-zehn* etc.) *mushāhidā* (*hāl*, *dāidār*, *wājd*, *muḍ'yanā*), i.e., vows of abstinences, and of observances, restraint of limbs, control of breath, abstraction of mind from senses, concentration, contemplation, absorption (rapt trance, ecstasy, beatific vision), respectively ¹

¹ *Ch'an* and *Zen* are, respectively, names of *dhyāna*, meditation, in Chinese and Japanese Buddhism. They are probably the same word, (or also *jñāna*), with pronunciation modified. Yoga is *aṣṭ-āṅga*, has eight parts, steps, stages.

To each name of God, *ism*, *nāma*, corresponds one *bhāva*, *khaṭrā*, emotion, mood, force. Dwelling on a name, by means of *japa*, *zikr*, litany, opens up a whole world wherein that particular form of His Energy or aspect of His Nature, which is indicated by that name, is predominant.

Tap-japah tad-artha-bhāvanam, . *Yatah tad-vishayā matih*, . . . *Yad ichchhati tad bhavati*. (*Yoga Sūtra*, *Bh.*; *U.*)

(To dwell upon a name is but to dwell
Upon the meaning, and a man becomes
What he dwells on and wishes, mind is man.)

be just, upright, benevolent and protective of all right interests, and therefore no 'parties' will be needed or formed at all, on lines of conflicting religious creeds or clashing economic interests. If it reign in shop, market-place, factory, business-concern, police-station, army-organisation, law-court, town council, hospital, ship, railway train, wherever human beings have to deal with each other, there all duties will be discharged honestly, promptly, courteously, sympathetically, ministering to the happiness of all concerned. If it inspire legislation, laws will be good and wise, far-sighted, and beneficent to all sections of the people, of all temperaments and vocations, and the just interests of all will be duly secured and promoted. If it guide education, all affairs of the People will be righted through the rightly-educated new generation. Wherever the Higher Self, as embodied and manifest in wise, selfless, philanthropic men and women, trusted and honored select and 'elect' of the people, 'representative' of all that is best in the people, reigns, rules, legislates, directs, guides, advises—*there* is the kingdom of heaven, for there is reign and rule and influence of righteousness. Most of all is it necessary that the Higher Self should reign in Home of Education and Hall of Legislation. To inculcate this noble meaning of Sva-rāj, Self-government, (i.e., Rāj of the *Higher Sva*, government

(Wouldst thou behold God wholly manifest ?
 Look at thy brother's kindly face awhile !
 Wouldst see Divinity at its sweet best ?
 Then call forth on that brother's face a smile !)

Shakle-Insān men Khuḍā ṭhā,
 mujhe mā'lūm na ṭhā ;
 Chānd bādāl men chhipā thā,
 mujhe mā'lūm na thā. (S.)

(Behind the mask of every human face
 He hid, God, very God—I knew it not !
 The Glory of the perfect moon was screened
 Behind the fleeting clouds—I saw it not !)

Sṛshtvā purāṇi vivīḍhāni Ajayā Ātma-shakṭyā,
 Vṛkshān, sarīṣṛpa-pashūn, khaga-damsha-matsyān,
 Taiḥ ṭaiḥ a-tushta-hṛdayab, manuṣyam viḍhāya,
 Brahm-āvabodha-dhishanam, muḍam āpa Dévah.

(Bh.)

(House after house did God make for Himself,
 Mineral, plant, insect, fish, reptile, and bird,
 And mammal too But yet was He not pleased.
 At last he made Himself the form of Man,
 Wherein He knew Himself, the Self of all,
 And then the Lord of All was satisfied.)

Gauhar-é juz khud-shināsi
 n-ist dar bahr-é wujūd ;
 Mā ba gird-é khwéyh mī
 gardém chūn girdāb-ha. (S)

into the details thereof, they have been dealt with elsewhere¹

Briefly, the educationist must be a self-dependent, independent, yet humble-hearted and all-loving missionary, whose example and whose moral force, soul-force, may daunt and deter wrong-doers however high-placed, and whose very presence may spread benevolence. He must not take any help, even honoraria, from the evil-minded Scriptures utter strong warning against this.

Arthasya purushah dāsah

na arṭhah dāsah tu kasya-chiṭ. (*Mbh*)

Sarvēśhām ēva shauchānām

arṭha-shaucham vishishyaté

¹ In *The Science of Social Organisation*. "The Supreme produces all things. Its virtue nourishes them. Its nature gives them form. Its force perfects them. The Supreme, engendering all things, nourishes, develops, fosters, perfects, ripens, tends, and protects them. Production without possession, action without self-assertion, development without domination—this is Its mysterious operation. It loves and nourishes all things, but does not act as master" (*Tao Teh King*).

In this brief extract from the writing of the sage, Laoṭse, may be found the quintessence of the spirit of the expression of the Higher Self in all types of *dutiful* men. 'Production without possession' is for the wealth-making 'man of desire', 'action without self-assertion' is for the 'man of action', 'development without domination' is for the benevolent man of wisdom, the patriarchal educator.

(When all the senses are withdrawn away
 From all their outer objects, then the mind
 Behind them all doth turn upon it-Self,
 And takes the form of Self. Or, rather, say,
 The Self itself, when movements of the mind
 Are hushed, stilled utterly, beholds It-Self,
 Feels Its own Sole and On(e)ly Being, wherein
 Nor space, nor time, nor any motion is,
 And in at-one-ment with It-Self It rests.)

Sitam ast gar hawas-at kashad,
 Ke ba sair-i-sarw-o-saman dar ā !
 Tū ze ghuncha kam na damīda-ī,
 Dar-e-dīl kushā, ba chaman dar ā,
 Pay-e nāfa-hā-e damīda-bū,
 Ma pasand zahmat-i-just-o-jū,
 Ba khayāl-e halqa-e zulf-i Ū,
 Girah-ē khur o ba Khutan dar ā ! (S.)

(Calamity it is if these low forms
 Of appetite should draw thee on to roam
 Amidst these outer flow'rs and fruits of earth !
 Thyself art finer flow'r-and-fruit, in one,
 Than any thou canst find among all these !
 Do but the door-leaves of thy heart push open,
 And then behold the wondrous park within !
 Why undergo the worries of the chase
 After the musk-deer, when the very Fount
 Of Fragrance, the High Mountain where is born

'com-passionate passionlessness', 'dis-taste', 'dis-gust' with the world, *mujāmbat*, born of sensitive experience of one's own and, much more, of other's miseries, and *abhy-āsa*, 'perseverent pursuit,' *munāzilāt*, of the Truth.¹

Therefore let the revered and loved 'preceptor' 'teacher', 'master', *guru*, *āchārya*, *upādhyāya*, *ḥīr-i-murshid*, *mu'allim*, *ātālīq*, diligently preserve his disinterested benevolence, his dispassionate yet compassionate desirelessness, his perseverent and 'independent' gaze upon the Truth, at 'all costs. Economic bias is all-vitiating. A person cannot but side with, and wish well to, and support, what nourishes him, however evil it may be. Quality of intellectual fruit is determined by quality of economic root.² Therefore :

Yah rājñāḥ prati-grhnāti
 lubdhasya uch-chbāstra-vartinah,
 Sah paryāyēna yāti imān
 narakān ēka-vimśhatim (M)

(The educationist who doth accept
 Money from evil, greedy, lawless kings,

¹ See pp 439-440, *supra*

² The Educational System of a State should never be fed with revenues from any such sinful sources as Excise Duties on intoxicating drugs and drinks. Manu condemns very strongly rulers who draw any revenue from any such vicious and sinful trades.

CHAPTER V

THE ONE WAY TO PEACE ON EARTH AND GOOD WILL AMONG MEN

THE one purpose of Religion (*legere*, to bind) is to bind the hearts of human beings to each other and to God. Realisation of Self in all as God in all, and consequent service of all as service of God, is perfection and completion of Religion

“ Love God (thy Self) with all thy heart
and love thy neighbour as thy-Self.” (B)

But laws of duality, polarity, ambivalence, and of cyclic swing between two opposite extremes, inherently condition manifestation of the One in the Many, *Ēka* in *An-ēka*, *Wahdat* in *Kasrat*.¹ Perversity becomes inseparable from Diversity; Egoism and Error become necessary to throw into relief Universalism and Truth; Sorrow, Joy, Hate, Love; proud Satan, meek son of God; Ahimān,

¹ *Wahdat dar vāṭ, Kasrat dar-sīfāt*! *Eka-tā* in *Parama-Ṭaṭṭva*, *Supreme Sat*, *One Viśhēshya*, *Dharmī*, *An-ēka-tā*, *Nānā tva*, *Bāhu-tva*, in *Guna-s*, *Viśhēshāna-s*, *Dharma-s*, *Unity in*, *Essence*, *Multiplicity in* *Attributes*.

(As doth conduct himself the honored man
So will behave the others, copying him)

“ Can the blind lead the blind ? Shall they not
both fall into the ditch ? ” (B.)

Avidyāyām anṭarē varta-mānāḥ,
Svayam-dhīrāḥ paṇḍitam-manya-mānāḥ,
Jāṅghanya-mānāḥ pari-yaṇṭi mūḍhāḥ,
andhēna iva nīya-mānaḥ yathā andhāḥ. (U)

(Wise in their own conceit, sunk deep in error,
Into pit after pit, stumbling, they go,
The luckless ones, blind followers of the blind)

Annāso a lā dīn-e-mulūkehīm. (H.)

(Men imitate the faith and ways of kings.)

Yathā rājā taṭhā prajāḥ. (Skt. proverb.)

(As the king is, such are the people too.)

‘ Knowledge is power.’ The Educationist has knowledge. He has power to influence the soul, the mind, for good or for evil. The soldier, who has only the sword, can at most compel only the body. The priest is more powerful than the king. Priestcraft is more disastrous than kingcraft. Without its help, more or less, direct or indirect, kingcraft is not possible. Church and State in alliance for human welfare, can make a heaven of earth; in alliance for human enslavement and exploitation,

Muslims, during and after Crusades, and doings of the triple Inquisition, have been particularly horrible. Europe has now, for some time, freed itself from entanglements of Catholic-Protestant religious strife. But scarcely quite, yet, and mostly nominally.¹ And in the whole of Europe, the evil spirit has changed its form from communal to even worse politico-economic strife. The fires of hate, burning underneath this, are still same as of old. Outer manifestation has taken on the shape of a conflict between excessively avaricious, ruthless, and sensuous individualism masquerading as patriotic nationalism, on one hand; and, on another, a communism or socialism which, wishing to share-and-share-alike, is truly spiritual and religious at bottom, but is so, very sub-consciously and is groping in the dark, and making many experiments and grievous mistakes, because it is looking in a wrong direction and not finding the secret of true *social organisation*; because it does not realise that politics is rooted in economics, economics in 'domestics', 'domestics' in psycho-physics, and that in metaphysics, which, in its fullness, is nothing else than Spiritual Religion, Spiritual Science of the Infinite, which includes, as parts, all sciences of all finites

¹ Breaking away of Irish Free State from Britain, in 1921-1922, was largely due to same religious conflicts

And curb the former ; and he *can* do so ;
 For Science is the parent of the Sword ;
 Knowledge, which *makes*, can *break* the things of
 war.)

Brāhmanam tu sva-ḍharma-stham
 dr̥shtvā bibhyaṭi cha iṭaré,
 Na anyathā kshattriya ādyāḥ tu ;
 viprah ṭasmāt tapaḥ charét. (*Shukra-nīti*)

(When kshattriya, entrusted with the sword,
 Behold the brāhmana deviating not
 From virtuous duty, then are they afraid,
 Not otherwise, and stray not from their own.
 The man of God should, then, deny himself,
 To keep the balance of the human world.)

A western poet has described such a person .

And prophet-like the lone one stood
 With dauntless words and high,
 That shook the sere leaves from the wood
 As if a storm passed by.

Western history tells us that the Church, when
 manned by good and genuine priests, has often
 checked the tyranny of despots and saved the people
 from cruel oppression.¹ On the other hand, when
 manned by devils incarnate in human shape, like
 the Inquisitors, it has allied itself with cruel depots

¹ See Ranke's *History of the Popes*.

after Christ's ascension, and Christian community of India numbers some seven millions today. Hindus, Jainas, Sikhs, barring a comparative handful of emigrants, have no other home than India; which is Motherland to over seventy million Muslims also, besides being birthplace of Buddhism and containing all the first and earliest sacred places of that religion. Confucianism, Laotism, and Shintoism have practically all merged into an amalgam with Buddhism.¹ Thus are all living religions of

¹ At Sār-nāth, where Buddha preached his first sermon, 2500 years ago, in Banaras, centre of Vêdism, a great new temple of Buddha has been built, by Dharmapāla (of Ceylon), in third decade of 20th cen A C, close to old Ashokan *stūpa* and ruins. It has been adorned with mural paintings by Japanese painters. Another great temple has been built by a Chinese benefactor, in fourth decade. *Dharma-shālā*-s, free rest-houses and guest-houses, have been and are being built by Hindu and Burmese donors. A colony of Buddhist *bhikkhus* and students is growing up. Also, in Banaras, besides many old Hindu temples, there are many Muslim mosques, a number of Jaina temples, Christian churches, and Sikh *sanghaṭs*.

A fine temple, dedicated to Bhārata Mātā, 'Mother India', represented by a Relief Map of India in white marble, 30 feet by 30 feet, has also been builded in this same town, by late Shri Shiva Prasād Gupta, who gave large donations to many useful public institutions. It was consecrated and opened by Mahātmā Gāndhī in 1936, in presence of representatives of all religions now nourished by Mother India. That map is spread on the floor, and is composed of 900 pieces of hard marble from Makrānā mines of Rājputānā, each

greater, brighter, mightier All good men will love and revere him. All evil men will stand in awe of him, and, seeing him stand steadfast in virtue, will gradually turn to good ways. Greedy sense-seekers will be shamed into self-restraint, beholding him so reverend, so talented, so able to seize, yet refraining. All will request him to make good and wise laws, which others will execute under his guidance The good and wise alone can make good and wise laws; and good and wise laws alone can promote general welfare. Indeed, when men of God are abroad, men of law need be very few. Moral laws, implanted in the heart, make legal laws, imposed from without, largely unnecessary. Impulsion from within is far better, far more effective, than compulsion from without. As prevention is better than cure, even so education is better than legislation. Thus high is the value and purpose of Education. Thus high is the mission of the Educationist. Only the man of Brahma, of Maulā, of Rabb, of God, (not by birth, but by worth, by high qualification), the man who has realized that the Great Self lives in all selves, should be entrusted with the high task of Education, and of Legislation.

The People are happy who produce amidst themselves a fair number of such *brāhmaṇas*, *maulavis*, divines, *rabbis*, true educators of the people in the best and largest sense, by precept and by *example*;

Muhammad has said :

At-turku ıl Allāhi kan nufūsu banı Ādama. (H)

(There are as many roads to God as souls.)

"There is neither Jew nor Greek, there is neither bond nor free, neither male nor female, for ye are all one in Christ Jesus." (B, Paul)

(Na varnāh, na varn-āshram-āchāra-ḍharmāh,
... Taḍ Ekah ava-shishtah Shīah Kévalah Aham.

(SHANKAR-ĀCHĀRYA.)

(The soul hath no caste, neither any creed ;
It is one with the Universal Life.)

Na éva strī na pumān'эшah,
na cha éva ayam na-pumsakah ,

Yat yat sharīram ā-daṭṭé

ṭéna ṭéna sah yujyaté. (*Shvēta. U*)

(Not female, male, or neuter is the soul ;

Whate'er the body that it putteth on,

For the time be-ing it becometh that)

Hakim Sanāi says :

Rūh bā a'ql o ilm dūnad zīst,

Rūh rā Pārsī va Tāzī n-īst. (S)

Maulānā Rūm paraphrases him ¹

Rūh bā a'ql ast o bā ilm ast, yār,

Rūh rā bā Tāzī o Turkī che kār. (S)

¹ The reverence in which Maulānā Jalāl-ud-dīn Rūmī is held among Muslims, has been mentioned before, (on p. 68), Another well-known saying about him is :

(2) explaining to them, as part of that Essence, the *principles* of a complete Social Organisation which will fulfil the just, reasonable, and natural requirements of each and all, which will provide every person with suitable work-and-'wage', and every work-and-'wage' with the right person; and will ensure that 'machinery', metallic as well as administrative, is so used that, while human drudgery is steadily reduced more and more, human starvation is not increased, and that there is a real and wide spread of general welfare.

SCIENTISTS OF THE WORLD ! THE HEAVIEST RESPONSIBILITY RESTS UPON YOU ! FOR YOU DISCOVER AND SPREAD THE KNOWLEDGE, WHICH OUGHT TO BE USED FOR GOOD, BUT IS BEING USED FOR EVIL ! THEREFORE, ILLUMINATE MATERIAL SCIENCE WITH SPIRITUAL SCIENCE ! TRANSFIGURE IT THERE-BY INTO HOLY WISDOM ! ADD DETERMINED PHILANTHROPY TO YOUR SCIENCE ! AND UNITE ! CONFER TOGETHER ! DECIDE UPON, AND SHOW TO MANKIND, THE RIGHT WAY OF ORGANISATION. FOR HUMANITY HAS EVERYTHING TO LOSE, IT PERISHES, IF YOU DON'T ! WHEREAS, IF YOU DO, IT IS SAVED, IT LIVES, IT FINDS PEACE AND HAPPINESS FOR ALL !

Humanity, *insāniyat*, *manushya-tā*—nay, divinity —is stamped by Nature, God's Nature, on face of every human new-born infant, *not* any mark to show that it is Hindu or Muslim, Pārsī, Christian, or Jew. Such distinctive marks are artificially created by men themselves after-wards. They may have had their uses in special times and places and circumstances. To continue to insist upon them today, is disastrous short-sightedness.

Muhammad says .

Kulla maudīn yuladu alā fīṭrat-ul-Islām. (H.)

(Yea, every child is born acknowledging,

' Making submission ' unto, the One God)¹

Vyāsa says :

Brahmanā pūrva-sṛṣṭam hi

sarvam Brāhmam idam jagat. (Mbh.)

(Since Brahmā has created all this world,

All beings are His children obviously.)

Inn-Allāha khalaqa Ādama alā sūratihī.

Fa innahū alā sūratihī.

Khalaq al insāna alā sūrat-ir-Rabmān. (H.)

These three sentences of *Hadīs* are almost literal translations of the Biblical saying,

¹ See p 73 *supra*. It is a ' curious coincidence ' that that Qurānic *Salām*, Biblical ' Psalm ', and Védic *Sāma*, have similar sound and meaning.

of the different material sciences, views one facet of the Universe of Matter, each one of the several religions emphasises one aspect of the Spirit, the Science of Religion, the Religion of Science, Metaphysic, *Tasawwuf*, Gnosis, *Védānta*, synthesises them all

Once upon another time, a Rūmī, an Arab, a Persian, and a Turk, happened to become Fellow-Travellers on the Road of Life. Long trudging on the dusty, sandy, stony, thorny, now ice-cold, now burning-hot, tracks, made them hungry and thirsty for the Nourishment that brings Strength and Peace. They did not know one another's mother-tongues. By signs they communicated, and brought out all the coins they had, to purchase food. What should they buy? The Arab said, *Enab*, the Turk growled, *Uzam*, the Persian shouted, *Angūr*, the Rūmī roared, *Astāfīl*. Faces frowned, eyes reddened, fists clenched, blows began. An itinerant Fruit-Vendor passed along. Such blessed Vendors of Vital Nourishment know the few all-important sympathy-creating life-preserving words of many tongues. They have to deal with many customers of many sorts. He rushed in between, and placed before them his basket full of the Fruit of Life. Fists unclenched, voices sweetened, eyes softened, faces smiled. Each one found the Self-Same Object of his Heart's Desire, in that basket. Arabic *enab*,

Yā Rām kaho, yā Rahīm kaho,
 donon kī gharaz Allāh se hai ;
 Yā Ishq kaho, yā Préma kaho,
 matlab to Usī kī chāh se hai ;
 Yā Dharma kaho, yā Dīn kaho,
 maqsad to Usī kī rāh se hai ,
 Yā Sālik ho, yā Yogī ho,
 manshā to dilé āgāh se hai.
 Kyon ladtā hai, mūrakh bandé !,
 yah térī khām-khayālī hai,
 Hai péd kī jad to Ek Wahī,
 har mazhab ék ek dālī hai.
 Banwāo Shivālā yā Macjīd,
 hai int wahī, chūnā hai wahī,
 Me'mār wahī, mazdūr wahī,
 mittī hai wahī, gārā hai wahī
 Takbīr kā jo kuchh matlab hai,
 nāqūs kā bhī manshā hai wahī.
 Yah jinko namāzain kahté hain,
 hai unke liyé pūjā hī wahī
 Phir ladné sé kyā hāsīl hai !
 zī-fahm ho tum, nādān nahīn !
 Jo bhāī pe 'daudén ghurrā kar
 wah ho sakté insān nahīn !
 Kyā qatl wa ghārat, khūn-rézi—
 tā'rīf yahī imān kī hai ?
 Kyā āpas mén lad keṛ marnā—
 t̤ā'lim yahī *Qur-ān* kī hai ?

A western poet has said well :
 Each drew a circle to shut others out,
 As heretics, rebels, things to flout ;
 But Loving Wisdom knew how to win,
 It drew a Circle that took all in !
 Faqat tafāwat hai nāma hī kā,
 Dar asl sab éka hī hai, yāro !
 Jo āb-i-sāfi ke mauj mén hai,
 Usī kā jalwā habāb mén hai ! (S)

(Only names differ, Beloved !
 All forsooth are but the same.
 Both the ocean and the dew-drop
 But one living liquid frame !)

Dear brothers and sisters ! we have met here on the Road of Life, coming from far and near, and all are Hungry and Thirsty for the Bread and the Water of Life, which is Love born of the sense of the all-Pervading Unity of the Supreme Spirit. We have begged, from the abounding vineyards, of the large-hearted, most generous, most charitable, growers of the Fruit of Life, the great authors of the Sacred Scriptures,* who brood anxiously and lovingly over mankind, as mothers over their little children, a little of their Fruit, that we may share it equally here ; and that, when we wander out to other places, or back to our respective homes, we may bear its sweet taste in our mouths, and carry its good

NOTE.—All efforts, since 1920 A.C., of the best-intentioned leaders, of both Hindus and Muslims, failed to reconcile them; *because* they neglected the only means, if any, of allaying conflict, *viz.*, diligently *proving* to them, by texts from their scriptures, that *both religions* are *identical* in *essentials*. All my efforts, during twenty-seven years after 1920, to induce them to try this way, went in vain. The two communities and their religions have been degenerating ever more and more, in practice, under the *mis*-leadership of fanatical mullās and pandits, helped by the short-sighted policy (*divide et impera*) of foreign governors. Their 1200 years old mutual hatred—now flaring up, and subsiding into embers, never dying out quite, culminated in the vivisection of India, by Muslim leaders, with help of the foreign Government, on 15th-16th August, 1947, into two, or rather three parts, *viz.*, India proper or Bhāraṭa, and a western and an eastern Pakistan. See Preface to this fourth edition.

Qalb-i-man maqbūl karda jumla chīz,
Chūn ma-rā juz Ishq nai dīgar Khudā ! (S)

(Thrive, thrive, O Love Divine !, thy happy madness,

Sole remedy of all life's ills and sadness,
Prime antidote of pride and prudery,
Art, Science, Scripture—all art thou to me !
Vēda, Āvestā, Bible, Al-Qurān,
Temple, Pagoda, Church, and Kā'ba-Stone,
All these and more my heart doth close embrace,
Since my Religion now is Love alone.)

(Tao, when nursed within one's Self,
His vigor will make true ;
And where the family It rules,
What riches will accrue !
The neighbourhood, where It prevails,
In thriving will abound ;
And when 'Tis seen throughout the State,
Good Fortune will be found.
Employ it all the kingdom o'er,
And men will thrive all round.)

(BB.. 'Texts of Taoism, Tao-te-king', Pt. I,
pp 97-98.)

Tā bi-āmokhtēm abjad-e-ishq,
Raḡamē ghair az īn nā mīn dānēm,
Ke ba chashmān-i-ḡīl fāa bīn juz Dost,
Har che bīnī, be-dān'ke-mazhar-i-Ū-sṭ.

all learned professions, whose clear duty it was, had brought up younger generations along right and righteous lines, occasion would never have arisen for the two World-Wars. If after it had arisen, they had resolutely refused to surrender their souls and prostitute their learning, religion, science, law, to Satan-driven militarist-kshattriyas and mammonist-vaishyas of those countries, if they had acted as true brāhmanas, if they had concerted together and risen as one man, in their might of Spirit and of Science, against those false kshattriyas and false vaishyas, if they had proclaimed and led conscientious objection in all belligerent countries¹, then Satan would surely have been defeated, tremendous mischief would have been nipped in bud, earth saved from vast, sordid, senseless butchery, agony, devastation; which originated in whole-sale despiritualisation and demoralisation, by bad educators and false education, of great nations; and entailed world-wide misery, pauperisation, and, far worse, demoralisation².

¹ There were honorable exceptions f1, Mr Bertrand Russell, scientist philosopher, in Britain. He became a conscientious objector and suffered the penalty of imprisonment for a while. There were others also, in other countries, some were even 'judicially murdered'; but their names are not so well known.

² Conscience, higher mind, better judgment, of scientist-brāhmanas of Europe is beginning to awake, too late. Famous Dr Einstein took steps (in

(' The Anthem of the Universal ' , *World-Fellowship* ,)

May Peace and Prosperity return among Men,
May Co-operation unite them, Love bind them,
Brotherhood enfold them, Patience possess them,
Self-control strengthen them,

The Past be forgiven them,
The Future be sanctified for them,
May Peace and Prosperity return to them !

(Fellowship of Faiths' *Prayer for Peace*.)

Ehdin-as-Sirāṭ-ul-mustaqīm. (Q.)

(May we be taught the Righteous way to Peace !)

Sarvah ṭaraṭu durgāni,

Sarvah bhadrāni pashyaṭu,

Sarvah sad-buddhīm āpnotu

Sarvah sarvatra nandaṭu. (*Mbh.*)

(May all attain the Mind of Righteousness.

May all cross safe beyond th' abyssms of Life,

May all see loving eyes, good days, good nights,

May all behold the Face of Happiness !

May all fare very well, fare ever well !)

AUM ! ĀMĪN ! AMEN !

where many are subordinate to one, than any amount of intellectual cleverness. A good heart will take itself and also others very far on right road, even without help of a very clever

... A new moral outlook is demanded *Whence will it come?*" Prof Crew does not say. It can come only from that One Scientific Universal Religion which is very Essence of Religions, which tells us 'WHAT IS GOOD FOR MANKIND', 'WHAT TO LIVE FOR', what is the 'IDEAL TOWARD WHICH TO AIM', what is the Meaning, Purpose, End and Aim of Life, and also tells us 'HOW TO LIVE', *how* scientific worker can 'justify himself through social service'. It does all this by means of its Scheme of Social Organisation. Why is *righteous will* absent? Because new generations are being born in lustful sensual materialistic carnal passion, not in loving spiritual affection, because they are being grievously *mis educated*, because sources of life are poisoned 'Moral Equivalent of War' is war against inner lower nature first, and outer Nature-forces next; Right Education would saturate Collective Mind of Human Race with this exceedingly *Practical Truth*.

Above text and foot-note were written in 1932. Since then, many peace-movements have been set afoot. A prominent one is the World-Fellowship of Faiths, which started work in Chicago, in 1933. "People of All Faiths, Races, and Countries (attended) seeking spiritual solutions for man's Present Problems—such as War, Persecution, Prejudice, Poverty-amidst-Plenty, (Un-employment), Antagonistic Nationalisms, Ignorance, Hatred, Fear" Theosophical Society was founded very much earlier, in 1875, in New York, with three unquestionably laudable objects (1) "To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, caste, colour, or sex, (2) to encourage the study of Comparative Religion,

not be conveniently incorporated in the text. Hence they are gathered here. The value of seeing the same thought through the medium of several languages, of recognising the same truth in different garbs, has been dwelt on before, at pp. 85-92 and 713.

Such equivalents, in the following, as are not established by traditional usage, but are offered newly, are, of course, tentative, and ought to be replaced by better ones, as necessary, by those who may have occasion to use them.

(1) Skt. Four prakṛti-s: (a) Shikshaka; (b) Rakshaka; (c) Poshaka, (d) Sahāyaka; or, (a) Vidyān; (b) Vira, (c) Pālaka; (d) Dhāraka: or, (a) Jñān-ādhika, (b) Kriy-ādhika, (c) Ichchh-ādhika; (d) A-vyanjita. Or, (a) Sāttvika, (b) Rājasa; (c) Tāmasa, (d) A-vyakta or An-ud-buḍḍha.

(Well-known traditional words are, of course, (a) brāhmana; (b) kshatriya; (c) vaishya; (d) shūdra. But they have now completely lost their very vital *functional, occupational, or vocational*, (which is also their etymological) significance; have become irredeemably permeated by the notion of 'hereditary caste'; and hence are, now, much more misleading than useful, where problems of effective social organisation, rational division of social labor, training for and choosing or assigning to temperamentally suitable occupations and means of living, and efficient

character in the educand, than impart lots of information and develop mere intellectual cleverness or even talent. And this can be done much better by *example* than by precept; though precept also is necessary. Words of those who do not

Every 'Great Power' began increasing its armaments more desperately, madly, after the first World War, talking of peace all the time. Over *fifty five million men* were, in 1939, under arms, as standing armies and reserves, in the 'human' world. Expenditure on them, in 1938, was reported to have been just over *thirty five hundred million pounds*. Out of this, share of the seven Great Powers, *viz*, (in the order of amounts, Russia, Germany, Britain, France, U S A Japan, Italy, came to just under thirty two hundred million pounds. Huge new loans were taken by the Governments of all. Every day brought the Great Horror, the Doom of Armageddon, nearer. Awful history of the world during second World War, and since its nominal endings, with atom-bombs, in Europe and in Asia, need not be recounted here.

If only this vast human energy of millions of men prepared for slaughter of combatants and butchery of non-combatants, and the energy of many more scores of millions, engaged in manufacturing munitions and small and huge implements for carrying on war by land, sea, and air. if all this vast human labor, represented by many thousand million pounds a year, if half or even a fourth of all this were spent on scientifically promoting general human welfare, instead of general massacre, whole surface of Earth could be made to bloom and blossom and fruit, like one vast corn-field and orchard, garden and park. Madness of 'original sin', Māyā, a-viḍyā, glamour, *ṭakabbur*, *hirs*, blind greed and pride, lust and hate, prevents. Each 'Great Power' is

(5) S. Four *shārīra-éshanā-s* : (a) *āhār-échchha* ; (b) *dhan-échchhā* ; (c) *dāmpaty-échchha*, or *rat-íchchhā* , (d) *vinod-échchhā*, *viśhrām-échchhā*, *svā-sthy-échchhā*.

A.-P. Four *jismānī khwāhishāt* : (a) *khwāhish-ī-ghizā*, or *ishtihā* ; (b) *khwāhish-ī-māl* ; (c) *khwāhish-ī-zaujiyat*, or *khwāhish-ī-aulād* ; (d) *khwāhish-ī-tafrīh*, or *khwāhish-ī-ārām*, or *khwāhish-ī-ṭan-durustī*.

(6) S. Four *mānasa éshanā-s* : (a) *lok-aishanā*, or *sammān-échchhā* (b) *vitt-aishanā*, or *sampad-íchchha* ; (c) *aishvary-aishanā*, or *adhi-kār-échchhā*, or *īshīṭv-échchā*, or *prabhuṭv-échchhā* ; (d) *moksh-échchhā*

A.-P. Four *zehnī* or *nafasī khwāhishāt*, or *ṭamā'-s*, or *tamannā-s*, or *ārzu-s*, or *hirs-es* : (a) *hirs-ī-izzat* ; (b) *hirs-ī-daulat* ; (c) *hirs-ī-hukūmat* , (d) *ārzu-ī-najāṭ*.

(7) S. Four *purush-ārtha-s* . (a) *ḍharma* ; (b) *artha* ; (c) *kāma* , (d) *moksha*, or *Brahm-ānanda* .

A.-P. Four *maqāsīd-ī-zīndagī*, or *maqсад-s* ; (a) *dayānat*, or *dīn* ; (b) *daulat* ; (c) *laṣṣaṭ-uḍ-ḍunyā* ; (d) *najāt*, or *lazzat-ul-ilāhiyā*.

(8) S. Four *maryādā-s*, *viḍhi-s*, or *samsthā-s* (a) *upā-sanā* ; (b) *pari-graha*, or *sva-ṭva*, or *riktha* ; (c) *kula*, or *dāmpaṭya*, or *gārhasṭhya*, or *vivāha-paddhaṭi* , (d) *rāshtra*, or *rājya*, or *shāsana-paddhaṭi*.

demonetising and devaluating of current coin at governmental will, printing instead of minting money without any metal backing, utterly artificial forced inflating and deflating of prices, irrational 'rationing' and uncontrolled 'controlling', and consequent 'blackmarketing', 'combines', 'corners', 'associations' and 'companies' for wholesale swindling, brazenly false 'puffing' and 'booming', reckless pennywise pound-foolish speculation-craft. Life-sweetening, life-creating, life-fostering conjugal domesticity has been converted into lust-craft. All-helping, all-loving, labor has become all-obstructing trade-unionism and strike-craft. All because all-guiding Education has itself become greatly misguided, because Educator has forgotten his true mission, gone astray, lost compelling moral force and spiritual power of ascetic self-denial, has begun to submit to militarist and capitalist, instead of directing and correcting them, has degraded his great function into herd-teaching, mechanical, bureaucratic, indirectly and not unoften directly cruel pedagogue-craft. A vicious circle has been set up. From bad seed, bad fruit, thence worse seed, worse fruit, until end in Armageddon.

Khisht-i-av wwal gar nihad mé'mār kaj,

• Tā Surayā mī rawad dīwār kaj (SĀDĪ)

(Should the first bricks the mason lay awry,

The wall shall rise awry, e'en to the sky)

(12) S. Four vyūhas (a) shikshā-vyūha, (b) rakshā-vyūha; (c) vārtā-vyūha, (d) sēvā-vyūha.

A.-P. Four ṭanzīm-s. (a) ṭanzīm-i-tā'lim, (b) ṭanzīm-i-tahaffuz; (c) tanzīm-i-tā'm (or rızq); ṭanzīm-i-khidmat

- (13) S Four ına-s. (a) dēva-ına; (b) rshı-rna; (c) pıtr-rna, (d) Ātma-rna

A.-P. Four qarz-es (a) qarz-i-malāyak (or anāsır), (b) qarz-i-anbīā (or a'rıfān, or ā'limān); (c) qarz-i-mūrısān, (d) qarz-i-Allāh, (or -Ruh-ul-arwāh, or -Rūh-i-Ā'zam).

(14) S. Four rna-nır-mochana-s (or nır-yātana-s, or nıs-ṭārana-s). (a) ıyyā (or yajña, or isht-āpūrta); (b) apatya-pālana, (c) adhyāpana; (d) san-nyāsa (or nırvāna, or Brahma-laya).

A.-P. Four adā-i-qarz-es, (a) zakāt (or khairāt); (b) parwarış-i-aulād, (c) tā'lim; (d) tark-i-dunyā (or fuqr, or sukn, or fanā-f-illāh).

- (a) Necessaries, (b) comforts, (c) luxuries, may be equated with S (a) āvashyakīya-s, (b) nı-kāmīya-s; (c) ānandanīya-s, or vilāsīya-s, and A.-P, (a) zurūrī-yāt, (b) āsāishāt, (c) ishraqīyāt.

Social organisation: S. samāja-vyavasthā; A.-P. ṭanzīm-i-jamāa't.

English equivalents will be found on pp 649-661 *supra*.

sane purpose of government is promotion and construction of life, labor, property, and production and distribution of necessities, comforts, luxuries, for general welfare. Such is the awful waste, turmoil, agony, caused by statesmen of to-day, who think themselves so clever and so practical.¹

But the Educationist-Scientist, careless of his duty, does nothing to check it. Instead, he truckles to Satan

¹ 'PRACTICALITY—FALSE AND TRUE'. Of many false ideals, mischievous catchwords, and ruinous ways of living, which have been created by western civilisation, (together with many great and good things also, undoubtedly, especially such applications of physical science as are really benevolent), few are more deceptive and dangerous than the catchwords 'practical' and 'practicality'.

Most of us are enamoured of these words and use them frequently, especially when it *suits* us, to describe ourselves as 'practical' and opponent as 'unpractical'. Formerly, when Religion was in power, it used to be 'My doxy is orthodoxy, your doxy is heterodoxy'. To day when Politics is all-absorbing, all-devouring, it is 'My view, my opinion, my suggestion, my scheme, is practical, yours is unpractical.' In other words, 'What suits *me* is practical, what suits *you* is unpractical'. Though we see daily that what was wholly unpractical, chimerical, yesterday, is very practical, nay, utterly familiar, to-day—steam, gas, electricity, radio, aeroplane, submarine, Soviet Russia, Fascist Italy, Nazist Germany, Republic in India, etc. But 'by their fruits shall they be judged'. Behold the results of the great 'practicality' of the very clever and very 'practical' statesmen and politicians of the west, in all main concerns of life, Religion, Education, Domesticity, Economics, Politics. *Will* makes practicality.

824 ESSENTIAL UNITY OF ALL RELIGIONS

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of assets' Such seem to be the current philosophy of life and moral atmosphere, with govern and pervade politics, economics, and 'domestics' of this gigantic Rake's Progress called

violent and virulent egoistic passions are the real ultimate and most frightful *psychical* explosives. *Physical* explosives are only their creations

In Economics, these 'practical' wise persons have brought about World-Bankruptcy after the World-Wars, and have raised armies of *Un*-employed to a total of some thirty (?) millions in the west, (those in the east, uncounted, being probably five times as many), side by side with above-mentioned armies of those *Mis*-employed in preparing for Devil's own infernal work of world-wide Butchery—all because they find that the old maxims, 'Honesty is the best Policy' and 'No trading on Credit unbacked by equal Cash Deposit', are no longer 'practical', that 'Trading on reputation only, on Credit *without* Cash or Kind', is much more 'practical', and that such ideas as that of the best and wisest and genuinely philanthropic representatives of nations, consulting together and co-operating, to spend even a tenth of the vast sums now being spent annually on the *Mis*-employed and *Un*-employed, for settling these millions of the two kinds, gradually, year by year, on the immense unoccupied reclaimable and cultivable areas of Canada, Australia, South America, Africa, and thereby solving the tremendous problems of Disarmament and Unemployment at once, are 'unpractical' and 'impossibly idealistic' It must be borne in mind that most of the modern problems are due, ultimately, to *excessive populations*, especially in the Old World

In 'Domestics', western 'practicality' has so arranged matters that the number of divorces has, in some of the big towns of the west, come to be quite half that of the marriages, annually, and period between marriage and,

whole human world. In Russia, and now in China too, a tremendous revolution has been effected. It cannot be wholly for good; nor wholly for bad, how far each, it is not yet possible to say.

on human infants and adults are now and then reported in the papers. The press has become extensive and intensive means, on a vast scale, of false propaganda, lying advertisements, and public deception, instead of enlightenment. The view of life, *viz.*, that it is, and ought to be, an incessant *struggle* for existence, holds the field, and the opposite view, *viz.*, that life is made possible only by *alliance* for existence, and by perpetual self sacrifice of older generation for younger, (instead of leaving them vast national debts to repay or repudiate as they can), is vainly struggling to make itself seen and heard. Results are visible in all departments of life.

In Art and Recreation, 'meals, movies, motors,' the 'night-side' of huge towns, 'wine, women, wealth', have become, and are becoming more and more, sole ends of life, finer and more delicate ethereal spiritual forms of enjoyment, and 'communion with Nature', are being forgotten.

Such are the consequences, in its own home, of the cleverness of modern West, whose greatest 'practicality' is endeavour to maintain its 'glorious civilisation' by ruthless economic and political exploitation of weaker classes and peoples.

It may be that the condition of mankind was, on the whole, no better in the past, any time, or was even much worse, often, during the four or five thousand years of 'civilisation' of which the history is now known. It may be that present times are the best, at least in some important respects, that Humanity has known so far. But that is all the more reason why greater effort should be made, to combat and eradicate the great evils that

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plutocratic capitalism and mammonism, and mis-conceived and mishandled socialism and communism, back to mobocratic anarchism and the law of the jungle, and thence, over again to autocratic, 'monarchic', despotic rule of strongest jaw and maw, sharpest fang and claw, cunningest and most ruthless dictator-brain—the old, old, vicious circle and cycle of history. 'Demo'-cracy is tending towards '*demon*'-cracy, as some one in the west has recently observed caustically; perhaps in Soviet Russia also; at least so some U S A. writers say, on professed first-hand knowledge.¹

¹ Signs are plain, at the close of 1954, that U.S.A. and Britain on one side and Russia on another, are preparing for a third World War, but neither desires to begin, for fear of atom- and hydrogen- bombs. Yet a War has been going on in Korea for some four years, which might, any moment, become a global conflagration. About middle of 1954, began a war between Chiang-Kai Shek's Nationalist China with Government seated in Formosa, and Red China of Mao, with U S A. and Britain helping Chiang and Russia helping Mao. India's Prime Minister J. L. Nehru is endeavouring hard to make peace between all. Immense changes and disturbances, taking place in India since Partition, are also matter of current history; but here also, signs of better relations between Pakistan and India are beginning to appear.

Rail, steam-ship, aeroplane, radio, having abolished all artificial political boundaries, the best minds of all nations see, and say, that a *World-Organisation* is the only way of escape from imminent disaster, and is, indeed, inevitable. Thus "Separate sovereignty has become impossible". (H. G. Wells, *A Short History*

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From the long past instinctive group-life and primitive communism of 'uncivilised' tribes, through the present phase of intensely competitive, separative, egoist individualism, back to deliberate, conscious, scientifically planned co-operative socialism on a

society The goal of a classless world is far more powerful than the bitterness of class struggle "

We may add 'Classless, yes, if you are thinking of only the two classes, Rich and Poor, or of rigid birth-castes, and not of the four natural Types, which *cannot* be abolished, non-recognition of which, and of corollaries, is a very serious flaw in the Russian Experiment, and is inevitably causing mistakes, disturbances, bloody purges, and, fortunately, also great *modifications* in the whole policy, from time to time, though the bureau-cracy aspect of State-Socialism focussed in a dictator, is an increasing danger Two articles in N. Y *Reader's Digest* for April, 1947, (pp 140-146), based on alleged personal tours and experience in the labor-camps, say that the urgency of the successive five year Plans whose completion is necessary to make Russia feel safe from foreign invasion, or strong enough to attack others, has compelled the Soviet government to force at least fourteen million men and women into actual slavery. A Russian officer, going with a British M P and the then Polish Premier on a trip through the camps, put the total at twenty million, fourteen of these were Russians, either sentenced criminals or suspected of anti-Soviet views, rest were foreigners and refugees of sorts This is frightful, no doubt, but which other country today has not its 'wage-slaves'? The conditions of 'living', however, of these Russian 'slaves', were not of 'living' but of 'dying'. Another article, in the same monthly, for May, 1947, entitled *The Soviet Spies*, is a condensation of a book, by Richard Hirsch, which details the Story of Russian Espionage in Canada, and also U.S.A and

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current system of education; which inculcates wrong ideals and views and aims of life; swamps the end under the means; suffocates vital principles under loads of showy but really very paltry details; requires costly buildings, heavy salaries, great quantities of furniture and apparatus of many kinds, all utterly disproportionate to the resources of the (at least eastern) people; which, withal, neglects nature, and artificialises even so-called nature-study; prepares mostly only for the learned professions, and does not test, ascertain, develope, and train the various vocational aptitudes and temperaments—such education needs, cryingly, to be replaced by

J. Estlin Carpenter, *The Place of Christianity among the Religions of the World*, p 113

If we add to the above 'It is the goal of labor to give the help indispensably needed for achievement of the other goals', and that 'These goals can be respectively achieved by organised co operation of vaishyas, *śāyirs*, men of acquisitive desire and wealth-management, brāhmaṇas, *ā'ims*, men of knowledge, kshatṛiyas, *ā'mils*, men of action, and shūdras, *maṣṭārs*, men of labor, of all countries, races, nations', also that 'Faith and Knowledge go together, being but aspects of one another, unshakeably founded on the One Science of the Infinite which includes and supports and synthesises all the sciences of the Finite'—if we add this, then we would see that that which Mr. J E Carpenter visualises, is just what the *Varya Āshrama-Dharma* of Manu endeavours to realise. Be it noted that that scheme *does not* conflict with the right and reasonable use of machinery, instead, it will help greatly to make *such* use, and only such use, possible.

demand new instruments or new teachers, but the extension of the same action upon their feelings. To make the child feel that he is loved, and to make him eager to love in his turn, *is the end of our teaching as it has been its beginning . . .* For our pupils, science, literature, medicine, philosophy, each may do something; but *love alone can truly socialise them*; those who love them are their true rescuers". Such love, *together with* certain other psychological principles, constitutes the only basis of true socialism. Therefore the greatest educationists are those greatest lovers of mankind, *the Founders of the Religions which bind the hearts of human beings into One and give birth to new civilizations*

Trust all to love, it is a God

That knows the outlets of the sky. (EMERSON.)

Civilization is justified of its name only when it is permeated by good-will, nay, loving active sympathy, self-restraint, moderation, courage, forbearance, strong sense of duty, when these preponderate definitely over sensuality, arrogance, hate, greed, jealousy, selfish fear. Only the former qualities of heart can establish the longed-for millennium of true socialism; as distinguished from artificial and forced communism, on one hand, and, on another, from oppressive individualism, manifesting as heartless capitalism and ruthless militarism, which vast masses

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Scriptures speak of the kingdom of heaven on earth. This kingdom is obviously a Self-government wherein the Higher Self reigns and legislates. The Higher Self lives in souls which have realized their oneness with all other selves, and are therefore (lower-) self-denying and wise, philanthropic as well as experienced.¹ In this simple fact is to be found the only key to all human problems. If the Higher Self brood over the family, domestic life will be happy; because then 'joy will be duty and love will be law.' If it govern the field of economics, distribution of necessities and comforts will be equitable, for there will be no accumulation of wealth for greedy selfish purposes, but only for promotion of public welfare, through proprietors who will regard themselves as trustees, and will find their heart-nourishment and ample recompense and satisfaction in the mere fact of being channels of public good and recipients of public appreciation. If it regulate politics, none will be for 'party', and all will be for 'State', because administration of all affairs will

¹ Sarva-bhūtēshu cha Ātmānam,
sarva-bhūtāni cha Ātmani,
Samam pashyat, Ātma-yājī
Svā-rājyam adhi-gachchhati (M)

(Who sees one-Self in all, and all in Self,
His life is one long sacrifice to Self,
With just eyes he sees all impartially;
He finds the inner true Self-government
First, then the outer, for himself and all.)

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by the *Higher Self*, of the People), in the collective and the individual intelligence of mankind, to fill the hearts of all, men and women, young and old, with this great truth, is the only way to achieve, and then to maintain, true Self-government. Such inculcation can be most effectively done in the 'Home of Education', which should be the noblest 'House of God.' In the next degree, it can be done by an enlightened, spiritual, genuinely 'religious' Press.

The person to be entrusted with the very responsible task of education, (of the young in a school or a college, and of the general public by means of a journal) should therefore be a 'man of God',¹ by apt temperament, and not by birth; he should be full of *ṭapas*, *śāhā*, *pietas*, self-denial, and of *vidyā*, *prajñāna*, *īrfān*, *gnosis*, all-including 'spiritual' knowledge, as well as of *vijñāna*, *ilm*, detailed 'material' knowledge. Himself having realized true 'spiritual' *equality*, *fraternity*, and *liberty*, he will be able to give the education which will necessarily give rise to the civilization of true equality, *ie*, equity, equitability, (and not false, forced, unstable, impossible 'material' equality); of loving fraternity, and paternity and filialty *also*; and *ordered* liberty. This is not the place to enter

¹ See p. 772, *supra*

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-pra-ṇi-dhāna	...	Kalā-vaṭāra	323
Itara, Itaraṭ	157, 430, 760	Kalpa	265
Itara-tā	122, 299	Kalyāṇa (Kalanos, proper name) 90; (=Excellent)	530
Itar-ābhāsa	89	-ātmā	180
J			
JADA-DĒHA	276		
Jagad-Ātmā	238		

Yah arthē shuchih sa hi shuchih ,
na mrd-vāri-shuchih shuchih (M)

(Slave of his economic interest
Is man ; and not his interest his slave,
Of all the purities, the purity
Of means of livelihood is the most high.
Whose gains are gotten without taint of sin,
He only is pure truly—not the man
Who washes hands with earth and water oft.)

Chūn gharaz āmad hunar ranjīdah shud,
Chūn khudī āmad Khudā poshidah shud,
Saḡ hijāb az dīl ba sū-ē dīdah shud (S.)

(Where greed comes forth, there probity retires ;
When the small self intrudes, the Great Self hides ;
A hundred veils the heart flings o'er the eyes).

In terms of Védānta, Māyā-Desire has two principal powers or functions ; (1) ā-varana, which 'veils' the eye of reason, 'blinds' it to all but the immediate object of the particular desire, shuts it off from all sense of proportion, of balance, of 'the truth in the mean', (2) vi-kshēpa, which 'flings', 'drives', 'pushes', the whole soul in pursuit of the desired object, to the neglect of all duties. The counteracting, neutralising, opponents of these two forces are, respectively the force of va-i-rāgya, 'dis-illusionment', 'dis-passionate desirelessness',

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	PAGE		PAGE
Maḍhura	58	Manushya-tā	767
Maḍhurya	58, 352, 530	Mārga	109, 113
Maḍhyam	188, 189	Maru-marīchikā	339
Maḍhyama paripāṭi	44	Matha	402, 491
Maḍhyamika	44	Maṭsara	427
Mahā-ātma	180	Māyā	166, 188, 303, 328, 330, 333, 344, 391, 393, 431, 438, 709
Mahā-bhāva	303	-lila	330
Mahā-dēva	86	Māyāvi	210
Mahah	272	Māyāvic	122
Mahā-kāla	189	Māyī	58, 166, 204, 334
-yuga	265	Mimāmsā	603
Mahā-karuṇā	173, 177	Mithyā-ītaratā	122
-karuṇā-chittam	469	Mlēcchha	702
-Mangala-Suṭṭa	391	Moha	427
Maharshi	468	Moksha	111, 126, 179, 296, 355, 526, 527, 656, 760
Mahaṭ	56, 242	Mukṭa	111, 277, 431
-buḍḍhi	242	Mukṭi	298, 299
-ḍhū	60	Mūlā	431
Mahā-vākya	131, 144, 324	Mūla-prakṛti	431
Mahā-virāt	271, 278	Muni	285, 468
Mahyam	146		
Maithuna-sanjñā	433		
Makara-snāna	171		
Māmsa-varjana	631		
Manah, Manas	56, 263, 469, 516		
Mānasa-putra	281, 471		
Mānava-dharma	109		
Mānava-prēma	357		
Maṇḍira	639		
Manju-shrī	350		
Mano-maya-kosha	263		
Mano-vāk-karma	117		
Mantra	602		
-darshana	740		
Manu	285		
Manushya	391		

Can no more reprimand and chastise them,
But will support them in their evil deeds ;
And must pass with them through hell after hell)

Chūn dihaḍ qāzī ba ḍil rishwaḍ qarār,
Kaī shināsaḍ zālīm az mazlūm-ī-zār. (S)

(The judge who findeth room within his heart
For bribes, no longer can discriminate
The criminal from the victim of his crime.)

By promotion of such evil-doing, the Educator vitiates the education of the whole younger generation, and thereby ruins the whole civilisation and the whole State. Let him do nothing which will lead insidiously to selling of his independence, his conscience, his soul. His responsibility is the greatest in the whole of the body politic. He is in charge of the new generation. He makes or mars the whole State, whole civilisation, whole people, by the way in which he brings up the new generation.

Ezū fasaḍ al-ā'lim, fasaḍ al-ālam (H)

Zallaḍ al-ā'lim, zallaḍ al-ālam. (Q.)

(Yea, when the learned and intelligent
Err from the right path, all the world goes wrong.)

Yaḍ yaḍ ācharaḍ shréshthah

ḥaḍ ḥaḍ éva iḥarah janah.

Sa yaḍ pramānam 'kuruté,

lokah ḥaḍ anu-varḥāḥ. (G.)

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	PAGE		PAGE
Pashyaka	471	Prati-sanchara	123
Pātāla	272	Praty-āhāra	753
Paṭrē-dāna	602	Pratyak-chētanā	211, 444
Paushtika	397	Praty-aksha	142
Pāvana	629	-darshana	740
Paviṭra-purī	610	Praty-ēka-Buddha	285
Pind-ānda	271	Pra-vṛtti	122, 512
Pishācha	269	Prāyash-chiṭṭa	597
Pitr-loka	261	Préma	468, 518, 546
Pitr-paksha		Préshtah	514
(lunar dark fortnight,		Prēṭa	269
in September-October		-lōka	261
devoted to cere-		Préyas	511, 514
monial offerings of		Priṭi	546
oblations to departed		Priyam	381, 752
ancestors)	627	Priya-vachana	402
Pra-bhu	58, 518	Pṛthvi-Dēvi	281
Prabhu-ṭva	531	Pujārī	641
Pra-dhāna	100, 188, 189	Punar-janma	220, 629
Prajā-paṭi	269, 281	Pūrṇa	299
Pra-jñāna	355, 797	Pūrṇa-purusha	319
Pra-khyāpana	597	Pūrṇ-āvaṭāra	294, 322
Pra-kṛti	112, 188, 189,	Purōhiṭa	641
322, 391, 393, 431, 710		Purusha	112, 198, 299,
Prāṇa	271	322, 391, 393, 431	
Prāṇa-maya-kosha	263	Purusha-kāra	249
Prāṇ-āyāma	753	Purush-otṭama	431
Prāṇa-praṭishthā	571		
Pra-ṇi-dhāna	107		R
Pra-paṭti	73, 493		
Pra-sava	123	RĀGA	182, 198, 468, 473
Pra-shama-chiṭṭam	469	Rahasya	134, 603
Pra-tāpa	531	Rajas	97, 116, 683, 693
Pratibhā	182, 740	Rājasa	651
Prati-bhā-chiṭṭam	469	Rakshah	267, 270
Prātibha-Jñāna	182	Rakshāmsi	270
Prati-prasava	123	Rāja-yoga	263

they make a hell of it And Spiritual power can and ought to control and curb erring Temporal power.

Vidyā ha vai brāhmanam ājagāma .
Gopāya mām , shéva^{dh}i^h té aham asmī ;
Asūyakāya an-ⁱjavé a-yatāya,
Mām mā dāh , vīrya-vatī tathā syām ! (V)

(Science came to the 'Man of Knowledge', said,
'Take me and guard me as a sacred trust :
And give me not unto the crooked ones,
Impure, evil of mind, un-Self-controlled,
Jealous, proud, cruel, full of greed and lust.
Impart me only to the good and pure,
The gentle-minded and benevolent ,
Then shall I grow in power to help the world.)

Na a-brahma kshatram rdhnoti,
na a-kshatram brahma vardhaté ,
Kshatrasya atī pra-vrddhasya,
brāhmanān prati sarvashah,
Brahma éva san-niyant^r syāt ,
kshat^rtram hi brahma-sambhavam. (M)

(The spiritual and the temporal powers,
Both need each other ; neither can maintain
Itself and prosper, if not helped by th' other.
But should the Militarist grow perverse,
And try to overbear the Scientist,
It is the latter's duty to restrain

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	PAGE		PAGE
Sarvam khalu-idam		Shaucha	630
Brahma	754	Shikhara	640
Sarva-ṭra	283	Shīla	368
Sarva-viruddha-dharm-		Shishya	640
āshrayah	157	Shiva	58, 86, 189,
Saṭ	151, 349, 759		344, 350, 351
Saṭ-sanga	387	Shrāddha	640
Saṭṭa-mātra	326	Shraḍḍhā	426
Sattā-sāmānya	167, 300	Shramaṇa	368, 533, 641
Saṭṭva	116, 683, 693	Shrāvaka	134
Saṭṭvikam	96, 97	Shrāvāṇī	171
Saṭyam	112, 188, 189,	Shrēśhtha	214, 514
	272, 381, 437,	Shréyas, Shréyah	511,
	493, 494, 752		514, 520
Saṭya-loka	272	Shruṭi	603
Saṭya-yuga	472	Shubh-ānu-dhyāna	486
Saumya-dīpti	58	Shuḍḍha	60, 159, 326
Saura-tējah	58	Shuḍḍh-ā-dvaitam	
Sa-varṇa	675		122, 742
Sa-vikalpa	753	Shuḍḍha-saṭ	326
Saviṭā	390	Shuḍḍhi	430, 708
Sāyujya	303, 323	Shūdra	664, 690, 691, 694
Shabḍa	713	Shūnya	89, 219
Shābḍa	141	Shushminah	381
Shad-ripu	427	Shvēṭa	474
Shakti	188, 189, 352, 438	Siddha	267, 285, 468
Shakti Dēvī	351	Siddhi	266
Shama	426	Skandha	273
Shankara	86	Smṛti	603, 742
Shānti	107	Snāna	630
Shāntika	397	So-ham (=Sah Aham)	
Sharīra	263, 271, 273		196, 575
Shāshvata	58, 60	Sprhā	345
Shāstā	58	Srashtā	57
Shat-miṭra	427	Sṛshti	439
Shāta-pata	91	Sṭhūla	263, 271, 372
Shat-sādhana	426, 427,	-ḍēha	273

and made the earth groan, and the cry of agony of whole nations has risen to Heaven to bring down the avenging sword of God upon the heads of the tyrant priests and kings.¹ In ancient Indian tradition, *rshis* have directly punished and blasted wicked kings. In the history of Islām also, saintly and learned men have often checked the oppression of rulers, *sultāns* and *pādīshāhs*. Christianity also has had many heroic reformers and martyrs who faced the wrath of the mighty. Judaism has nourished great prophets like Jeremiah who strongly reproved the iniquitous of their day.

Let the Educationist rise then to the height of his mission. Let him not hanker after money and sense-enjoyments. The price of benevolent wisdom, of philanthropic learning, is not money, but love and reverence and obedience. Are parents to be paid with cash for cherishing their children and making perpetual sacrifices for them?

Inna akrama-kum inḍ-Allāhā atqā-kum. (Q,)

(Give highest place of reverence unto those
Who are God-fearing and God-loving men,
For the most good are nearest unto God.)

Let him be content with the bare necessities of life. Let him live in voluntary poverty. So the fire of his *tāpas*, *sohḍ*, soul-force, will grow ever

¹ See Ranke's *History of the Popes*.

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	PAGE		PAGE
V	:	Vijñāna	188, 189, 797
VAIDĪKA-DHARMA	57,	Vijñāna-maya-kosha	263
109, 113, 134, 139,		Vi-kshēpa	438, 439, 799
238, 269, 285, 358,		Viṇā	559
385, 589, 637		Virāt	271
Vaidya	710	Vi-shūḍa	173, 177
Vairāgi (= bairāgi)	641	Vi-shay-ānanda	298,
Vai-rāgya	173, 177,		357, 526
330, 440, 483, 799		Vi-shēshaṇa	759
Vaishvānara	271	Vi-sheshana-apa-vāraṇa	326
Vaishya	664, 690,	Vi-shēshya	759
691, 693, 773		Vi-shishta-chaitanya	300
Vāma-mārga	701	Vi-shisht-ā-ḍvaiṭa	322
Varuṇa	357	Vi-shishta-saṭṭā	300
Varna	527, 675, 676	Vishṇu	58, 294, 350
Varṇ-āshrama-dharma	171	Vishva	59
Vāsānā	335	Vishv-ātma	238
Vashīṭa	504	Vishva-prēma	293
Vēda-mantra	112	Viṭṭa-ēshānā	433
-Rshi	381	Vi-varṭa-vāda	324
Vēd-ānta	40, 127, 147, 263	Vivēka	355
Vēd-ānta-Yoga	10	Vi-vēki	473
Vēdic (= Vaidika)	265	Vraṭa-upa-vāsa	170
Vēdic-Suprksh	59	Vṛddha-sēvā	387
Vi-bhava-ṭrshṇā	433	Vyakṭa	57
Vi-bhūṭis	58, 263, 285, 352	Vyakṭi	352
Vi-chāra	570	Vy-ava-hāra	527
Vi-dhātā	531	Vy-ava-sāya	440
Vi-dhi	319, 358	Vy-utthāna-chiṭṭam	469
Viḍyā	87, 123, 440, 532,		
778, 797		Y	
Viḍyā-dānam	718	YAJÑA	102, 105, 627
Viḍyā-dhara	267	Yājñika	280
Viḍyā-pītha	610	Yajñ-opa-vīṭa	430, 638
Viḍyatē	186	Yaksha	267
Vi-hāra	402		

not professional religion-mongers, sowers of hatreds and dissensions, or pedagogues, pedants, spreaders of false and vicious ideals and useless and misleading knowledge. Such a people will be sure to possess a justly socialized civilization, where the golden mean will reign, and which will give 'the greatest happiness to the greatest number'. Realising that "No man liveth unto himself . . . we are all parts of one another", that God "hath made of one blood all nations that dwell upon the face of the earth", (B), that 'Human beings (of different types and classes) are as head, arms, trunk, and legs unto one another', (V.), that 'All creatures are members of the one family of God' (Q), that 'The children of Adam are members and limbs of one another' (Sāḍī), they will reconcile *sv-ārtha-tā* and *sa v-ārtha-tā*, *lhuḍ-gharazī* and *millat-gharazī*, Individualism and Socialism, (known to ancient philosophers of China as the principles of Yāng Chu, 'each for him-self', and Mīh Teih, 'loving all equally'), in a rational Social Organisation. They will build the strongest and surest, nay the only, foundations for *World-Peace* on earth, by, and because of, spreading *Good-Will* among men. Their 'men of God' will be able to create such *Good-Will* among men, by (1) establishing *Peace* between the *Creeeds*, through exposition of the *Unity*, as well as the philosophical and scientific *rationality*, of them all in *Essence*, and by

CHAPTER VII

CONCLUSION

LET us conclude with three very small but very beautiful stories, illustrative of the Essential Unity of all Religions, one from Védic, one from Islāmic, one from Chinese, writings

Once upon a time, six blind men happened to come near a standing elephant. They felt, with their hands, different parts of the huge animal, and began disputing about its nature. One caught the end of the tail, and said it was a big broom or brush. Another felt the trunk, and declared it was a huge python. A third found an ear, and affirmed that it was a very large winnowing-fan. A fourth touched the abdomen, and maintained it was a vast drum. A fifth stroked a leg, and asserted it was a thick column. A sixth grasped a tusk, and insisted it was a powerful pestle. A seventh person happened to pass, and saw them disputing. He had eyes, was a man of vision, a man of wisdom. He explained to them what it was, a compound of all their 'opinions', and not a mechanical but a living composite, and owner and user of them all. Each one

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	PAGE		PAGE
Ālam-i-shahādā (or		Al-Laṭīf, the Super-	
-mulk or -nāsūt)	272	subtle	
Ālam-i-sagḥīr	271	Allāh-Akbar	86
Al-Awwal	57	Allāh-a-r-Rahmān-ar-	
Al-Bādi	57, 294	Rahīm	190
Al-Bāṭin	57	Al-Mālik	350
Al-Ḡaffār	58	Al-Mubāsib	742
Al-Ḡazzāb	58	Al-Muhaimin	57, 58
Al-Hādī	58	Al-Muhiyy	58
Al-Hāfiz, God the		Al-Mubsiy	172, 718, 742
'Protector' or 'Pre-		Al-Mumīt	58, 210
server'.		Al-Muzil	58, 204, 210
Al-Haq, God the		Al-Qābiz	172, 718, 742
'True'.		Al-Qādir	86
Al-Hayy, God the		Al-Qādim, the Ancient	
'Living' or 'Life-		Al-Qabḥār	58, 210
giving'.		Al-Qayyum	60
Ālim	664	Al-Razzāq	58, 350
Allāh, Al-ilāh, 'the to-		Al-Samaḍ	57
be-worshipped'; Lā		A'māl	116
ilāh ill(ā) Al-(i)lāh;		Āmesha-spenṭās	267. (Z.)
'there is no one		Āmil	664
worthy of worship		Āmir	664
excepting the One		Āmr	664
who is worthy of		Ānā	132
worship'; briefly,		An-al-Haq	143
'there is no god but		Anāniyaṭ-i-aḍnā	299
the One 'God'.		Anāniyaṭ-i-ā'lā	300
Throughout. (See		Angrā	180 (Z.)
f.n. on p. 334)	86,	Angūr	811
	122, 211, 219	Aqāyaḍ	113, 121
Al-Jabbār	58, 210	A'ql-i-a'shara, the ten	
Al-Jalīl	58	Primal Intelligences;	
Al-Jāmī	57	(S., ḍasha mānasa-	
Al-Jamīl	58	puṭra-s, prajāpaṭi-s,	
Al-Karīm	58	ādi-mahā-rshi-s).	
Al-Kul	60		

Turkish *uzam*, Irānī *angūr*, Rūmī *astāfīl*, Pahlavī *dākh*, Samskr̥t *drākṣhā*, English *grape*, all mean one and the same fruit, and very sweet fruit.

Ancient Wisdom in China says that once, long ago, "There ensued great disorder in the world. The Tao and its characteristics ceased to be regarded as uniform. Many in different places got one glimpse of it, and plumed themselves on possessing it as a whole. They might be compared to the ear, the eye, the nose, or the mouth. Each sense has its own faculty, but their different faculties cannot be interchanged. So it was with the many branches of the various schools. Each has its peculiar excellence, and there is a time for the use of it, but none covers or extends over the whole range of Truth," (BB. 421, 'Texts of Taoism', Writings of Kwang Tze, Pt II, 216-217)

Yathā indriyair̥ pr̥thag-dvārair̥,
arthah, bahu-gun-āshrayah,

Ekah, nānā iyaṭś, ṭad-vaṭś

Bhagavān śāstra-varṭmabhīh

(Bhāg, 3. 32 33)

(One thing, possessed of many properties,
Only through many senses can it be
In all its fullness apprehended. Even
Thus can the Lord's infinite glories be
Glimpsed with the help of many sciences)

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	PAGE		PAGE
Bāṭin	574	Dunyā	455
Bāṭinī	603	-doṣṭī	292
Bāzār-gānān	664	Dulḍul	627
Bé-gharazī	450	Ḍurraṭ-ul-baizah. (See	
Bé-khudī	176, 438	Yāqūt-ul-baizah).	
Bé-zārī	173	Ḍurvēsh (= ḍarvēsha)	
Burūz	322		154, 641
Burz	664		
But	619	E	
	C	EHRĀM	614
CHASHM-i-BASĪRAṬ	211	Enab	810
Chashm-i-bāṭinī	740	En-Sof	327. (Z.)
Chehlum	649	Ē'tabār	439
Choghā	91	Ē'tarāf	597
	D	F	
DĀD	504	FAIZ, 'grace', 'kind-	
Dahr, Time, Emptiness.		ness'. (S., prasāḍa,	
(S., Kāla, Shūnya).		anu-graha)	
Dahriya, one who be-		Fa'l	116, 117, 569
lieves in emptiness,		Falak, 'heaven',	
i.e., nothing.		'space'. (S., ākāsha,	
(S. shūnya-vāḍī,		loka).	
nāstika).		Fal-safā	327
Daqāyaq	121, 134	Fanā-f-illāh	298, 760
Dargāh	642	Faqīr	134, 368, 424, 641
Darvand	267. (Z.)	Farishṭa	267, 352
Darvēsha	641	Farq, 'separateness'.	
Daulaṭ	296, 435	(S., bhēḍa-bhāva)	
Dayānaṭ	296	Farshār	267. (Z.)
Ḍév	267	Farz	505
Ḍīḍah	451	Faskh	236
Ḍīḍār	753	Fasl, or fesāl or infesāl,	
Ḍīl	271	'distance', 'separate-	
Ḍīl-bar-dāshṭagi	173	ness'; opposite of	
Ḍīn	425	wasl (q. v.) or wesāl.	
Dozakh	266	(S., bhēḍa).	

seeds of Unity and Love, for planting there and everywhere.

So many castes, so many creeds
 So many paths that wind and wind,
 When just the art of being kind,
 Is all the sad world needs ! (ELLA W WILCOX.)

And the one and only sure art of being kind is to bear diligently in mind the Great Truth of the Unity of our-self with the One Eternal, Infinite, Universal Self, and therefore with all selves. God is Love, Love is God, because God is the Universal Self, and the sensing, the feeling, of this Unity, is the Love Divine, *Bhakti*, *Ishq*, *Haqiqat*

Yadā charma-vat ākāśham
 veshtayishyanti mānavāh,
 Tadā Dévam a-vijnāya,
 duhkhasya antah bhavishyati (U.)

(Yea, men shall roll the sky up like a mat,
 Sooner, than put an end to suffering
 Without the Vision of the Self in All)

Shād bāsh, aī Ishq-i-khush-saudā-i-mā !

Aī qawā-e jumla illat-hā-i-mū !

Aī ilā-j-ē nakhwaṭ o nāmūs-i-mā !

Aī tu Afīñūn o Jālinūs-i-mā ! (S)

Ved', Āvestā, al-Qurān, Injil niz,

Kā'ba o Buṭ-khāua o Āṭash-kadā,

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	PAGE		PAGE
Ibn-ul-waqt, 'son of the time', 'creature of circumstances', 'product of the times'. (S., yuga-kārīta; yuga-janīta, yuga-jāta.)		Imām	533, 641
Idrāk	693	Imān, faith. (S., shraddhā.)	
Id-ul-fitr	170	Imdādi	397
Id-uz-zohā	170	Indirāj-i-kul-f-il-kul	283
Ijād	322	Infisāl	450
Ijādiyah	322	Inkār	706
Ijmā'	603	Inkisār	174
Ikhtiyār	439	Inni An-Allāhu	144
Ilhām	740	Inqīṭa-ul-ashkāl	224
I'lm 116, 349, 509, 778, 797		Insān	96
I'lm-i-dīnī	142	Insāniyat	767
I'lm-i-husūlī	740	Insān-ul-haiwānī, 'brutish man'. (S., pashu-purushah).	
I'lm-i-huzūrī	740	Insān-ul-kāmīl	294, 320, 332, 452, 546
I'lm-i-iktisābī	143	(S., divya-purushah.)	
I'lm-i-ilhāmī	142	Insidādī	397
I'lm-i-ishrāqī	142	Iqbāl-mandī	
I'lm-i-istiqlālī	143	Irāda	116, 439
I'lm-i-kasābī	142	Irfān	87, 355, 440, 532, 797
I'lm-i-kashfā	142	Irṭiqā	220, 236
I'lm-i-laḍunni	142	Isār	546
I'lm-i-makāshifā	142	Isbāt-ul-ishārat	332
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Chūn ke wāqif shudém ze parda-e-Rāz,
 Dam ba dam in tarāna mī goyém,
 Ke ba chashmān-i-dīl ma bīn juz Dost,
 Har che bīnī be-dān ke mazhar-i-Ū-st !

(S, WESĀLĪ, *Mā Muqīmān*)

(Since we have learnt the Alphabet of Love,
 None other text than this can we repeat ·
 ' With the heart's eyes, wide-opened now, behold,
 Whate'er thou see-est, as but form of His !'
 Since we have seen the Secret past the Screen,
 With every breath the song springs to our lips
 ' Whate'er thou see-est now with the heart's eyne
 Thou know'st is but a form of the Divine.)

One Cosmic Brotherhood,
 One Universal Good,
 One Source, One Sway,
 One Law be-holding Us,
 One Purpose moulding Us,
 One Life en-folding Us,
 In Love alway. ·

Lust, Greed, Fear, Pride, Envy, and Hate,
 Long made us Desolate. ·

Their reign is done
 Race, Color, Creed, and Caste,
 Fade with the Nightmare Past,
 Man wakes to learn at last,
 All Life is One ! ·

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APPENDIX

(to pp. 649-661)

Sanskrit and Arabic-Persian equivalents for tetrads of Védic Social Organisation.

SANSKRIT and Arabic-Persian equivalents for terms of the tetrads mentioned on pp 649-661, are given below. This book is intended, among other purposes, to be of service to workers who may have occasion to address public audiences, in India, of Hindū-s as well as Muslims, in order to draw their attention to thoughts already common to the two religions, and such more as can be adopted by followers of both, to the benefit of all, without in any way hurting any cherished belief of either. To be readily understood by members of the two denominations and cultures, the speakers should, obviously, be able to use words which are familiar to, and will, therefore, readily 'come home' to them. Hence, Sanskrit and Arabic-Persian equivalents have been given throughout the book, side by side with corresponding English words. But the following could

exercise-and-discharge of corresponding rights-and duties, are concerned. Therefore, use of one or more new sets of terms has become necessary, which will bring out the *functional* import unmistakably. There is no such difficulty involved in Arabic-Persian equivalents. A number of other sets of terms, Skt. and also A.-P., are suggested on pp. 104-106 of the present writer's book, *Ancient vs. Modern Scientific Socialism*.)

Arab-Per. Four *ṣiṭrat-s* : (a) *Ā'lim*, (b) *Ā'mil*, (c) *Tājir*, (d) *Mazdūr*

(2) S. Four *vr̥tti-s* : (a) *vidyā-vr̥tti*; (b) *shāsanā-vr̥tti*; (c) *vār̥tā-vr̥tti*, (d) *vr̥tā-vr̥tti* or *shrama-vr̥tti*

A.-P. Four *péshā-s* : (a) *ī'lmī*; (b) *a'malī*, (c) *tijārātī*; (d) *mazdūrī*.

(3) S. Four *jivikū-s* : (a) *dakṣhinā*, *upāyana*, *puras-kāra*, *prati-graha*, (b) *kara*, *śtana*, *bhāga*, (c) *vr̥ddhī*, *kusīḍa*; (d) *karmanyā*, *bhṛti*.

A.-P. Four *mā'sh-es* : (a) *nazr*, *pésh-kash*, (b) *khirāj*, *mushāhīrā*, (c) *munāfa'*; (d) *mazdūrī*, *tan-khwāh*

(4) S. Four *āshramas* : (a) *brahma-chārī*, or *vidy-ārthī*; (b) *gr̥ha-stha*, (c) *vāna-prastha*, or *vana-stha*; (d) *san-nyāsī*

A.-P. Four *manūzil-i-umr*, or, briefly, *manzil-s*, (staging-places of life), (a) *muta'llim*, (b) *khāna-ḡār*; (c) *gosha-nashīn*; (d) *laqīr*, *durwésh*.

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space', i.e., the out-		Shān, potency, power;	
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A-P. Four dastūr-s, or zābitā-s. (a) mazhab : (b) milkiyat, (c) khāna-dārī, or khāndān, or kunbā ; (d) siyāsāt, nizāmat, saltanat, nazm-i-mulk.

(9) S Four bala-s : (a) shāstra-bala, or vidyā-bala, or jñāna-bala ; (b) shasṭra-bala, or āyudha-bala, or shaurya-bala, or vīrya-bala ; (c) dhana-dhānya-bala, or anna-bala, or artha-bala, (d) shrama-bala.

A-P. Four qūwat-s or tāqats : (a) qūwat-i-ilmi, (b) quwat-i-aslahā, or qūwat-i-dilēri ; (c) qūwat-i-mālī ; qūwat-i-mashaqqat.

(10) S. Four sets of (duties-and-rights) kartavya-s-and-adhi-kāra-s : (a) sat-jñāna-sangraha-and-prachāra, and sammāna-prāpti, (b) rakshā-shakti-sangraha-and-rakshā-prasūra, and Ishvara-bhāva-prāpti or Ishitva-lābha or ājñā-shakti-lābha ; (c) jivana-sāmagrī-utpādana-and-prasārana, and vrddhi-yukta-mūlya-lābha ; (d) sévā, and bhrti-and-vinoda-prāpti.

A-P. Four sets of farz-es-and-haq-s. (a) tālīf-wa-taqsim-i-ulūm-i-nék, and izzat, (b) tahsil-i-zarāya'-i-hifāzat wa hifāzat-i-āwām, and hukūmat ; (c) paidā-kardan-wa-taqsim-kardan-i-sāmān-i-zindagi, and munāfa', khidmat, and mazdūri wa tafrih.

(11) S Four kartavya-s of vrddha-s, and of the rāshtra : (a) shikshā, (b) rakshā ; (c) poshā ; (d) sévā.

A-P. Four farāyaz of buzurg-s, and of the siyāsāt (a) tā'lim ; (b) tahaffuz ; (c) tā'm, (d) khidmat or imdād.

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OPINIONS AND REVIEWS
OR
"THE ESSENTIAL UNITY OF ALL
RELIGIONS"

BY
DR BHAGAVĀN DĀS

Extract from letters D/ 27-3-1940 and 13-4-1940 from the (late) Right Honorable SIR AKBAR HYDARI, P C Prime Minister to H E H the Nizām, Hydarābād (Deccan)

(a) . . I can only say that such books ought to be popularised by all means possible, and I wonder if you could not try in the different Provinces to get it adopted either as a text-book or for the purpose of prize-giving in Schools and Colleges. We have already taken 324 copies of the first edition this second edition is an improvement in many ways, and your "Letter to the Reader" is in itself a contribution. For that reason, I hope you will be able to send about 100 copies to the Constitutional Affairs Secretary, H E H the Nizam's Government so that I may be able to get the Education Department here to supply a few copies to different libraries and to utilise the rest for prize-giving purposes.

(b) . . I agree that in these fundamental matters . . . the States could be induced to take an

interest . . . Your own life and ideals make you a perfect exponent of Hindū-Muslim unity, and it is refreshing to find you still so keenly interested in bringing it about through a study of the fundamentals of the two religions. I hope your book will inspire similar fervour in others, and that Indian States will in this respect, as in many others, follow a path of their own . . and establish an example worthy of both their past traditions and their future greatness.

Extract from letter D/ 11-11-1940, of HON'BLE SIR MUHAMMAD ZAFRULLĀ KHĀN, (then) Law Member of Council, Govt. of India .

I value your book, *The Essential Unity of All Religions*, very highly. I read the first edition some years ago. I send you my sincere congratulations and thanks for the new much enlarged edition. I have dipped into it in several places, and derived both profit and pleasure from my excursions. I am looking forward to a more leisurely enjoyment of it after the present extremely busy session is over. I consider that your labor of love deserves a rich reward in bringing all those people closer together who value spiritual truth above everything else. I wish our politicians could also realise the Essential Unity of Mankind.

Extract from letter D/ 2-9-1940, of Pandit AMARANĀTHA JHA, (then) Vice-Chancellor of University of Allahabad .

Every Hostel in the University has now, in its library, a copy of your *Essential Unity of All Religions*. In some Hostels it is being used in their Study Circles

Extract from letter of Dr SACHCHIDĀNAND SINHA,
Vice-Chancellor of Patnā University, D/19-9-1940

. . I have read your book with not only pleasure but profit, and respectfully congratulate you on its production . I am asking the Registrar to take necessary action . . so that a copy of it should be available in every hostel attached to different Colleges, not only in Patnā, but elsewhere also in Bihār and Orissā

(Dr. S Sinha was elected president of first session of the newly elected members of Central Legislature who met to frame a Constitution for the Republic of India on 9-12-1946)

PETER FREEMAN, Esq., ex-M P (British House of Commons), wrote from Cardiff, Wales, on 16 4-1940

Dr. Bhagavān Dās has rendered a great service to the world in compiling this compendium of Religious knowledge. For a world, stricken with misunderstanding, suffering, and sorrow, to show the essential teachings of all the great Religions to be identical, by direct first-hand evidence and quotations, is a service to humanity of outstanding importance. He deserves the sincere gratitude of all who are striving to bring about a new World Order, based on justice and reason, where all may live in peace and Harmony. This can only be achieved when human beings realise their Common Brotherhood and that their respective Religions all inculcate the same fundamental ideals. Our sincere congratulations are offered to Dr Dās and our grateful thanks for this timely book.

Mrs. JEAN ALLEN, Edinburgh, 29-4-1940.

I . . feel sure it will be of immense value, especially at the present difficult times when a basis of unity must be brought home to all peoples. My very best wishes for the success of your book . .

A F KNUDSEN, Esq, Palace Hotel, Shanghai, 19-4-1940

Your book is an exceedingly valuable contribution to the work of bringing Peace to the world. So long as any religion wars on other religions, there can be no peace of God on Earth . .

Review in MYSORE ECONOMIC JOURNAL, for October, 1940, (Bangalore City)

It would be difficult to speak too highly of this book, whether as to its contents, the scholarship it displays, its aims and objects, or the selfless labours of the author who is responsible for it. It exhibits, in a word, the work of a lifetime. It is written too in a manner that is bound to carry conviction to every one who keeps an open mind. India has attained, as no sub-continent situated like itself can be said to have attained, a unity which is unique in the history of mankind. Dr. Bhagavān Dās shows the way how this unity can be further strengthened in the interests not only of this country but of the whole world, . . of mankind itself. Proving the essential unity of all religions, he proves what has for long been thought to be impossible of proof, the possibility of bringing together all religions of the world, which seem to be at war, as it were, with one another. The doctrine of Samanvaya (Reconciliation) is here applied

with patient labour and evident success to the teachings of different religions. It is a great achievement. This book should be distributed by active philanthropists amongst all classes and creeds of people, so that its fundamental ideas might soak into their minds and become part and parcel of their mental and physical make-up. This is not a book either for criticism or for examination. It is one that should be read and reread, and, what is more, acted upon. Those who read it should become—they are bound to become of their own accord—propagandists in its favour. As an advanced course in the teaching of Universal Religion, *it ought to find a place in every University* in which the teaching of religion as such finds a place, either for a degree course or for merely cultural purposes. Similar redactions of it ought to be useful as text-books for the teaching of Universal Religion in all Schools and Colleges, perhaps, modelled on a graduated scale.

Review, by Prof SUSHIL KUMAR MAITRA, of Calcutta University, in CALCUTTA REVIEW, for August 1940

The work, has a primarily practical aim, and is written with the express purpose of preparing individuals and nations for the building up of a better, more spiritual, world, based on fellowship, sympathy, and understanding. The author's purpose is to prove the Essential Identity of All Religions by exhaustive quotations from the sacred books of the world, and thereby to *make good this long-standing deficiency in the extant literature on Comparative Religion*. His main thesis throughout is to

prove, by texts from the sacred writings, that every religion is essentially an experience of unity, an experience which shows itself in the feeling of love and fellowship, and which gives itself practical shape in compassion, sympathy, and goodwill to creatures. He undertakes to establish his thesis by an exhaustive analysis of the intellectual, emotional, and volitional constituents of our religious experience, as set forth in the sacred books—*an undertaking which he pursues with great thoroughness*, through Chapters II, III and IV, and which the reader will find *both instructive and interesting*.

While it may be possible to disagree with the author's view that the identities are more essential than the differences. It cannot be denied that his view of religion as a synthetic, integrative, experience, branching out into diverse forms, is not one to be lightly brushed aside, either as not agreeing with the facts or failing as a practical remedy. *He is certainly to be congratulated for having contributed something which is not merely of theoretical interest, but also promises practical results of a far-reaching character.* His proposed counteractive to present-day intolerance, through a higher spiritual approach based on fellowship and understanding sympathy, may not prove as availing as an optimistic view of human nature may be disposed to assume, but it is *certainly worth a more serious trial* than Marxism, Socialism, and many of the other 'isms' that we hear of now-a-days.

Review in READERS' DIGEST, Bombay, for September 1940

At a time when nations are at war with one another, when there is endless conflict going on between diverse creeds, works of the kind which prove that religion has its roots in unity and not strife are indispensable. Dr. Bhagavān Dās has brought to light the great identities of thought in all the great religions of the world, and has drawn freely from the writings of such Masters as Manu, Kṛṣṇa, Vyāsa, Zoroāster, Moses, Confucius, Buddha, Christ, Muḥammad, and Nānak. One great difficulty met with, in the introduction of religious teaching in schools, is apprehension of a likely clash between pupils pursuing diverse faiths. This difficulty can be easily overcome by publication of textbooks of the kind suggested by Dr. Bhagavān Dās. There are numerous parallel texts from Scriptures of the several religions, and he lays stress on the resemblances, rather than on the differences which cover non-essentials.

Review in THEOSOPHICAL NEWS AND NOTES, for July-August, 1940, (50, Gloucester Place, London, W 1)

Those who know the scholarly work of Dr. Bhagavān Dās will welcome this new edition of his book, first published in 1932 and now greatly enlarged. Dr. Dās shows, by copious extracts, that in essentials all the great faiths are united. He points out that it is a mark of youth to wish to be peculiar and to claim to be the sole repository of truth. He considers that the hope of the future lies in the choice of teachers who are imbued with love of God and of humanity, and his chapter on Education should be carefully read and applied. Extracts

are taken from the sacred books of the eleven living religions, and they are given in the original languages as well as in English. It would be impertinent to congratulate the compiler on *this valuable book a store-house of information* which should be studied by all who wish to understand the real basis of our belief in the Universal Brotherhood of Humanity

Review in LEADER, D/ Allahabad, 28-5-1940

Religion has been and shall remain one of the most potent forces that have elevated and ennobled the human mind. Throughout the ages it has inspired the noblest of deeds characterised by love, sacrifice, and service, while it has also been the greatest sustaining force in the dark hours of struggle, sorrow, and disappointment. It is religion, more than anything else, that has lifted man from the plane of animals and enabled the great progress that he has made. But there is also another side of the picture. Man's devotion to his religion has not always been as tolerant as it should have been. Its narrow conception has often made its votary forget that his religion is only one of the different ways of realizing God and serving his fellow human beings. Result has been degeneration of religion into fanaticism and shedding of innocent blood. Thinkers in different countries, owing allegiance to different creeds, have therefore been feeling that something must be done to bring out the Fundamental Unity of all Religions, that may help in promoting the idea of the Brotherhood of Man, which, emanating from the Fatherhood of God, is the highest truth of religion, and without an active realization of

which, humanity cannot achieve the bright future which is in store for it

Dr Bhagavān Dās has long been interested in this important subject, and has never missed an opportunity to push forward the idea of the unity of religions. Recently, he has brought out the second and greatly enlarged edition of his book, *The Essential Unity of All Religions*, dealing with this most important subject. It is the result of laborious study and cool thinking spread over a long period, and brings together 1150 parallel texts, from the sacred writings of the eleven great living religions of the world, in the original, with their English translations. A running commentary systematises, interweaves, expounds and elucidates them all.

The book, which has been spoken of highly by distinguished men like Dr Rabindranāth Tāgore, Sir S Rādhākṛishnan, and Sir Muhammad Iqbāl, to name only a few, should serve a very useful purpose in this age of materialism, specially in this country, which has given shelter to followers of several creeds, and which is often the scene of bad blood due to communal conflicts which are generally attributed to religious differences.

Review in HINDŪ OUTLOOK, New Delhi,

D/27-4-1940

Modern India requires no sort of literature more than the one under review, dealing with the oft-repeated, but as often neglected, subject of Fundamental Unity in spite of Apparent Diversity of the Religions of the world.

In the seven chapters of the book, the author describes Religious Science and Scientific Religion, the Intellectual, Emotional, and Volitional Constituents of Religion, the One Way to Peace on Earth and Goodwill among Men, and the bearing of Religion on Education

Dr Bhagavān Dās has dived deep into the teachings of the great masters of all the living religions. To meet the contention of some scholars, that religions of later birth have copied from the earlier, he says, "Is it not because there is one Eternal Truth for all to copy? New generations are born from old, new nations grow out of colonies from old, new lamps are lighted from old, but the Life, the Light, the Might, which is only embodied in and expressed by the ever-changing forms, is beyond them all, is originated by none of them, but originates them all. It is an honour and a duty to copy if what is copied is truth; it were a disgrace to be original if what is originated is false". To any fanatics who are labouring to believe that their religion is superior to that of others, a perusal of the book cannot but bring a change of heart.

The book is very inspiring in its ideals and the method of presentation quite delightful. It is replete with quotations from all the Scriptures of the world, which makes the work a valuable asset to religious scholars.

Review in HINDŪ (Madras), D/10-3-1940

This is a valuable book which contains the mellow views of a great scholar on the greatest of all themes. Dr Bhagavān Dās says well in his Foreword. "Asiatic thought is deeply tinged with religion. Asia has given

birth to all the great living religions". His attempt is to bring together parallel texts from the various Scriptures and to prove identities and similarities therein.

The truth is that Philosophy is the mediator between Religion and Science. Philosophy will teach us to realise the harmony of all religions, and the harmony of religion and science. The author says in noble words "Here comes the use of well-planned religious instruction as the most potent instrument for the moral regeneration of mankind. Humanism, internationalism, inter-religionism go together, and are only aspects of each other".

The author then proceeds to discuss the Way of Knowledge or the Intellectual constituent of religion, the Way of Devotion or the Emotional constituent of religion and the Way of Works or the Volitional constituent of religion.

The author asks Educationists to work for soul-force, and Scientists to combine Spiritual Science with Material Science. He says aptly in conclusion "The one purpose of religion is to bind the hearts of human beings to each other and to God and the realisation of the Self in all as the God in all, and the consequent service of all as the service of God, is the Perfection and Completion of Religion".

Review in THEOSOPHIST (Adyar, Madras), for November, 1940

Friends of the learned author all the world over will welcome another book, stamped with his inimitable seal of mellow wisdom, occasional gentle satire, and supreme

sanity of common sense. As a compendium of apposite excerpts from world-famed Scriptures and poems, this would be invaluable for any lecturer who is trying to spread the healing message of which the stricken world is most in need just now, namely, Knowledge of the Unity and Spiritual Purpose of Life, and its identity of expression in all great religions. The dominant note throughout is the urgent need for strengthening of religion, not by emphasis on creeds and technical differences but by recognition of the underlying unity, and by mystic realization of essential truths. . . .

Senor U. M. SAENZ MORA (of San Jose, Costa Rica),
16-5-1940.

... It is a great pleasure to have this volume among our books, and it will be a great help in our studies. We are certain that all our members will derive great pleasure and learning from it . . .

MISS ETHA SNODGRASS (of Wheaton, Illinois),
27-5-1940.

.. We are genuinely glad to have this book added to our shelves to be made available to all who will seek its wisdom . . . I also thank you for the spirit of unselfish service . . . in which you release the book (from copyright) so freely to all the world. . .

Mme. EUGENIA VASILESCU (of Bucharest, Rumania),
17-4-1940:

. Your book meets a serious need for us. Often members have complained of not having sufficient material for study of Comparative Religion. Your work is a splendid answer to this need.

Mme JEANNE SYLVIE LEFEVRE (of Lisbon, Portugal)
writes on 13-5-1940

.. My heartiest congratulations for your work. .

"This compilation of texts from all great religions is a work of rare scholarship and tireless research. It is one the long awaited books of the world, and one of overwhelming importance, in the present crisis confronting mankind . . I regard it at most valuable to the U S and the world at large . It is the most infinitely precious on the earth. . " Captain Russell Lloyd Jones (late R F A., Higganum, Middlesex County, Connecticut, U. S A)

"Once more I am reading your *E U of All Rel's* and my thanks go flowing to you so often . . . You have put in my hands the key to so much greater beauty, wisdom, and depth in our own *Bible*. . . You have opened many doors that otherwise would have remained closed to me. Again and again I go back to this book and to *The Science of Peace*, and, through them, see points of deep unity in all I now read and study. In the past year your *Science of Emotions* and *Science of Peace* helped to dissolve so many 'thought barriers' and also helped me to find points of co operation with very dissimilar people . . Your habit of breaking words into syllables makes them leap into new life and new and clearer meaning. These may all seem little things but they have spread illumination on so many things for myself and also, I believe, for others."

Mrs Emma S King, Letter of 4-8-1955, 108, Victoria

Avenue, Albert Park, S C 6, Victoria, Australia) "My friend Dr. Percy A Bona, M. D , 80 years of age, told me that if he had to live on a desert island for the rest of his life and could only have three books, *The Science of Peace* would be one of them". Do letter of 29-9-1954.

Outside the great books of the world, by which men have tried to live, no more persuasive or heart-stirring plea for unitive living is known to me than this massive volume, and none more scholarly or documented . The author's vast learning and deep knowledge of the Scriptures of mankind make of his book itself Scripture: Henry James Forman, *The New York Times*

SIR RABINDRANĀTH TĀGORE, "Your work on Universal Religion has a profound significance for suffering humanity to-day . . . It was greatly needed to reveal the fundamental plane of unity where the human mind meets in its diverse realisation and to manifest the kinship of the great founders of religions who in different ages and countries have come with the message of the Divine Spirit of Man I am deeply grateful to you for your book "

SIR S RĀDHĀKṚIṢHṆAN (then Vice-Chancellor, Banāras Hindu University) " . . I shall certainly ask my students to read *The Essential Unity of All Religions* . . . A book like this should be made accessible to all interested in the religious future of our country "

Maulavī WĀHID HUSAIN (Advocate, High Court, Calcutta, Law Examiner, and ex-Extension Lecturer, Calcutta University, Secretary, Bengal Presidency Muhammadan Educational Conference) "I have read and re-read *The Essential Unity of All Religions* . . It is a

remarkable contribution to a more reasonable and intelligent method of arriving at the truth and unity of religious ideals. The quotations of numerous texts . are very apt and exact . The fascinating pages of the book tend to arrest the attention at every turn and clearly bring out the important fact that the religious minds of all ages revolve in the same spiritual grooves, , that the essence of all religions is the same. To the student of religious history this unique book will be especially useful. It should be widely read . The Universities of India will do well if they recommend and prescribe such books for higher study "

Ācharya Dr Sir P. C. RAY "The author . . has shown that the fundamentals of all religions are one and the same. A book like this was greatly needed at present when our unfortunate country is torn asunder by bigotry and communalism. I hope it will be included in the curriculum of our Colleges "

" Gives the essence of *Qurān*, *Bible*, *Gītā* . . I read it with as much care and reverence as the other three . . A marvellous book " (late Sir Ahmad Husain, M A, LL D., K C I E, C S I, formerly Private Secretary to preceding and present Nizāms of Hyderabad for over 40 years, in letter d 30-12-1943

Dr Sir MOHAMMAD IQBĀL, M A, Ph D, Bar-at-Law "I read . extracts from your *Essential Unity of All Religions* and found them extremely interesting and instructive. I have no doubt that the book will be welcome as a real contribution to the religious thought of our country "

Syed IBRAHİM DĀRĀ (in *Trivēṇī*, May-June, 1933 .
 " This book . . . cannot be adequately praised. It is an inspired psychic plea for the unity of all religions . . poetic in its expression like a Sūfi song, which, while expressing deep philosophical truth, has the capacity of taking the reader unawares by Beauty and giving some rare touch of the soul's inner rapture . . . In a clear lucid style the author discloses to us the real aims of all our various conflicting religious strivings, and finally convinces the reader of their ultimate essential unity Replete with apt and carefully chosen quotations from almost all the Scriptures of the world, and the sayings of great religious masters and poets of rarest charm and beauty and greatest spiritual wisdom. From beginning to end, the book is delightful, captivating, inspiring."

SCIENCE OF THE SELF, (pub. 1938 , new edn. 1954)

A perusal of this book will be of immense benefit, not only to philosophers, but also to present-day reformers and politicians who have placed upon themselves the heavy responsibility of leading humanity from ignorance to knowledge, from serfdom to freedom, from miseries to peace and prosperity Prof A C Mukerji, Professor of Philosophy, Allahabad University, (in *Leader*, daily of Allahabad)

One of the most scholarly and suggestive works that I have read on the subject of " The Self " in English. There is considerable freshness and originality in the presentation of the different aspects of the subject,

particularly these bearing on action and ethics Prof. V. Subramanya Iyer, President of the Board of Samskr̥t Studies and Examinations, Mysore

Illuminating presentation of Védānta-Yoga, not merely as a Metaphysic of the Self, but also in its concrete application to the ordering of human life in both its individual and social aspects . The reader will be struck by the author's erudition as also by the architectonic skill and masterly grasp with which he handles a bewildering mass of scientific facts and theories Particularly note worthy is his criticism of the psycho-analytical school in psychology, and of communism and socialism in political theory, the merits as well as weaknesses whereof are noted with great accuracy and penetration. . . The work is unique in a way, expounding as it does, Védāntic principles in their concrete operation In this respect, it will compare favourably with Hegel's writings, though illustrative of a fundamentally different conception of the Self. The author's observations on the essentials of Social Organisation deserve serious consideration by workers in the social and political field Dr S. K. Maatra, Professor of Philosophy, Calcutta University, (*in Calcutta Review*)

The searching and fundamental little book, on "The Science of the Self", goes directly to the centre of all metaphysical thought. I think it is important for our time to have the philosophy of India kept alive for us by such vital and living statements . . It is a valuable addition to the article in Muirhead's book Dr. W. E. Hocking, Professor of Philosophy, Harvard University.

Dr. Bhagavān Dās may well be regarded as the leading authority on Hindū Psychology. Thus in writing on 'Ātma-Vidyā, or the Science of the Self,' he is dealing with a subject concerning which he is unusually well informed. From the standpoint of that particular character of its contents, the whole essay needs to be studied. Dr A G. Widgery, reviewing in *The Philosophical Review*, January, 1938, the volume on *Contemporary Indian Philosophy*, in which an outline of the ideas of the book first appeared

Dr. Bhagavān Dās' essay on 'Ātma-Vidyā or the Science of the Self' is longer and more technical, but his account of Hindu social ideas is extremely interesting: Dr. A T. Shilhnglaw, (reviewing the same work in *Mind*, vol 46)

SCIENCE OF EMOTIONS

(4th edn 1953, translations of earlier editions, of 1900 and 1908, have appeared in Dutch, French, Spanish, Norwegian)

Has for the first time introduced order into this confused region of consciousness. A lucid treatise which reduces the chaos of the Emotions into a cosmos, and shapes therein an ordered morality. Dr Annie Besant, (in her book, *A Study in Consciousness*, 1st edn., p 352)

The correspondence and transmutation of the Emotions and the method of practical application, come as a revelation. A pathway in the formerly trackless region

of our intimate feelings, and a practical help in many familiar and difficult situations in life Ernest Wood. (*Theosophist*, April, 1909)

SCIENCE OF PEACE, (2nd edn , 1921, 3rd edn , 1948)

The student should carefully study Bhagavān Dās. *Science of Peace* in which the metaphysical questions involved are expounded with rare acumen and felicity : Annie Besant (*A Study in Consciousness*, p 6)

In her Foreword to her booklet, *An Introduction to the Science of Peace*, (1912), Dr Annie Besant says One of the most valuable books issued under the inspiration of Theosophy (Brahma-Vidyā) is *The Science of Peace*, by Bhagavān Dās Those who seek a lasting intellectual foundation for their thinking will find much help from this valuable and original work

The gifted author of *The Science of Peace* : Edward Carpenter, (in his book, *The Drama of Love and Death*)

The view that is here indicated seems to approximate rather closely to the views that have been more or less definitely suggested by some of the Oriental philosophers. See, for instance, *The Science of Peace*, by Bhagavān Dās Professor J S Mackenzie, LL D , Litt D , Co-editor of *International Journal of Ethics*, (in *Theosophist* for May, 1919) ,

" I felt an intensification of the urge for a greater and deeper search after reading your books, specially *The*

Science of Peace . . . I wish to present my earnest thanks for the help, the inspiration, the clarification that I found in your works . You pointed me the way " Senhor Murillo Nunes de Azevedo (Rua Almirante Baltazar 581, Rio de Janeiro, (D F , Brazil), in letter d/- 1 2-1955

SCIENCE OF SOCIAL ORGANISATION, OR THE LAWS OF MANU, 3 VOLS.

A rare combination of deep learning and felicitous phrasing ANNIE BESANT, (*Theosophy in India*, 1910).

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also, just as clearly, been a labour of love Prof E A. WODEHOUSE, M A , (Oxon) (*C. H. C Magazine*, October, 1910)

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It is a marvellous book Deserves to be placed with the classics on social polity, and should find a place in every home which has any pretence to Hindū culture . *Prabudhā Bhāraṭa*, August, 1933, (chief organ of the Rāmākṛishṇa Mission, Calcutta), in a review of Vol I of the new edn

A revelation of the scientific principles which underlie our old social organisation It has been a delight and an instruction to read the work Mahā-mahā-pādhyāya Pandit ĀDITYARĀM BHATTĀCHĀRYA, M A , F A U , Vice-Principal, Central Hindu College, Banāras, ex-Prof, of Samskr̥t, Muir College, Allahabad , Pro-Vice-Chancellor, Banaras Hindū University

The *Manu* is simply grand Rāj. Babādūr Lālā BAIJ-NATH, (ex-Judge)

PRAṆAVA-VĀDA, OR THE SCIENCE OF THE SACRED WORD

A summarised reproduction in English of the original Samskr̥t work of Gārgyāyana, 3 Vols

The author's labours of many years are yielding fruit by the rendering into English of the very technical and

abstruse contents of this unique treatise His elucidation of the many statements in the text, by ample and interesting annotations full of research, surpass in their value his work which gave to the world two highly important works, *The Science of the Emotions* and *The Science of Peace*. A perusal of this translation has enhanced my admiration for the translator's ability, learning, and grasp of philosophic principles SIR S SUBRAMANYA IYER ex-Chief Justice of the Madras High Court.)

THE SCIENCE OF RELIGION, OR SANĀTANA VAIDIKA DHARMA

Worthy of careful study by the younger generation of Hindus SRI GOOROO DAS BANERJEE, ex-Judge of the Calcutta High Court. I have again read it with great profit and pleasure, with admiration for the learning, earnestness of spirit, and elevated enthusiasm of the author . . The presentation of the principles is very attractive to the English-educated mind Sir P S SIVASWAMY AIYER, ex-Executive Councillor of the Madras Government, and ex Vice-Chancellor of Madras and Banāras Hindū Universities Has given me much pleasure. . Ancient learning formally presented in a way intelligible and attractive to modern modes of thinking. Sir John G. Woodroffe, (then) Judge of Calcutta High Court, author of many publications on Tantra Shāstra, A production of striking excellence. . The fine poetic language is as noteworthy as the profound learning, the clear analysis, the vigorous logic, and the broad humanity

of the book. I am astonished at the felicity of expression and beautiful turn of phrasing in some places Prof. P. Seshadri, M A., (then) Professor of English, Central Hindū College, Banāras "I have read your articles and book with interest and deep respect They remind me strongly of Ruskin's view on social and national organisation. . I feel deep sympathy with the purpose which you and Ruskin had in view in your writings" Sir Michael E. Sadler, (1918), Vice-Chancellor of the University of Manchester, ex-President of the Calcutta University Commission.

ANCIENT PSYCHO-SYNTHESIS vs MODERN PSYCHO-ANALYSIS

(Pub 1949, T P. House, Adyar, Madras, India) .
"I received the book on *Ancient Psycho-Synthesis vs. Modern Psycho-Analysis* kindly sent by Principal Grover and have found Bhagavān Dās' book most enlightening. He has read deeply and combines eastern and western knowledge on this very difficult and important subject" Right Revd Bishop George Barne, Rectory, Harthall, near Sheffield, in a letter D/- 12 ix 1952, to an Indian friend. Bishop Barne was formerly Bishop of Lahore in 1935-'38.

"I have finished at one sitting your most suggestive book on *Ancient Psycho-Synthesis vs Modern Psycho-Analysis* The origin of the over-worked theories and the lopsided doctrines of Freud, Adler, and Jung is very aptly outlined and I particularly appreciated your scathing

remarks on 'sex' in modern civilisation. The anecdotes that you have included relating to Anatole France, and H. G. Wells, as well as the episodes of D'Annunzio and Isadora Duncan, form a good introduction to Chapter VI relating to the development of Psycho-Analysis. You have done a real service to world-thought by adverting to the pre-figuration in the Yoga Sūtras of what is so often mis-called the 'unconscious', and it is well that the modern world should realise the full implications of the evolution of all grades of consciousness (or Chétanā) from deep slumber to active memory. The gradual development of Freud's own theories and the recognition of the validity of other than sex instincts like those of aggressiveness and death are instances of the essentially 'groping' character of modern psycho-analysis. I am deeply indebted to you for furnishing me with an intellectual feast". Sir C. P. RAMASWAMI AYYAR K C I E, K C S I, Vice-Chancellor, Banaras Hindu University, in letter to author, d/- 21-3-1955. "I have been an earnest reader of your publications and hold them in the highest esteem" —in letter d/- 4-2-1955.

WORLD WAR AND ITS ONLY CURE—WORLD ORDERS AND WORLD RELIGION

"Your book is just to hand. It seems to me extraordinarily alive and sympathetic and I'm proud to find how large a part I play in your discussion. . . India has to save itself. I hope to have a book out by May 1st called *Phoenix* which takes up your administrative

questions and I think answers them " H G Wells, in letter, to author, d/- Feb 23, 1942

A mine of information (late) C Jinarājadāsa, President, Theosophical Society.

MYSTIC EXPERIENCES, OR TALES FROM YOGA-VĀSISHTHA

2nd edn 1944, revised, with additions, Indian Book Shop, Banāras, India Mme Engenie Vanden Houten published, in Brussels, in October, 1938, a French translation of this book Her opinion is — "This work is of great interest, especially for those who like to have an intellectual representation, vivid and pictorial, of the states of consciousness on the different planes"

M Pierre d'Angkor, author of many books, in a letter to the translator, says " Let me tell you how thankful I am to you for making me acquainted. . with this wonderful work, an inexhaustively rich mine for those who have long meditated upon the essential problems which are there expounded, discussed, resolved with all the subtlety and profundity of the metaphysical genius of Hindus, joined to the abundant wealth of their poetic imagination and fine sensibility. I cannot understand how this work was not so long translated and published, with a view to enabling every theosophist in our country to find in his own library, as a most precious and rare gem of Samskr̥t literature, to be treated as a trusted friend which is really to be placed by the side of *The Voice of the Silence*, *Light on the Path*, *Bhagavad-Gītā Upanishats*, etc "

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